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*wth*

**CONSTANTINOPLE**

**DURING THE CRIMEAN WAR.**

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*Hornby*



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# CONSTANTINOPLE

DURING THE CRIMEAN WAR.

BY

LADY HORNBY.

1

With Illustrations in Chromo-Lithography.

"The European with the Asian shore  
Sprinkled with palaces : the ocean stream,  
Here and there studded with seventy-four;  
Sophia's cupola with golden gleam;  
The cypress groves; Olympus high and hoar;  
The twelve isles, and more than I could dream,  
Far less describe, present the very view  
Which charmed the charming Mary Montagu."

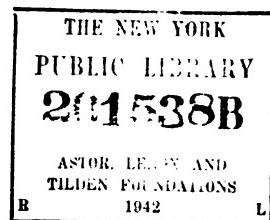
BYRON.



LONDON:  
RICHARD BENTLEY,  
PUBLISHER IN ORDINARY TO HER MAJESTY.

1863.

(1863)



PRINTED BY  
JOHN EDWARD TAYLOR, LITTLE QUEEN STREET,  
LINCOLN'S INN FIELDS.

**To the Memory**  
**OF A GOOD AND KIND MAN,**  
**THOMAS HORNBY, ESQ.,**  
**OF OAKFIELD, REIGATE,**

**These Letters,**

**MANY OF WHICH WERE WRITTEN FOR HIS AMUSEMENT IN ILLNESS,**  
**ARE NOW DEDICATED,**  
**AS A SLIGHT TOKEN OF LOVE AND REGARD.**

*to Thomas Hornby 1942*



## ADVERTISEMENT.

---

SOME few years ago a Work entitled ‘In and Around Stam-boul’ was published, of which a very limited number of copies were printed. These were immediately disposed of. The Author, on her return to England last year, remo-delled and made considerable additions to her narrative. The present Volume, besides these additions and altera-tions, is enriched by some very beautifully coloured litho-graphs from the tasteful pencil of her friend Mrs. Walker.

THE PUBLISHER.

LONDON,  
*November, 1863.*



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# CONSTANTINOPLE.

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VOYAGE TO CALAIS.—JOURNEY TO PARIS.—ARRIVAL.—SOLDIERS.—FESTIVITIES.—JOURNEY TO MARSEILLES.—VALLEY OF THE RHONE.—THE ALPS.—AVIGNON.—EMBARK.—SCENE ON BOARD.—SISTERS OF CHARITY.—AN EVENING ON BOARD.

Paris, August 24th, 1855.

My dear Mother,

We left London about half-past seven on Friday evening, and arrived at Dover at eleven. There, in the Basin, lay, with its huge red and white lights, the steamer which was to take us to Calais. It seemed to me an effort to plant myself on its deck, to be taken so far from Edith and you all. *Ma che sarà, sarà*; and it is as well to do it with a stout and thankful heart.

In a few minutes we were upon the broad sea. It was a lovely starlight night, with just breeze enough to make the waves look beautiful. Almost all the ladies went down immediately into their cabins, but I seemed spell-bound to the deck, thinking over our long and uncertain journey, and saying to myself again and again, “Farewell, England! God bless you, my dearest Edith!” whom I thought of as comfortably asleep at home.

B

The steamer went at a rapid rate, and soon the lights of Dover sank like a wreath of pale stars into the broad track of bright foam stretching far behind us. Still, to my comfort, the two brilliant ones on the cliff showed plainly, and still I could say that I saw England. Soon however Edmund pointed out the green lamps of Calais harbour; and in less time than we were in the 'Fairy,' on the last sail you and I took together, we found ourselves across the Channel. The tide was low, so we signalled for boats, and had some time to wait. While walking up and down the deck, I could distinctly see the sea-lights of Dover, and thought how ridiculous it is, in these days of steam, to fret oneself about distance. Presently boats dashed up, manned by fine strong fellows; and a different language was very striking to one's ear. It seems so extraordinary that so pleasant a two hours on a starlight sea, and with England positively in view, can bring you to so different a people.

We had a delightful row on shore, the men singing cheerily, as they raced with the other boats. We soon gained the Pier, where the ladies were politely handed out by the gravest of moustachioed Frenchmen, lantern in hand, wrapped in an immense cloak, and looking as if the fate of the whole world depended upon himself.

After showing passports, etc., we adjourned to the station, where we were fortunate enough to meet Captain Wright, one of the Queen's Foreign Service Messengers. He had lived for some time at Constantinople, and, as we sipped our coffee together, gave us some very pleasant chat about it.

At three o'clock in the morning we started for Paris. Our talk soon became rather drowsy, and I was so tired, and the carriage so deliciously comfortable, that when I

awoke from a most refreshing sleep, dawn was peeping under the blinds.

Presently I looked out upon the corn standing in rich sheaves—a splendid harvest. Soon the country-people began to appear; their pretty dresses, and the gay trappings of their horses, making the cornfields quite a picture. Then the sun burst out over many villages and towns, and we felt like poor tired owls in the bright daylight on arriving at Paris.

Nothing can exceed the splendour and gaiety of the place at this moment. The flags and triumphal arches of the Queen's visit still remain; the people are flocking in crowds to the "Exposition;" splendid bodies of troops marching hither and thither through the streets, and bands playing in every direction. Temples in the Champs Élysées are illuminated every evening, and filled with musicians. Everything to amuse and delight the people. We have just passed General Canrobert, mounted on a white charger, and surrounded by a brilliant staff, returning from escorting the Queen to St. Cloud. He was much cheered, and bowed good-naturedly to all.

---

We arrived at Marseilles on the evening of the 29th of August. We had been charmed throughout the whole day's journey with the wonderful beauty of the Valley of the Rhone. There you have everything to delight the eye at once; vineyards, mountains, valleys, meadows, gardens, old castles and towers, wild heath-land, and the loveliest cultivation glowing with purple grapes, melons, peaches, and Indian corn; the happiest and most picturesque-looking peasantry in the world; and the glorious river, with its little islands of snow-white mountain-sand, winding

brightly through all. Then the Alps at sunset, shining in their snow, far above the drifting rose-coloured clouds which hung on the dark pine-woods—nestling as it were here and there in their vast solitudes: it is impossible to describe one's feelings of awe and delight on first beholding them.

We dined at Avignon. The heat of the day had been intense; and with exclamations of joy the thirsty tired passengers of a long train rushed into the station dining-room. A long table was spread in a large cool room, with sweet garden-flowers peeping in at each open window,—the most delicious peaches and grapes, figs and melons, in baskets trimmed with leaves and roses, all down the table. I thought that even Petrarch, ever so much in love, must have one day eaten such as these with some complacency.

Excellent soup, fish, partridges, and other delicacies were served us in the promptest manner; and refreshed and merry, we rushed to our steaming monster again, and left Avignon with grateful hearts.

It soon became dusk, and was quite dark long before the train arrived at Marseilles; but by an occasional glimpse, I thought the coast looked very fine. In the carriage with us was a good-looking young Frenchman, "got up" in the most exquisite style, who had travelled from Marseilles and back again, just for the chance of getting a peep at the Queen of England in the streets of Paris!

We rested comfortably for the night in an excellent hotel at Marseilles; and after breakfast the next morning, with many kind adieus and many a wish of *Bon voyage* from our host and fellow-travellers, we started in a little open carriage (with a merry ring of bells to the horses' collars) for the ship. The harbour is enormous, and

crowded with ships of all nations. Our guide quickly discovered the ‘Simois,’ a fine screw steamer, lying alongside with her steam up. The crowd was very great: sailors, soldiers, and a motley collection of many nations, bustling about with a tremendous amount of noise and shouting in various languages.

The heat was intense, the dust extremely painful, and I looked through forests of masts, with longing eyes at the sea.

It was a scene of the greatest confusion on deck. Troops bound for the Crimea were being hurried to the fore-part of the vessel. The hold was open, its vast recesses half filled with huge packages addressed to Miss Nightingale at Scutari, and to the Army in the East. Immense quantities of baggage were added every moment; horses were being stalled on deck;—people taking hasty farewells. However, all was finished at last; and, as the ship steamed slowly out of harbour, we sat down to the breakfast, and took a survey of our fellow-passengers. The heat was still so overpowering that we were soon glad to get on deck again. The first group that struck us there was a party of Sisters of Charity, three young, and two elderly ones. The steamer was going at a rapid rate, and the fine, many-coloured cliffs of France already becoming indistinct. When they could be seen no longer, the poor young Nuns, leaning against the side of the vessel, covered their faces and cried bitterly. Their Superiors (who wore massive golden crucifixes round their necks) consoled them most kindly, and kept frequently saying, “Courage, my children!”

The fore-part of the vessel was crowded with French soldiers,—mostly fine, sturdy-looking young fellows, few, I should think, much above twenty.

Many of them seemed greatly depressed; but it was

quite a lesson to see how well they settled down, and how kind and obliging they were to one another,—and this we noticed throughout the voyage.

We enjoyed our first evening's walk on deck extremely. Who can describe the lovely blue of the Mediterranean? The sunset had been very fine, and as there is but little or no twilight, the innumerable stars seemed to gleam out suddenly in the clear grey light, mingling sea and sky. Not a sail was to be seen, and we were running before a fresh gale.

As the night grew darker, we watched, by the side of the vessel, the beautiful star-shaped phosphorescent lights, flying fast through the foam with the prettiest effect possible. These "glowworms of the sea," as they are sometimes called, abound on fine calm nights. We thought of you all in England as the ship sped on in this lovely sea.

The bells, fore and aft, striking the hour, sounded very sweetly, and the deck began to get quiet.

The poor Crimean soldiers were making up their rough beds for the night, as the dew began to fall heavily. The nuns crept softly and sorrowfully below, poor things!

Every one seemed tired and weary with the heat and bustle of the day. Some remained to smoke or chat. I was silently inclined, and, disregarding the charms of tea without milk, and fresh-gathered lemons, was soon disposed of comfortably in my berth, not feeling certain in my own mind, as I drew its tiny white curtains, whether it was really true that we were lying down to sleep on the fair but treacherous waters of the Mediterranean; and *really true* moreover that we were on our way to the far-famed city of the East—Constantinople.

## LETTER II.

A NIGHT AT SEA.—PARTY OF NUNS.—FELLOW-PASSENGERS.—CORSIKA.—  
MUSIC ON BOARD.

My dear Mother,

I SLEPT well on our first night on board the 'Simois,' only waking now and then to hear the good ship working steadily and bravely on. At sea, in the dark hours of night, one thinks of the many lives resting entirely on the vigilance and skill of those who watch and work that complicated machinery.

We were early on deck. No one could be much disposed to laziness in fine weather on this most lovely Mediterranean—its blue waves and glittering white spray dancing in the morning sun. The poor soldiers, looking pale and cold from the night air and heavy dew to which they had been exposed, were packing up their trifle of bedding, and marching off to breakfast. The Nuns were sitting in their old place by the side of the vessel; the elder ones reading their books of devotion, as calm and serene as usual—the younger ones watching the bright waves, and looking a little less wretched than on the evening before.

I thought at first that they must be going to the Crimea, and wondered at their great depression, with so much use-

fulness before them ; but when I heard what was their dreary destination, I was no longer surprised. Two were being sent to a small French settlement in Algiers, almost in the Desert ; and in all human probability would never see France or their friends again. They had left the most beautiful part of the Valley of the Rhone ; and there was a crowd, we were told, at the little village station to say adieu, with many tears on both sides. How often we have thought of these poor Nuns, and wondered how they got on among the savage Algerines whom they are sent to convert !

At breakfast we began to see and know a little more of our fellow-passengers. (I write these details, thinking that it may amuse you for half an hour to read a rough sketch of a voyage eastward.) There was a French lady and her daughter going to join "Papa" at Scutari ; Mr. Moore, Queen's Messenger, who, curiously enough, had travelled the same way twenty-five years ago with my father, and lived with him for a month at Constantinople ; Mr. Newall, an engineer, going out to lay down an electric telegraph from Varna to Therapia (which they say is greatly needed during the war) ; his brother-in-law, Mr. Bell, bound on the same route, for amusement and sketching ; a Herr S——, who travelled for some months every autumn, saw everything, and made friends with every one worth knowing ; an extremely handsome young Greek, returning to Athens from England, who conversed with all in their own language with the marvellous fluency of his race ; and a most melancholy French officer, in command of the troops on board, who spoke to no one,—make up the list of the first-class passengers ; and we thought ourselves most fortunate, not only to meet with agreeable people, but also with so *few* of them, as the mail-boats are usually crowded

since the war began. The weather too was glorious ; such a delicious breeze, such a blue sea and sparkling foam, such a sky ! We had an awning on deck, which fluttered merrily in the wind. The soldiers below seemed to enjoy basking in the sun. White sails gleamed here and there around us, and it seemed as if we must be making a royal voyage of pleasure in some enchanted sea,—it is so very beautiful, this many-coloured Mediterranean.

So here we are to spend one morning, we little herd of first-class passengers.

The Nuns (second class) are seated on some bales on the quarter-deck below. The youngest is crying bitterly again, and rests her poor head on the breast of one of the elder "Sisters." There is a great difference in the look of the two "Superiors." One of them has a fine face, but exactly as if carved out of stone,—bloodless, almost immovable. It is easy to see that *she* has done with this world's affections. She is mild and serene, and does not strain her eyes with anguish towards France,—they look calmly everywhere, but generally on her book.

The other Superior is a dear, motherly-looking woman,—comely still, and rather stout. She must have been very pretty. A colour still lingers on her cheek ; and there are tears in her soft brown eyes, which *could* sparkle very merrily. It is on *her* breast that the poor young Nun leans so despondingly. I point out to Edmund (who is chatting with Herr S—— about their favourite Germany) the group of second-class passengers below ; they also have an awning, and are enjoying, each after his own fashion, the delicious, breezy day. The lieutenant of the troops is there—a very amiable-looking, fine young fellow. On his knee is perched a little boy of seven, in scarlet trousers and large white pinafore. His mother is a delicate, sad-

looking little lady. They are going to join her husband in the Crimea; and the young Lieutenant takes quite chivalrous care of his friend's wife and child. We watch him patiently trying to teach the spoiled little boy to read; but he soon escapes, and darts off to the Nuns; and a kindly acquaintance begins between the two parties from that moment, in which even the most desponding Nun joins at last. Of our party above, the French lady is knitting. I have given up my book to Mademoiselle Lucie, who discusses it with one of her wide trousers twisted round one of the legs of her camp-stool, and one of her long plaits of hair round the other. Mr. Bell is trying to get a sketch of a distant yacht, but it bounds away too quickly. The handsome young Greek is deep in a novel, the breeze playing riotously in his dark hair. The melancholy French officer, after fondly patting his poor sick chargers stalled on deck, has again disappeared. Mr. Newall is looking through his glass at a distant ship, which is sailing dreamily away into the blue sky.

The bells, fore and aft, chime an hour past noon. The sun is very hot, and the breeze fallen so much that scarcely a breath stirs the awning as the vessel works onwards. Every now and then a heated blast comes up from the boilers, which catches your breath and gives you a sickening idea of the "Inferno." I at last disappear for a siesta, and pass through the deck cabin: there reposes, at full length on the morocco cushions, the tired Queen's Messenger; his book has fallen down; he looks pale—and patient. What a life it has been during the war! A young soldier cabin-boy brought me a glass of cool lemonade: he was still suffering from two very severe wounds received at the Alma, but preferred doing what he could on board the 'Simois' to remaining in the hospital at Scutari. He was

only eighteen, he told me, and had been out since the commencement of the war. Such a pretty, gentle boy! We quite grew to like him, and his patient, quiet ways. *He* certainly did not seem to be made of the stuff to kill. What a horrible necessity is war!

The ceaseless beat of a screw, and the noise of many feet overhead, are not very great incentives to sleep on a sultry sofa; while the sun positively blisters the paint. I try to read '*Evangeline*', but it is too dreadful even to think of the cool, shady forests of Acadia in that scorching heat! If *I* suffer in one of the best cabins, what must it be for the poor soldiers on deck! Two of them have their wives with them,—very quiet, patient women. I often see them washing their own gowns or their husbands' shirts as well as they can, after dark. *These* are going uncomplainingly to suffering,—perhaps to death.

Presently Mr. Bell called to us, and we heard the word "Corsica." "To pass Corsica, and asleep!" I exclaimed; and rushed on deck. Yes, there, rising abruptly out of the dark blue waters, were the stern-looking rocks of Corsica, upon which every eye was fixed, even to the timid ones of the Nuns.

Solitary and grand, it looks a fitting birthplace for its hero. Not a sail was near,—no sign of man or human habitation,—only the many-coloured rocks, rising boldly and abruptly out of the sea; over these two large birds were soaring, which Mr. Bell tried to convince me were eagles, but I could not help confessing they were too small to claim that honourable name.

And now, on our left, appeared the violet-tinted mountains of Sardinia, coasted by rocks of every shade, from dazzling white to the darkest green; throwing as deep a shadow on the clear water beneath them. The wild "white horses"

rushed in to be tamed and still among these lovely shadows, except here and there against some particularly sharp point, where you saw their snowy crests furiously raging up the rugged, regardless rock. I shall never forget the extraordinary beauty of the Mediterranean summer colouring of sea and sky and rocks; the violet mist of mountains and islands in the distance, the beautiful white sea-birds slowly flying by! On went our good ship through the dark blue waters: it still seemed a royal trip of pleasure on an enchanted sea. Far up in the distant mountains of Sicily we sometimes saw a white Italian villa glittering in the sunshine, and wondered who lived in that beautiful and solitary place. Now and then, in a creek or sheltered nook, appeared a small village with its wreathing smoke (perhaps of myrtle-wood), and vineyards and gardens, which we made out with our glasses.

We frequently passed in the distance the pretty feluccas of the Mediterranean; their full white sails darting along the coast, the very things of life and liberty. Small birds often perched on the rigging of our vessel, and after resting and pluming their little wings, flew away again.

Every one enjoyed the deck beyond measure when night came round again with its refreshing breezes. Again the foam made by the vessel glittered like myriads of golden phantom-stars flying past us. The stars above were almost as numerous, but looked down calm and large through the lofty rigging of the ship.

In these latitudes the Milky Way is much more distinctly visible than in England, and the southern constellations are wonderfully beautiful. Mr. Newall gave me several pleasant lessons in astronomy on these quiet evenings,—but the heavy dew soon drove prudent people below. Sometimes we passed a soldier fast asleep as we went down,

and I placed lightly on his folded arms a fine peach, or bunch of grapes, which no doubt surprised him when he awoke. But it was often too sultry to think of going early to one's berth, so Mademoiselle Lucie and I had recourse to the pianoforte in the ladies' cabin. How delighted the soldiers and sailors were with our songs! Edmund came in laughing, to bid us look up at the crowd of sunburnt faces hanging over the open skylight of the saloon.

What a motley group it was! When we played dance music, one of the soldiers accompanied us admirably well with his castanets. The conclusion of each performance was followed by a peal of applause from our laughing friends in the saloon. Then came "La Suisse au bord du Lac," which elicited loud murmurs of delight from the Frenchmen, especially at the chorus of "Oh ma patrie!" And lastly they were brought to the highest state of enthusiasm by "Partant pour la Syrie."

So usually ended our evening. Nothing remained but quiet thoughts of you all at home, and to confide ourselves through the dark hours of night to One who watches over all, both on sea and land.

### LETTER III.

**ARRIVAL AT MALTA.—SUNDAY MORNING.—RAMBLE THROUGH MALTA.—FEAST AND CHURCH OF ST. JOHN.—HARBOUR OF VALETTA.—RETURN ON BOARD.—“THE ISLES OF GREECE.”—CAPES MATAPAN AND ST. ANGELO.**

Malta, Sunday.

My dear Mother,

AT six o'clock in the morning I was startled from a sound sleep by a tremendous noise. "It's only the anchor dropping," said a drowsy voice from the opposite berth. "*Land?* where are we then?"—"At Malta."

I climbed upon the sofa, and looked through a port-hole. The sea was dancing in huge blue waves, and the morning could not be more bright and splendid. The quiet of the vessel at anchor was very pleasant, after the ceaseless noise of the engines, which had been sounding in our ears night and day for so long. Even the poor cocks and hens on board began to crow and cackle with satisfaction at the change. Our ship was thronged with gaily-painted Maltese boats, laden with grapes and melons, which the soldiers on deck were eagerly buying, and pulling up in small wooden buckets tied to a stout rope. The sea heaved and danced in a most inconvenient way for these commercial transactions; and the confusion of French tongues above, and of loud and voluble Italian below, was most amusing to listen to.

I could not help laughing at the advantage which the soldiers had in a dispute as to the price of fruit which had been already hauled up. The sea was so rough that the expostulating Maltese could hardly keep their legs in the boats, and their customers above had only to threaten to let go the rope to put an end to the altercation at once. However, they behaved very well, and the storm soon quietly settled down to a friendly push off, and nod of adieu. The Maltese have become comparatively rich since the war broke out; selling all their wares, from melons to gold and silver crosses, and lace and cameo brooches to little white lion-dogs, at a very high price to eager customers.

It was Sunday morning when we arrived at Malta. By seven o'clock I was sitting on deck. The bells of many churches were ringing to prayers. They sounded very sweetly over the sea; and the Nuns, standing in their old place, looking over the side of the vessel, seemed especially to delight in listening to them. Perhaps it reminded them of old days in the Valley of the Rhone, where bells are ever sounding so musically through the gardens and vineyards of the villages.

We were anchored in the smaller harbour of Malta, appropriated entirely by the French during the war. It was crowded with ships of all sizes. It is such a terrible place for glare that I have but a confused notion of long rows of white stone buildings rising suddenly out of the sea; a sentinel pacing up and down, on a narrow white causeway before me; and a shrivelled fig-tree, powdered with white dust, and looking very hot, growing against the hot white walls. However I managed to make out a few scorched olive-trees on the hard-baked hills above.

Our breakfast-table was covered with Maltese produce:

magnificent peaches and green figs (which spoke of shady gardens *somewhere*); delicious red mullet; and many-coloured, gaping cockles for those who liked them. Then jumping into a pink and yellow boat, with a beak at each end, we rowed to see the town and the great harbour of Valetta.

Mrs. Austin had kindly given us two letters to friends of hers; but they were in the *hold*, under a mass of baggage, with our books for the voyage, *life-preservers*, and other things which we wanted every moment. What a pity it is not more generally known that travellers are seldom allowed more than one small portmanteau or carpet-bag in their cabin!

But to return to our ramble at Malta. We landed on a white stone quay, and toiled up a long flight of hot white stone steps, lined with beggars, sailor-boys, and waifs and strays of all nations. Then we followed our guide into a narrow, crowded street, where groups of black-eyed women and children were huddled together by their open doors, basking in the sun, and looking curiously at the strangers. Men, with baskets of melons, were noisily pushing along the broken and dirty pavement; and boys with beautiful flowers pressed you to buy, in strange, harsh-sounding Italian. The children seem to flourish wonderfully, basking in their picturesque rags at the door, disputing the sunniest piece of dirt with numerous kittens and curs of low degree.

Almost every house had its birdcages. The Maltese are famous for their breed of canaries. We soon arrived at some of the principal streets, which I thought very gay and pretty, and picturesque,—steep hills of narrow white houses, with carved and irregular Italian balconies filled with flowers and shrubs. We met many ladies hastening

to church, all dressed in rich black silk, with a mantilla just like a black silk petticoat gathered into a band, and held prettily over the head. It falls over the shoulders very gracefully ; and eyes as black as night sparkle beneath it most effectively. I must say that an air of coquettish devotion (if I may use the expression) strikes one at Malta, as much in the ladies, as in the rich-robed, sleek-looking priests, who pace the streets with an appearance of great satisfaction.

It was the Feast of St. John, and we went to the service in the church of that name, built by the Knights of Malta. All the rare old tapestry illustrative of the life of our Saviour was exposed to public view. We were struck with the singular brilliancy of its colours (particularly the fine ultramarine blue) after the lapse of so many ages.

The floor of the church is a rich mosaic, each compartment being the monument of a Knight. One might well spend hours here ; but when we entered, Mass was being sung, and we were too much impressed with its solemnity to search even for Caravaggio's fine picture. There were no "family seats," no "respectable pews," with luxuriously-stuffed cushions and rows of gilt-leaved books, in this grand old church. Only many rows of rough wooden chairs by the arched columns on either side, where all either knelt, or sat and listened, as they liked,—from the graceful Maltese lady in her rich sweeping silks, to the wildest-looking sailor, with bare feet and patched jacket. There were many who seemed wanderers and outcasts upon the face of the earth,—so wild-looking as to have lost almost all trace of humanity.

There were many lonely, desolate-looking people—many friendless wanderers from many lands. To us all it was a most impressive service ; gathered on shore again-

as we were, safe from the sea, in this most interesting and beautiful church.

I was particularly struck with one Maltese sailor, whose matted hair and beard, and bronzed bare feet, stood out in strong relief from one of the columns, at the foot of which he knelt with two young boys as savage and neglected-looking as himself. He prayed and crossed himself with the greatest intensity of devotion, only turning round once to make his ragged boys kneel too. It was very touching to see his rough but earnest teaching. Two little beggar-girls, weather-beaten and thin, entered alone, and sat down fearlessly on the marble steps close to the richly-robed priests.

Many in this strange assembly groaned audibly, and tears poured down many a sunburnt face. It is impossible not to be struck with the outward devotion of Southern people. The porch of the church was crowded with beggars; dogs waiting for their masters; and sellers of fruit and flowers, who had put down their baskets to pray and cross themselves most devoutly for a few minutes within sound of the organ, and then to go laughing and shouting on their way.

We greatly enjoyed our row back to the 'Simois.' The grand harbour of Valetta is a very fine sight just now, crowded as it is with ships of war. Gaily-painted boats, rowed by swarthy Maltese, dart about in all directions. The boatmen's boys seemed to me the most saucy and independent little fellows in the world. We saw many of these black-eyed, curly-headed young brigands rocking about in the most unconcerned manner in that turbulent sea,—a shout for every passer-by, always ready, and a merry indifference as to whether their oars were in the water or out of it. Some of them were fishing off the

rocks. The water, of wonderful clearness here, reflects the dark green and purple seaweed growing on them in the most beautiful manner.

Malta, with its steep white rocks and fortifications all round, and cannon bristling in every direction, certainly gives one an imposing idea of the home of the Knights of St. John in their palmy days. The heat and glare is terrible. If it were not for the sea-breeze, one would be soon scorched up like an olive-leaf. How I pitied the poor "coalers," toiling up the sides of our great steam-transports!

It is a curious thing to see a boat-load of twenty or thirty of these men leaving a ship. They are so black from coal-dust that you cannot distinguish features, and they look more like a crew of evil spirits than anything else, dancing on the bright blue waves. We found some new passengers on our return to the ship. A Greek lady and her daughter—both singularly handsome; the mother wearing rich plaits of hair bound round a scarlet fez; the daughter, alas! although cast in the most exquisite mould of classic Greek beauty of face and form, dressed in the last French fashion. One seemed perfectly to remember having seen her in rarely draped white marble in some hall or studio, or on some friend's mantelpiece.

Our deck passengers were a wild-looking young Maltese and his wife, going to Constantinople to sell their canaries, of which they had seventy-five in a large wicker cage. These hardy travellers brought nothing more for their many days' journey than a few melons, and several loaves of coarse brown bread. It was charming to have the bright merry little canaries on board. Mademoiselle Lucie and I used to take them cool grapes to peck at, and the lame young soldier constantly brought them fresh water.

Their dark mistress, with her heavy gold earrings and matted black hair, was generally stretched fast asleep upon one of her bundles ; her bare brown legs appearing equally indifferent to the regards of the sun, or of the numerous passers-by.

We did not sit long at dinner to-day, for it was a magnificent sunset, and we all wished to see Malta rapidly disappearing in the golden light, which was a beautiful sight. The young Greek lady was a great addition to our evening walk on deck. She was a most charming coquette, quite of the modern school, notwithstanding the antique cast of her beauty, and had all her admirers' names, written by themselves, with couplets expressing the completest devotion, upon each of the large folds of her fan. She laughed like a merry child when I asked her how many more would be added before she left the ship. Pretty graceful A—— ! she was most like a spoiled child after all, and even the Nuns soon learned to smile on her.

The day after leaving Malta we were among "the isles of Greece." The weather was still most lovely ; the sea a deep, deep blue. Mr. Bell took sketches in water-colours all day long. Even the melancholy French officer was charmed ; the Nuns put down their books, and the soldiers clustered to the sides of the vessel. Herr S—— read enthusiastically, in broken English, Byron's fine stanzas :—

"The isles of Greece ! the isles of Greece !  
Where burning Sappho loved and sung,  
Where grew the arts of war and peace,  
Where Delos rose, and Phœbus sprung !  
Eternal summer gilds them yet ;  
But all except their sun is set !"

The great truth and force of Byron's descriptions strike one very much on visiting places described by him.

Mr. Bell made an excellent sketch of Cape Matapan

and its many-coloured rocks. Our grave, black-bearded Maltese pilot told us that it was very well to laugh while passing it in fair weather, but that a stiff breeze would make it quite a different thing. In the olden time, learned Herr S—— informed us, Greek sailors used to hang up a votive tablet to the deities after having made this stormy headland in safety.

At Cape St. Angelo we made out plainly, by the help of our glasses, a rude hut, on a steep and barren slope of rock, on which one would think that a goat could hardly climb with safety. Here another learned person of our party mentioned the temple of Apollo, which Lady M. W. Montague had informed him, in her charming way, had once stood on those very rocks;—but here *now* resides a hermit, who often hoists a little petitioning flag to ships passing by, hoping that they may take pity on his most solitary condition, and put off a boat with a present of biscuit, etc. etc. He did not do so to us however; and we all declared that he must have caught a glimpse of our fair Greek's fine eyes, which he, as a respectable and consistent recluse, could not be expected to brave. People are not always as merry as we were in passing Capes Matapan and St. Angelo.

But the pleasantest as well as the most sorrowful days must have an end; and when we arrived and cast anchor at Syra, the Greek ladies were to leave us. We parted, with many hopes of meeting again in England. The sea was very rough, and it was with great difficulty they got into the little Greek boat dancing below. Sad to say, just as Mr. A—— was mustering up courage to take an impressive as well as a tender adieu, a cruel signal was given to let go the rope, and a remorseless wave tore the little bark away as the first sentence was trembling on his lips.

## LETTER IV.

SYRA.—A GREEK HOSTELRY.—PIRATES.—EVENING.—SMYRNA—THE BAZAARS.—RAMBLE THROUGH THE CITY.—THE CHURCH.—THE SLAVE-MARKET.—THE BASHI-BAZOUKS.—GALLIPOLI.—THE DARDANELLES.—APPROACH TO CONSTANTINOPLE.—THE BOSPHORUS.—LANDING.

Constantinople, September 8th, 1855.

My dear Mother,

SYRA, as seen from the sea, seemed to be little more than a barren pile of rocks, with a few olive-gardens and fig-trees scattered here and there. Mr. Bell made an excellent sketch of its beautiful harbour of St. George, with the hills of Tino and Myconi.

The town is built upon steep-piled rocks. A ruined castle, of evidently great antiquity and once formidable strength, crowns the topmost ridge, and beneath it houses cluster thickly on each side down to the water's edge, where their many bright colours and Eastern irregularity of outline are beautifully reflected in the dark blue waves.

Our ship was, as usual, surrounded with Greek boat-loads of fruit and vegetables. An old Greek, with a fine white beard which would have graced Nestor himself, particularly struck me. He was selling the little purple wild pigeon, for which Syra is noted, to our *maitre d'hôtel*; while a brigand-looking young fellow at his side was recommending his baskets of shell-fish with an eloquence

worthy of a Grecian orator. There is certainly much grace and beauty still lingering among the Greeks, if nothing more.

Herr S—— and Mr. Bell returned to the ship after a ramble of some hours, having climbed to the very summit of Syra. They declared themselves to be amply repaid for the excessive heat and fatigue, by the lovely view they had obtained of islands studding the sea like a constellation of stars in the sky, which produces a most beautiful effect, backed by the undulating outlines of the surrounding mountains. I am told that none of these islands are beautiful in themselves, being merely groups of barren rocks, with a patch of cultivation here and there.

No breakfast could be got by our hungry friends at Syra. The Greek master of a miserable pile of wood, called an inn, coolly informed them, in bad Italian, that *he had breakfasted long ago!*

"Do you mean to say, then, that we cannot even get a cup of coffee?" said the indignant artist.

"I don't think you can," replied the "host," pulling on his slipper with a yawn.

After leaving Syra, we came in sight of rocks and mountains wilder-looking than ever, with most piratical, half castle- half house-like dwellings, perched every here and there, mostly about their almost inaccessible summits. Even in these days it is not safe for merchant-vessels to pass this place unprotected; and the mails do not disdain to carry a few muskets and cutlasses in case of a visit from Greek pirates, whose mysterious-looking craft are constantly seen lurking about the rocks, or dashing at a rapid rate along the coast.

You would greatly admire the picturesque Greek boats, or rather feluccas. Their prow is shaped like the breast

of a huge bird, the long neck elaborately carved and ornamented. One constantly thinks of the vessels in which Jason set sail in search of the Golden Fleece.

Still the evenings were most beautiful, a fresh gale usually springing up after sunset ; and as the stars came suddenly out, it was charming to watch sea and sky mingle in a soft violet shade, with a faint outline of the mountains all around us. I used to love to listen then to the Nuns' quiet talk, and sometimes to the pretty French airs whistled by the soldiers, poor fellows ! as they paced the deck.

We arrived early in the morning at Smyrna, landed, and had a long ramble. The bay is very fine, and on the summit of the hills above are the ruins of a fine old castle. The first thing we met in the narrow streets was a long train of camels, and were charmed with the jingle of their bells, as they brought in heavy loads of grapes and figs from the country. The team was led by a brisk, dapper-looking little donkey, gaily caparisoned, who picked his way carefully over the wretched pavement, which reminds one, by the bye, more of a stable-yard in ruins (if you can fancy that) than anything else. The Turks seemed very much astonished, to say the least of it, to see me walking along at such a rate with a party of men.

Then we strolled into the bazaars—such a striking scene ! Veiled Turkish ladies,—some on foot, attended by black slaves ; others in a kind of Cinderella's pumpkin carriage, and carrying fans of peacocks' feathers in their hands ; noisy Greeks in richly embroidered vests, with silver-mounted yataghans in scarfs round their waists ; stately old Turks, smoking quietly in their little shops, with their yellow slippers by their side ; grave-looking Armenians ; hideous Nubian slaves ; camel-drivers ; hungry-looking dogs ;

strings of heavily-laden donkeys; coffee-bearers; fruit-sellers; sellers of lemonade and sherbet, tinkling their glasses as they pass rapidly along; Greek boys, rushing by with little pieces of lighted charcoal for the smokers; English and French soldiers and sailors; nondescripts of all nations bustling along through a *kennel*, about six feet wide, roofed over with canvas and old vines. It is a sight which, when seen for the first time, seems the most extraordinary one imaginable.

Passing under an ancient gateway of the town soon after, our dragoman told us, with great gravity, that had we but arrived the day before, we should have had the satisfaction of seeing the head of a brigand nailed to one of the beams, which had been exposed there for some time. We should have been much better pleased to have explored the many remains of antiquity which are still to be seen behind the town—fragments of the ancient city and acropolis, and famous temple of Cybele.

We spent some time in the church—one of the Seven Churches of Asia Minor. It is decorated in the usual gaudy style of the Greeks; frightful pictures of saints with silver hands and “glories;” plenty of artificial flowers twined round huge waxen tapers, and innumerable glass chandeliers with trumpery coloured pendants. It was sad to see so ancient and interesting a church so much disfigured.

We then looked at the fine white-marble fountain of the town, where groups of tired camels and their picturesque-looking drivers had stopped to rest. Here, for the first time, we heard a muezzin call out to prayer from a neighbouring lofty minaret.

Passing onward through the narrow streets, our guide conducted us under a low, dark archway. This led into a

sort of yard, with rickety wooden buildings all around,—and this was the Slave-Market. Such a sad, humiliating sight! There were only about a dozen blacks to sell, mostly women; and several had little children or babies in their arms. I thought they looked cheerful, and very much at home with their Turkish master, with the exception of one poor creature who sat aloof from the rest, the image of sullen despair. I gave her a peach which I had in my basket, and a little piece of money. She took hold of my hand and said something which I could not understand. Poor soul! my heart could only ache for her.

Another woman called me “dama Inglese,” and pointed to her baby imploringly. This quite knocked me up, for it was a pretty, soft-eyed little thing, and looked very delicate; so we gave them a few pieces of money and made a precipitate retreat; for it was too dreadful, and we were glad to get back to the ship.\*

We found two heavily chained Bashi-Bazouks on deck, who were being sent back to Constantinople, where they had committed some horrid murder. They were frightfully savage-looking fellows, black Arabs, and by no means a pleasing addition to our freight. There was no more music after these wretched prisoners came on board.

We stopped once more at Gallipoli: the same picturesque-looking place from the sea as Syra, but miserable within, as only an Eastern town can be. There a detachment of French soldiers came on board *en route* for the Crimea, officered by a remarkably fine, handsome young man. Two brother officers, who came to see him off, shook hands most warmly, and then they kissed each other on each rough cheek, saying, with great emotion, “Adieu, mon cher ami!”—this terrible Crimea!

\* This slave-market has since, I am told, been abolished.

We also take in many Greek and several Turkish deck passengers at Gallipoli, with their bedding of quilts, antique-shaped earthen water-jars, and baskets of bread and melons for the journey. The poor Turkish women look very uncomfortable in their white veils and loose, cumbersome cloaks. They are herded up in one corner, from which they do not move, but look like frightened sheep. The men spread their prayer-carpets and began to pray the moment they had settled their bundles ; kneeling and prostrating themselves until their foreheads touched the deck.

A pretty Turkish child, wrapped in a little fur jacket, slept soundly beside one of the women, who kept spreading the corner of her red quilt very tenderly over it. Here at Gallipoli we parted with the Nuns, who stepped quietly into a small boat, with their few boxes. Every one crowded round to give them the warmest adieu and best wishes. We often thought of them after they were gone, as you may suppose.

Sad to say, we were all fast asleep as, in the early morning, we swept past Mount Ida, and Sestos, and Abydos, which I was so anxious to see. However, I was wide awake to admire the white castles of the Dardanelles, and now thoroughly comprehended the vast importance of this part of the world to a man of genius and ambition like the Emperor Nicholas. It is a fine sight, steaming up the Dardanelles. We passed some great ships-of-war, French and English, every sail set to a fair wind, and crowded with troops.

The Turks call the town of the Dardanelles, *Channahalis*. It is the ancient Dardanus, where the great treaty was signed between Sylla and Mithridates (you see I learn what I can in my travels), and another, in modern times, between the Turks and English, in 1809.

The tomb of Hecuba is pointed out on the hills above the town ; and across here it is said that Xerxes threw his bridge of boats. Every spot of land in this part of the world is of classic and historical celebrity.

All about the hills we now saw the white tents of the Bashi-Bazouk encampment, commanded by General Beatson. I am told that everything at the Dardanelles strikes the traveller as most primitive. There you see the patient ox at the plough, the women grinding corn, or spinning at a rude wheel, or drawing water at the ancient wells, just as represented in the old Scripture days.

Our last evening at sea was fine, but the sun went down red and angry-looking. The fires of the charcoal-burners on the mountains produced a magnificent effect as the darkness came on. Many of them extended over several acres of the steep and rugged sides, casting a red and lurid glare on the sky, as if vast cities were on fire at a distance.

At night a tremendous gale arose. The ship rocked and swayed so, that people with difficulty prevented themselves from being flung out of their berths. The Sea of Marmora is as famous for sudden and violent tempests as the Black Sea.

We were all thankful when morning came. I dressed as well as I could, and managing to tumble on deck, held firmly by a rope, and watched the enormous waves, and huge masses of dark clouds rushing by. The ship presented a scene of great confusion : the poor soldiers had been unable to keep up their awning ; Turks, Maltese, and Greeks, wet to the skin, and shivering with cold and terror. I pitied especially the poor Turkish women, whose drenched veils clung closely to their pale faces.

We arrived at Constantinople several hours later than

we ought to have done, owing to the roughness of the weather; but as we approached the Golden Horn the clouds were breaking up as after an April storm, the wind gradually dropped, and so, as it were between smiles and tears, clouds and brightness, the beautiful city—the old Byzantium and once Christian capital, rival of Rome herself—with its domes and minarets and cypress-groves and white palaces, burst upon our charmed sight. “The shores of Europe and Asia seem to unite in forming a vast bay, in the middle of which rises from the dark blue waves a city more beautiful and picturesque than words can describe.” “A fine government might here guide or rule the world,” is one of your first thoughts.

“ Is this the sovereign seat of Constantine ?  
 Is that indeed Sophia’s far-famed dome,  
 Where first the Faith was led in triumph home  
 Like some high bride, with banner and bright sign,  
 And melody and flowers ? Round yonder shrine  
 The sons, the rivals, yea, the lords of Rome,  
 Bowed they in reverence, and by truth divine  
 Breathed through the golden lips of Chrysostom !  
 But where that conquering Cross, which high in heaven  
 That dome of old surmounted ? Angels weeping,  
 The aerial coasts now hang no more suspended,  
 With the wild sea-dirge their chants no more are blended.  
 Onward they speed, by their own sorrows driven ;  
 And the winds waft alone their heavenly weeping.”

Long we stood delighted upon the deck, first turning our eyes upon distant Mount Olympus, whose summit glittered with snow; then upon the shadowy islands of the Propontis; then upon the sparkling Bosphorus, gay with innumerable caïques; then upon the crowds of stately ships of all nations; then upon the dark cypress-groves and white hospital of Scutari, where the heroic Miss Nightingale lay sick; then upon “beautiful Stamboul,”

with its crowning mosque of Santa Sophia and lofty minarets. But all this *must* be seen in sunshine to be believed in, and *then* you will think it a dream.

Numerous caïques and other boats crowded round our vessel here. Presently a French officer, wearing several orders, stepped on board. What a happy meeting it was with his wife and little daughter! Lucie clung to her father's arm with touching pride and delight. We bade adieu and congratulated at the same time.

Alas for the Bashi-Bazouks!—the wretched prisoners, who looked the image of sullen, hardened despair. Once or twice I thought they were going to throw themselves into the Bosphorus.

At last all was prepared for us to land, before the disembarkation of the troops. Crowds of caïquejees, kept at bay by a soldier on duty at the ladder, were disputing in loud Greek for the passengers. Mr. Newall was kind enough to offer us a place in the ‘Elba’s’ boat, which had been sent to meet him. So the English sailors dashed through the whole swarm, and soon set us on shore at Galata, the landing-place of Pera. It was difficult to get in through the crowds of caïques; but the boatmen of the Bosphorus, both Greeks and Turks, fine men as they are, pretty soon make way for a crew of English sailors.

At last we were on shore, among most wretched, dilapidated wooden houses, on a filthy, broken, crowded pavement, amidst a motley group of Greeks and Turks, soldiers and sailors, fruit-sellers and money-changers.

A few veiled black women were squatted on the edge of the Bridge of Boats, over which countless crowds were passing and repassing, and which reminded me of the bridge in the Vision of Mirza.

We soon found a couple of *hamals* (Turkish porters),

whose backs were bowed almost to a crescent by constantly carrying heavy loads ; and after a rapid walk up the steep and narrow streets, after being jostled by strings of donkeys, after having narrowly escaped being trampled on by caparisoned horses, treading on dead rats, melon-rinds, and cats,—confused, enchanted with the *without*, disgusted beyond measure at the *within*,—we arrived, tired and almost breathless, at Mysseri's Hotel. They have given me such a delightful room, with four large windows looking down the Golden Horn, and on the distant mountains.

Good-night, all ! I am very tired, but forward this formidable packet with great pleasure, thinking that some trace of our travels may amuse you.

## LETTER V.

PERA.—ENGLISH AND FRENCH OFFICERS.—NEWS OF THE WAR.—THE-RAPIA.—SHORES OF THE BOSPHORUS.—FALL OF SEBASTOPOL.—PUBLIC REJOICING.—SISTERS OF CHARITY.—ILLUMINATIONS.

Pera, September 10th, 1855.

My dear Mr. Hornby,

You will be glad to hear that we arrived here safe and well on Saturday, after a most delightful passage, with exception of the last night, when it blew a gale in the Sea of Marmora, with the wind dead against us, which retarded our arrival several hours.

We have suffered a good deal from heat on board ship, and now find these large and lofty rooms deliciously pleasant and cool. I sit quite enchanted at my window, which looks all down the Golden Horn, where English and French men-of-war, ships of all nations, and a vast number of transports lie at anchor; while caiques and Greek boats with snow-white sails, flit about to and fro, like birds on the water. I saw the sun set on all this, on the first evening of my arrival. Such a glorious sight! the mountains in the distance mingling with the purple clouds.

It is a very striking scene at the *table-d'hôte* here. One can scarcely see to the end of the table. Almost all the guests are English and French officers, either in uniform,

or in odd and semi-eastern costume—long beards and sun-burnt faces. The din of so many voices is almost as confusing, I should think, as the roar of cannon at Sebastopol: but by degrees I began to pick up a few sentences here and there, which amused me very much.

“Come and try a day or two *over there*,” says one handsome boy-officer to another. “I can give you a plank and some capital clean straw in my tent, within a quarter of an hour of the Redan. You won’t mind a shell now and then.”

Then I heard another recounting—“Doubled up for six weeks, like a ball, with cramp,—my tent like a mud-pond,—dreadful pain!” “Where’s his Highness?” says another, further up the table. “His Highness disappeared the other day,” was the reply, with a burst of laughter: “he went to take his turn in the trenches, and has never been seen since.” (His Highness is evidently a nickname for some one very much laughed at.)

“Beastly shell!” drawled a tremendously tall, affected Rifle; “spoiled the best dinner we had had for a long time, and killed that very amusing fellow —, who sat next to me. It was par-ti-cu-larly awkward; for the tent fell down upon us, and we were obliged to crawl out!”—“I felt quite out-of-sorts when it was all over—missed my arm so confoundedly (it was still in a sling), and got no dinner, for poor — had asked me to dine with him in the morning, and he was killed half an hour before.”

You may easily imagine how it startles one at first to hear all the horrible incidents of war spoken of after this fashion. I am the only lady here at present; and as there are no private sitting-rooms, I have to return to my bedroom immediately after dinner, which is very dreary. There is nothing to do here in an evening for strangers. The

streets are dark and dangerous; drunken soldiers and sailors tumbling over the wretched pavement, and noisy Greeks singing and shouting aloud.

The watchmen, with their iron-shod staves, make a strange clinking noise as they strike them against the stones. The only *English* sound is from the distant ships' bells, which is pleasant enough to me. Mysseri is Eōthen's dragoman, of whom he speaks so highly. He is married to an Englishwoman, a most kind and excellent person, to whom every one flies in all the numerous difficulties which strangers meet with here. The hotel is crowded,—not even a sofa to be got; the large hall is almost filled with the baggage of officers coming and going, and constantly resounds with the clinking of spurs and the clank of swords upon the stone pavement.

It seems indeed a strange war-gathering here. Every one is anxious for news from Sebastopol; and even the sick and wounded are angry and impatient at being away from the scene of action, and from the tremendous attack which it is expected will soon take place. Numbers of English and French ships, crowded with troops, are constantly going up to Balaklava.

Poor fellows! they are always to be seen clustering thickly against the side of the vessel, seemingly delighted with the novel and splendid scene through which they are passing. What a relief it will be to one's mind when this dreadful place is taken!

Adieu, with kindest love to you all! We are perfectly well, notwithstanding the heat of the days, and the extreme chilliness of the nights; but still seem in *dream-land*.

Therapia, Sunday, Sept. 16th, 1855.

We have been obliged to fly the heat and confusion of Pera, and find this place very delightful, with cool breezes constantly coming down from the Black Sea. The Bosphorus is certainly wondrously beautiful : the shore on each side is one unbroken but irregular line of white palaces, with terraced gardens, mosques and minarets, reflected in the clear blue water. The hills above are covered with cypress-trees, pretty kiosks, gardens, and wooded slopes.

I have as yet but little to tell you about the country, as Edmund has been very much engaged, and I have not ventured upon any expedition alone. However, I must first return to the three last days of our stay at Pera.

The news of the taking of Sebastopol, which has no doubt reached you by this time, was received with great delight by all here, excepting the Greeks, who were greatly enraged and disappointed. The Emperor of Russia being the head of the Greek Church, they looked forward to the success of the Russian cause as their own ; and hating their masters the Turks, would have loved to see them, and their friends the Allies, humiliated.

The Bosphorus on Monday morning presented a gay and beautiful spectacle. All the ships-of-war and crowds of merchant-vessels of all nations were decked with flags, and many large and splendid ones floated from the principal balconies. The roar of guns from the different vessels was tremendous,—enough to startle the echoes of Olympus, whose snows glittered brightly above the clouds of smoke.

Kind Mrs. Mysseri took me to the terrace on the top of her house, where I had a splendid view of immense extent, almost too dazzling to be agreeable. I had a plea-

sant peep into the Swedish ambassador's shady garden. On the other side of the hotel is what was once the Russian Embassy, *now* a French hospital. Several wounded officers were wheeled in their chairs into the balcony to rejoice with the rest. Two or three of them, in their joy, threw their caps into the air, which they had not strength to pick up again. I took a great interest in watching these windows all the time I was at Pera, and seeing the good Sisters of Charity, so busy, and seemingly so kind to all. When they had a little time to spare, one or two would come out and walk up and down in an open gallery just opposite my windows. Sometimes they talked quietly and gravely together, but generally seemed to prefer reading for a few minutes.

But to return to the rejoicings of Monday. The firing began again at eight in the evening; and as far as noise and the rattle of windows went, gave us a good idea of a bombardment. All the ships on the Bosphorus, and round the Seraglio Point, and in the harbour, were illuminated, as far as the eye could reach. Some of the French men-of-war burned coloured lights. It was a beautiful sight. Pera and Stamboul glittered with lamps: palace and minaret illuminated, not after our fashion, but more like pale clusters of stars, shining here and there in the deep grey light and over the shifting ripples of the sea.

Presently bands of Turkish "music" paraded the streets; and a more barbarous noise no red Indians could ever perpetrate. Edmund and I sallied forth into the streets, for, as we thought, it was a sight not to be seen again. We bought a little white paper lantern, lighted our taper, and joined the motley crowd.

Banners hung, waving in the night-breeze, from almost every balcony of the principal narrow street; and every

window was filled with lamps, just as we put flowers into boxes, all along the sill. It was a most curious, fitful light, and the numbers of picturesque costumes and savage faces singularly striking. Here and there,—at the French, Sardinian, and Swedish Ministers', the Turkish guard-house, and at the numerous *cafanées*,—it was quite a blaze of light; and in these places admiring crowds had so congregated, that we were scarcely able to get on. Presently a band of French soldiers, passing to relieve guard somewhere, cleared the way; and putting ourselves into the channel which they had made, we stumbled over dirt and broken pavement until we gladly found ourselves at Mys-seri's door again, close by which the miserable-looking Turkish guard was turning out for the night.

## LETTER VI.

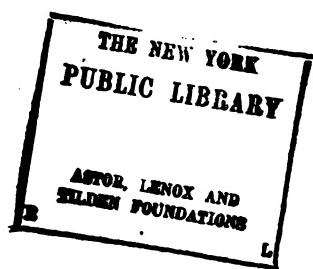
**THERAPIA.—ITS PLEASANT CLIMATE.—FLEET AT ANCHOR IN BEICOS BAY.—DEPTH AND CLEARNESS OF THE WATERS OF THE BOSPHORUS.—PHOSPHORESCENT ILLUMINATION AT NIGHT.—SAD INCIDENTS OF THE WAR.—WOUNDED AND SICK OFFICERS ARRIVE FROM BALAKLAVA.—THEIR CONVERSATIONS ON THE ATTACK OF THE REDAN.**

Therapia, September 30th, 1855.

My dear Julia,

We find this a very delightful place ; the weather is just like a fine September in England—the sun hotter perhaps in the middle of the day. Last week it was stormy, and we heard the wind very much ; as the hotel projects into the Bosphorus, and northern gales rush down from the Black Sea with tremendous force. A large fleet is lying at anchor at Beicos Bay, just opposite our windows. The lights at the mastheads look so curious at night, with the dark mountainous ridge of Asian hills frowning grimly just behind them. A few English vessels are moored close to the little causeway of our hotel, and one can hear the “All’s well” of the watch, and the bells chiming the quarters. In the daytime it is by no means an uncommon thing to see a bowsprit peeping in at your window, the water is so deep close in-shore. They tell me that you can see down to the depth of thirty feet on calm days ; and it is charming to watch the different sorts of silvery and many-tinted fish





swimming about, sword-fish darting along, and immense porpoises gambolling and romping with the bright, foamy waves further out. At night, every ripple, every stroke of the oar, is a phosphoric flash of light; and the track of a caique on the soft grey, shadowy water, is as like a fairy phantom as anything which you can well conceive. For the last few nights it has been moonlight, so that we could see quite over to the Asian shore, and the white marble palace of the Pasha of Egypt there. The large stars look down so calm and clear upon this beautiful bay, on the dark hills around, and on the fine ships reposing, as it were, here and there, that it is difficult indeed to leave the window.

The Mail arrived last night, and brought our long looked-for letters, so that I feel quite happy and cheerful to-day after my depression and anxiety about news from home.

In this place one hears so much that is sad, and sees so much suffering in many ways, that, notwithstanding the numbers that are cheerful and gay, the mind becomes painfully impressed with all that is and has been so distressing in this war. My room was occupied only a few days ago by poor Mrs. ——, whose husband was killed at the attack on the Redan. She was afterwards brought down here on her way back to England, and has cried for hours (Madame Patela, our hostess, tells me) in the very armchair in which I am now sitting. What increased the poignancy of her grief was that, after having endured agonies of suspense during the attack, she was assured by a friend that her husband had escaped unhurt; and, in the midst of her joy and thankfulness, he was carried up mortally wounded and insensible. Several wounded and sick officers have arrived here from Balaklava. Three or

four of them are well enough to sit with the rest of the travellers on the divan in the public sitting-room. Now and then they talk of scenes in the camp before Sebastopol, and incidents of the late assault; but, generally speaking, poor fellows! they seem quite wearied with so much misery and suffering, and turn with the greatest relief and pleasure to a chat about the peaceful scenes of England and home. I shall have many sad, as well as merry stories to tell you when we meet, if I can but remember all I hear.

Colonel —— has just come in from Sebastopol, well and strong, and full of news and conversation. Sometimes I pause to listen, and then, being anxious not to miss this Mail, go on writing again, with my head somewhat confused by a description of military movements, and sad indignant comments on terrible mistakes and fatal mismanagement, on which point unfortunately all agree. Captain —— (wounded in the head at the attack on the Redan) is just saying that the English had no business there, and shudders as he speaks of the numbers who fell around him. He and several others are of opinion that we needed only to have supported the French as they entered the Malakoff. The French had easy work compared with ours; they had brought their earthworks within a few feet of the tower; ours were at least two hundred and eighty from the Redan; and in charging up that space our poor fellows were mowed down by grape and canister.

The Malakoff once taken, the Redan must have fallen, as the guns of the former commanded it; so it would appear that all these English troops were thrown away, except for the slight diversion they made in favour of the French, which was really carrying courtesy to our Allies

rather far. Captain —— also says, that our men were much spoiled for a desperate assault by the long and harassing time in the trenches, and by a habit which they had necessarily contracted there of "sniping," as they called it; which is, ducking down the head and shoulders to avoid shot and shell.

Many say, that the same men ought never to have been brought up for an attack who had been repulsed and dispirited before. But I must not venture on any more recollections of military conversations, lest I make mistakes in getting out of my province so far,—only I thought these particulars would interest you; and I believe that I have reported them very correctly, especially considering the crowd about me, all talking of this terrible day, so dearly won. But I must say adieu, and Good-night! Pray write often.

## LETTER VII.

**PLEASANT MORNINGS AT THERAPIA.—GREEK FISHERMEN AND FELUCCAS.—SEA-BIRDS, AND LEGEND OF THE “AMES DAMNÉES.”—MANY-COLOURED FISH OF THE BOSPHORUS.—TERRACED GARDENS.—SHIPS RETURNING FROM THE CRIMEA.—THE CAMP AT BUYUKDERE.**

Therapia, September 30th, 1855.

My dear Mr. Hornby,

WITH your love for early walking, how you would enjoy this sunny Therapia of a morning! Nothing can be more bright and sparkling; and it is so pleasant to be awakened by the splash of oars just under your window, and then to watch the gaily-dressed Greek fishermen hauling nets into their caiques, quite silvered with fish; or ancient-looking feluccas, with their picturesque crews and white sails set, dashing over the merry waves with boat-loads of wood for Stamboul.

Numberless sea-gulls and sea-swallows fly about the Bosphorus; but the most remarkable are a small, dark-grey gull, with wings lined with a silvery white. These are said by the boatmen to be the souls of the guilty wives drowned in its waters. They are for ever flying rapidly up and down, in parties of twenty or thirty, and night or day are never seen to rest. I cannot write the Turkish name, but the French have well translated it “âmes damnées.”

Poor "lost souls!" As the punishment of drowning in the Bosphorus is now almost abolished, I suppose there will soon be no more, unless indeed no period of release is granted them from their punishment on earth—no final rest for their poor tired wings! If so, a thousand years hence the traveller may see the same swift silver shadow fit over the water which startles me to-day.

We had a very delightful walk this morning to Buyuk-dere. The quay at Therapia, along the shore, is so irregular and narrow, that when the Bosphorus suddenly lashes itself into a fury, as it often does, one can scarcely escape a dash of its waves.

The morning was calm and beautiful; the tints of many-coloured seaweed reflected from far below. An old Turk was seated on a large stone, quietly fishing. He constantly pulled up fish of the brightest colours, which in different lights were certainly green, red, and blue. One recognized them immediately as the fish of the enchanted pond in the 'Arabian Nights.' I would not have put them into the fryingpan for more than four hundred pieces of gold. The wall would certainly have opened, and the Egyptian maiden have appeared, with her myrtle wand and mysterious beauty; and these things startle quiet Englishwomen. I would not therefore enter into a negotiation to buy them; and we strolled slowly on, with the pleasant sound of waves on one side, and of whispered voices on the other; —for the Greek and Armenian women are never tired of watching the English people as they pass by their shady windows and terraces.

There are some charming houses here. The first large one from our hotel is that of M. Baltazzi, a rich Greek banker. Through the trellis-arches of the walled garden, we caught a tantalizing glimpse of the loveliest Eastern

flowers in their fullest beauty,—three terraces one above another; the walls clothed with luxuriant creepers, and the hills of Therapia behind.

The French Ambassador's is a very fine old house, once belonging to Prince Ypsilanti. Its vast white stone hall and fountain, with windows almost darkened with shady plants and flowers, look deliciously cool and pleasant to the passer-by.

The English Embassy is more shut in, the entrance being quite shaded with luxuriant myrtles and other shrubs; but the windows and terraced gardens face the Bosphorus, and command a lovely view. Further on is a small Turkish battery and guard-house, and close by a tiny mosque and fountain, near which we sat down to watch some English ships slowly steaming down from the Crimea. The decks were crowded with troops (sick and wounded going to Scutari or home), and in the fore-part of the vessels we could easily make out the grey coats of Russian prisoners. All the poor fellows seemed to be admiring the beautiful shores of the Bosphorus; and well they might, after the wild and rugged coasts of the Black Sea.

What a fine sight it is to see ships thus passing the ruined castles of Asia, and beneath the Giant's Mountain! The barren hills and rocks of the European shore gradually soften as they approach the beautiful Bay of Buyukdere, which must seem the loveliest harbour that ever weary mariner furled sail in. Many ships come down broken and torn from the furious tempests of the Black Sea, to cast anchor in the deep blue water, mirrored with the row of white palaces which fringe the shore, and with the cypress-trees and vineyards, and kiosks of the hills above. Mr. Bell has made a beautiful water-colour sketch of Buyukdere, with the fine aqueduct of Sultan Mahmoud in

the distance, which I hope you will see on his return to England.

Major Biddulph is also very busy with his skilful pencil ; and well he may be, for every scene is a picture in itself : we thought so this morning at each turn of the winding seaside path ; whether looking on the gleaming Bosphorus with its mountain-girt entrance, ships sailing into the beautiful haven, and caiques flitting about among the white sea-birds ; or on the many-coloured cliffs on our left, tangled with briar and wild-flowers ; or on the hills covered with heather and arbutus, on which Bulgarian shepherds were tending their flocks of goats and sheep.

Presently we came to the gate of a vineyard, and entering it made signs to a dejected-looking Croat lying under an old fig-tree, that we were both tired and thirsty. So he pointed to his piece of matting, which, with an earthen water-jar, seemed to be all his household possessions, and went to gather grapes, which he soon brought back to us in the coolest vine-leaves. A Greek boy was strolling about the vineyard ; he spoke Italian pretty well, and entered into a friendly conversation with us ; asked many intelligent questions about the war, and said he was most anxious to enter into the service of the English, who were “*bravi genti.*” He gave me a handful of walnuts, nicely washed, and placing his hand on his heart, with the air of a prince, hoped that we might enjoy our luncheon ; then, smiling, he shut the garden-gate and joined his companions. What native grace there is among the peasantry here !

Our rest in the shade, and the grapes, were both delicious ; and our friend the Croat seemed to have gained an equal amount of satisfaction by the few piastres which we offered in exchange. He seemed so very poor and lonely !

This vineyard had been robbed by some soldiers of the Turkish Contingent two nights before, and one of the Croat gardeners was murdered in attempting to drive them off; at least, so we were told at Therapia.

On approaching the camp at Buyukdere, we were struck by a magnificent group of plane-trees, on the shore of the Bosphorus. The soldiers had placed seats round one or two of them; a Greek cafeejee had set up his stall near, and a motley group were regaling themselves with coffee and the everlasting pipe under the wide-spreading boughs. The trees are called the "Seven Brothers;" and tradition says that Godfrey de Bouillon encamped beneath them in the time of the Crusades. His Generalship would be rather surprised now, could he see English officers trying to drill the Sultan's miserable, dispirited-looking men into something like soldiers, to fight in a common cause. Major Johnson was so kind as to show us over the camp, a curious scene enough.

The valley was filled with white tents; and double rows of oxen, and refractory-looking mules, were tethered all around. Numerous wild dogs were prowling about the camp-fires, round which squatted some hideous black Arabs, who were cooking in large iron pots. One could not easily conceive more wild and ferocious-looking creatures than were gathered together here, as camp-followers.

The Turkish soldiers were thin, dejected, and debased-looking, to my eyes. I could just believe in their *endurance* behind earthworks, or stone walls, and that is all. An English sergeant said to me, with an expression of profound contempt, "They'll hang back, Ma'am, as sure as fate, and let all their officers be killed, if ever they try to lead them to a charge." However, who can wonder at the degraded state of the poor Turkish soldiers, on learning

their miserable, hopeless condition,—ill-paid, ill-fed, and cheated at every turn by their own officers?

Perhaps the men of the Contingent, honestly and kindly treated as they are, may improve. They are now expecting to be sent to Kertch; and the officers have plenty of hard work before them, if nothing else. I was in hopes that we might have heard of prospects of peace, after the fall of Sebastopol; here nothing is seen but active preparation for war. The cavalry are to winter at Scutari. Everybody is mad for *news*, both here and at Constantinople. It seems strange that we should be longing for what is authentic from England. Officers grumble about their friends in the Crimea not writing, and then again excuse them by saying, "Well, I suppose they are so busy."

But I must say Adieu! Colonel Pitt kindly offers the use of his *pack-saddle* to take my letters to the Embassy, and such an opportunity is not to be despised. Pray write often, for there is nothing to us like news from home.

## LETTER VIII.

A CANINE FRIENDSHIP.—THE CAMP AT BUYUKDERE.—A SEARCH IN VAIN.—A WILD DOG HUNT.—LOVE AT FIRST SIGHT.—STRANGE ARRIVAL AT AN HOTEL.—A JACKAL.—DISAPPOINTMENT.

Therapia, October 4th.

My dear Mr. Buckland,

FOND as you are of dogs, I think you will be amused at some of my adventures here. In my walks to Buyukdere, near the camp and in the village, I have often met an uncommonly handsome and intelligent-looking creature—something like a Spitz dog in shape, but of a fine bronze colour; such a thick, many-shaded coat he had! One's hand in a friendly pat quite sank in it. We became great friends, and from the indifferent, listless gaze with which street-dogs generally regard passers-by here, he used to come and meet me with wistful eyes shining with pleasure, and wagging his tail. If I strolled by the sea-shore, he walked always close to my feet; if I sat under the shade of the trees, there he was too; if I strolled through the narrow crowded streets, he was my guide still. On my return to Therapia he always accompanied me nearly all the way home, as far as the Turkish guard-house. There he sat down, looking at me quietly and sorrowfully, as much as to say, "We must part here." I often tried to coax him

on, but it would not do. Evidently his *Bismet* was against it. If I turned back a little way, he was delighted, and again close to my feet ; but beyond the guard-house he would not stir. I have since been told that all these street-dogs have their particular beat, just as swans have on the Thames and other rivers, and that passing one foot beyond them is a declaration of war to the neighbouring power. Of course I did not attempt to persuade him to enter Therapia after knowing this.

We still constantly met, and liked each other better every day. I, for my part, grew so fond of him that the thought of leaving him with only chance for a mistress, and the wide hills for a home, became a painful one. He was such a gentle, affectionate little fellow, and his kind eyes haunted me always after our evening parting. I never knew such a kind dog ! One sultry afternoon I was walking on the quay at Buyukdere with a party of friends ; the band of the Turkish Contingent was playing, and all the world was there,—English and French officers and ladies, attachés and dragomen, Greeks and Armenians, soldiers and sailors, Arabs and camp-followers (the usual motley group now)—I was thinking of my dog, wondering why he had not met me by the shore as usual. Presently I felt a little pull at my dress, and looking down, there he was, panting, delighted to see me. I stooped to pat him, and then he took my parasol in his mouth, and insisted on carrying it for me up and down. Many, many times we all strolled from one end to the other of this crowded promenade ; still the poor tired little dog remained steadfastly by my side : it seemed exactly as if he was saying, “ I was late in meeting you,—do let me do something now.” At the guard-house we parted as usual.

For several days I was very much occupied, and un-

able to take long morning strolls, but I often thought of my favourite (whom I had named Crooden, or ‘darling’ in Gaelic), and asked Edmund if I might have him for my own when he got a house. As soon therefore as the kiosk at Orta-kioy was fixed upon, I took caique one sunny morning to cross once again to Buyukdere, thinking how delighted my little friend would be that we should part no more, and how happy I would make him. Alas for “the best-laid schemes o’ mice and men!” I searched by the sea, through the village, everywhere in vain; by the bread-stalls, by the sunny sea-shore cafanées,—no trace of him was to be found! Many a sleeping dog-party I disturbed in doorways and nooks of the narrow streets. Many a Greek and Arab wondered to see me looking anxiously down the muddy alleys and turnings. He was nowhere to be seen, and I was sadly disappointed. Returning homewards, tired and vexed, I passed the Camp, and paused a moment, wondering if he was there. I was half tempted to walk as far as the group under the great plane-trees, but did not like to venture alone. Just then, to my great content, up came a friend of ours. “What are you doing here? can I assist you?” brought out my whole story. Then came an energetic inquiry for the dog I wanted; English, Greeks, Turks, Arabs, all were questioned and cross-questioned through the interpreter, with a view to discover the lost Crooden. At last it was found that beyond all doubt he had been carried away to Kertch only the day before by a French officer, who had seemingly taken the same liking to him that I had; I could therefore only hope that his master would be as kind to him as I would have been. “But you shall not be disappointed of a dog if you wish for one,” said my kind, impulsive friend. “There are

plenty about the Camp,—some of them very fine fellows; although I cannot at all understand your liking for them. I will have one caught for you directly." So I was taken to rest under the great plane-trees, and coffee was served me from the Greek stand, and a hideous Arab "musician" summoned to amuse me with an instrument of torture shaped like a guitar, while the party got ready for the dog-hunt. It was a curious scene in the fine green valley, with its long rows of white tents, and lines of tethered horses, oxen, and mules, groups of English and Turkish soldiers, and caiquejees and fishermen on the shore. In a few minutes the hunters were mounted and ready. The idle Camp was quite active, the Arabs showing their white teeth in glee at the thoughts of a race, and twirling their lassos over their heads. They were directed by a Serjeant of the Contingent, to whose family I had been able to do some slight service some time before, and who therefore was warmly interested in doing anything to please me. Off they started, yelling and shouting, towards the range of hills surrounding the valley, where they said that numerous parties of wild dogs slept by day, and roused up at night to feed on the offal of the Camp. I soon lost sight of them, but in a few minutes down they rushed at the head of the valley on to the plain,—away through the rows of white oxen, dashing among startled mules, over a stream, half-way up the steeps on the other side! The Arabs yell frightfully, and sometimes rise in their stirrups to throw the lasso. The dog is clear yet, and runs like a hare. He will break away after all, and I quite hope it now. The whole Camp is in a state of commotion; the black cooks throw down their iron ladles, leaving the steaming pots of Indian corn; the Greeks leave their coffee-stalls, even the smokers their bubbling nargilehs

under the trees, to join the crowd of soldiers, sailors, and Turks rushing down the middle of the valley to the group by the rivulet side, who are shouting, yelling, and gesticulating to the wild horsemen beating against the hill-side. At last a shout in many tongues traverses the plain, and reaches me in English,—“He is taken!” and the crowd parts. Up slowly rides a hideous black Arab, panting with the race, and dragging along, energetically twisted in many a coil of the lasso, a red-coloured Turkish dog, biting, snapping, struggling, and making the most frantic and desperate efforts to escape.

I was very much distressed to see its misery, and infinitely regretted being the cause, although I had not thought of my wish for a dog occasioning so serious a hunt. I begged at first that they would let it go, but after all the trouble that had been so kindly taken to please me, it seemed ungrateful to persevere in the request, so I went near to see what could be done with the poor prisoner. Its agony of fright and rage was painful to see, and I tried to loosen the cords, in the midst of exclamations of—“Pray don’t attempt to touch him!” “You will be dreadfully bitten!” “Imprudent!” I felt great confidence in my power over animals, bees and birds, and still kept close to him. Curiously enough, in another instant I clearly saw a bright gleam of appeal from the frightened savage eyes to me! I was quite certain of it, and said to the serjeant, “Let me hold him, I am sure I can manage him.”

The good soldier let me snatch the rope with reluctance. Would you believe it, the wild creature instantly became quieter in my hands, and its struggles lessened. All who had been most earnest in begging me to let him alone, began to see with surprise that he was gradually getting quiet as I held him. In another moment the Arabs again

approached the lasso ; the dog immediately sprang close to me, almost rolling himself in the folds of my dress. I had him by this time partly uncoiled from the lasso, and the serjeant soon passed a short cord round his neck.

It was not far to my caique, and I led him down quietly to the rough wooden pier. He still kept so close to me that it was with difficulty I could walk, as he was absolutely pressing against my feet in his agony of fear of those around. In his desperation he seemed to think that his only chance of safety was to keep close to me. We reached the caique —how I know not—and he crouched, with a look of terror at the boatmen, on the folds of my dress ; while the rest of my friends, serjeant, Arabs and all, stood in a perfect state of wonderment at this singular case of savage love at first sight. Poor civil Mr. Patela, our host at Therapia ! I shall never forget his perplexed looks when he came to hand me out of the caique, and saw my strange companion. Such an arrival at an hotel ! I consoled him by saying that of course my new “pet” would live in the stables, and I should take care that he annoyed and frightened no one. Fancy my dismay,—not an instant would he leave me. I asked one of the waiters to hold him for a moment. The same wild plunging and tumbling over, with gnashings of long white teeth, soon made the valiant Eugenio cry out to me to take him. So there was nothing to be done but to take him to my own room : there he lay panting, exhausted and perfectly quiet, on the edge of my dress. I could not move but he sprang after me with the same look of savage alarm.

The first bell rang. I managed to dress, thinking all the time how I should contrive to keep my wild friend, in whom I began to feel a strong interest. The only way was, to take him to the stable myself, tie him up,

with food and water by his side, and give him in charge to our Greek Sais. So I sallied forth into the salaamlik, the rope in my hand, and the poor thing still crouching close to my feet. Several of my acquaintance, assembled there waiting for dinner, very provokingly crowded round to see what sort of dog I had got, of course terrifying him beyond measure. "A wild dog!" exclaimed a lady; "what a dreadfully savage-looking creature! what *can* you want him for?" "I would not sit down in the room with such an animal for the world," lisped an exquisitely dangerous-looking young officer. I never imagined for a moment that he would. Presently a gentleman stepped quietly across the room from his seat on the divan, and looked attentively at my prisoner. "A wild dog did you say? Are you aware that you have got a remarkably fine young *jackal*?" This gentleman was Mr. Stephens, her Majesty's Consul at Trebizond. You may imagine how delighted I was at the discovery, and at the idea of being able to tame a jackal myself. I took him down to the stable, tied him firmly to a sort of manger in one corner, gave him a comfortable bed, and placed food and water by his side. No one else dared to go near him, and at the slightest approach of any one but myself, his frantic struggles to break his cord began again.

As I left and walked towards the stable door, he gave one wild, desperate bound towards me. This, I regret to tell you, was the last I saw of him: toward the end of dinner one of the waiters said to me, *sotto voce*, "È partito, Signora!" I was too much enraged to reply. Some of the foolish, cowardly men in the stables must have cut the rope which they were afraid to hold, and let him go. Mr. Stephens was most kind, and to make up for my vivid

disappointment, said, "Never mind, I will send you down from Trebizond one of my fine large mastiffs." And this he has done: "Arslan" is a noble fellow, and I am grateful for the gift; but a jackal tamed by myself would have been a triumph!

## LETTER IX.

**VALLEY OF THE SWEET WATERS.—PICTURESQUE GROUPS OF TURKISH WOMEN.—THE SULTAN'S DAUGHTER.—TURKISH BELLES AND BABIES.—TURKISH CARRIAGES.—ARABAS AND TELEKIS.—VENDORS OF DIFFERENT WARES IN THE VALLEY.—BOILED INDIAN CORN.—MUSICIANS.—ANATOLIAN SHEPHERD.—ENGLISH SAILORS.—“BONO JOHNNY.”—THE YOUNG PASHA.—THE VALLEY AT SUNSET.**

Therapia, October 26th, 1855.

My dear Julia,

ON Friday we went in a caique to the “Valley of the Sweet Waters of Asia,”—the Turkish Hyde Park. It is a charming spot, shut in by ranges of hills on three sides, with the Bosphorus glittering before it, and a fine view of the opposite castles of Europe, with their ivy-covered walls and towers. We landed on a kind of terrace, beyond which was a very large white marble fountain, looking, as all fountains do here, like a square-built temple, ornamented with inscriptions in coloured and golden letters. A stream of water fell from each side into a deep tank, out of which some poor Turkish women were filling their little earthen water-jars. Further on, under the shade of some magnificent plane-trees, sat the women of a higher class, on cushions which their slaves had brought from the caiques.

Nothing, in point of colouring and grouping, could be more strikingly beautiful than these clusters of women

by the trees and fountain. Imagine five or six in a row; their jet-black eyes shining through their white veils, under which you can see the gleam of jewels which confine their hair (often dressed, by the bye, very much *à la Eugénie*). Your first impression is that they look just like a bed of splendid flowers. The lady at the top of the row of cushions, and evidently the chief wife, is dressed in a feridjee of the palest pink, edged with black velvet or silver; her face and neck all snow-white gauze, under which gleams a silver wreath or sprigs of jewels: for the *yashmak* in these days is so transparent as rather to add to the beauty of the wearer than to hide it.\* She generally carries a large fan of peacocks' feathers, with both sides alike. The next is arrayed in the palest straw-colour shot with white; then perhaps follows an emerald-green, edged with gold, and by her side a lovely violet. The white *yashmak* contrasts prettily with all these colours. The feridjees of the slaves are often of a bright yellow or scarlet, edged with black, which, with the few dressed in darkest brown and green, harmonize perfectly with the light and delicate colours.

The Turkish women have certainly wonderful art in blending colours. In fact, I hardly know how my eyes will bear a return to England. Here the water, the sky, the houses, the dresses, the boats are so gay and beautiful,—the cypress-trees and the valleys so rich and green.

The Valley of the Sweet Waters takes its name from a small stream which winds through it and falls into the Bosphorus just above the fountain I mentioned. The water

\* During the war the Turkish ladies wore particularly gay-coloured and beautiful feridjees; since that time,—first from motives of national economy, and afterwards from the present Sultan being a more strict Mussulman than Abdul Medjid,—an imperial order has been issued forbidding the use of any but plain and dark ones.

of this stream is highly prized for its purity, but, owing to the heavy rains of a day or two before, it was now rather muddy. So I braved the anger of the nymph of the spring by refusing to taste of its tiny waves, but invoked of her health and beauty for the poor Turkish women,—for it is their only possession,—and gave up my place to a veiled lady who was trying to drink without showing her face, which seemed to be a difficult process. We then walked through the valley, and watched the beautiful effect of light and shade upon the surrounding hills, crowned with cypress and other trees, and with here and there a pretty kiosk and garden. There are no roads here; so by a lane that would shame the roughest in Ireland, came the Sultan's married daughter,—married to Aali Ghalib Pasha, the son of Reschid Pasha. Edmund helped Lady Robinson *into some brambles* on the steep bank; I was already safely wedged in the roots of an old fig-tree; and thus we quietly awaited the passing of the Asiatic beauties.

First came three or four men on horseback, in handsomely braided uniforms, and fezzes of course. Then two mounted Negroes (more frightful specimens of that race I never saw), armed with long swords; then the carriage, a very droll imitation of an English one, most grotesquely ornamented; the harness covered with silver, and the reins red. Two grooms, in ugly, badly-fitting uniforms of blue and silver, guiding the horses, which were grey, and of matchless beauty and gentleness. The coachman was a droll-looking make-up, of English clothes (much too small for him) and Turkish fez and fat. This equipage, I heard, is considered a wonderful display of elegance and civilization, and it was evidently greatly admired. We could not see much of the lady (who is said to be very lovely), the Negroes keeping close to the windows, as they splashed

up the mud all over their uniforms; besides which, her yashmak was thickly folded. I could only see plainly her beautiful fan of snow-white feathers, the handle glittering with emeralds.

The lady on the opposite seat (there were three in the carriage) was more thinly veiled, very young, and very pretty. I saw her face plainly, and her feridjee being a *little* off her shoulders, I threw an envious glance on a violet-coloured velvet jacket embroidered with gold, and fastened at the throat with a large jewelled clasp, which gleamed through the gauzy veil. As to beauty of mere dress and ease of attitude, nothing that I have seen in life or in pictures can give the slightest idea of the wonderful grace, the extreme delicacy, and bird-of-paradise-like uselessness of the Turkish belle. Women of rank look like hothouse flowers, and are really *cultivated* to the highest perfection of physical beauty, having no other employment but to make their skins as snow-white and their eyebrows as jet-black as possible. When young, their skin is literally as white as their veils, with the faintest tinge of pink on the cheek, like that in the inside of a shell, which blends exquisitely with the tender apple-leaf green, and soft violet colours, of which they are so fond.

The reverse of the picture is, that after the first bloom of youth is past, the skin becomes yellow and sickly-looking, and you long to give the yashmak a pull and admit a fresh breeze to brighten up the fine features.

A belle, and a beauty too, the Turkish woman *must* be: for nothing can be more wretched than to see the poor thing attempting to walk, or to make herself at all useful. She shuffles along the ground exactly like an embarrassed paroquet, looking as if her loose garments must inevitably flutter off at the next step. The drapery which falls so

gracefully and easily about her in a carriage, or while reclining on cushions, seems untidy and awkward when she is moving about. In fact, if she is not a beauty, and is not the property of a rich man, she is the most miserable-looking creature possible. It is the drollest thing in the world to see a poor Turkish woman rolling along with her baby ; just preventing it from falling into the gutter, her loose yellow slipper from falling off at every step, her yashmak from showing too much of her face, her feridjee from flying away, and her open-worked stockings (which are generally full of holes if she has any) from getting splashed in the terrible filth of the roads, or rather dirty alleys.

The babies are wonderful little bundles of fat, uncomforableness, and finery. They hardly seem like babies at all, generally having an old look, with very white faces and very black eyes. They are to us also an unnatural sort of babies, dressed in jacket and trousers. They eat cucumbers and chestnuts, and are "nursed" at the same time. They wear richly jewelled fezzes and ragged shoes, and are altogether wonderful little illustrations of Eastern inconsistency and incompleteness, finery and untidiness.

The most curious-looking equipages at the Sweet Waters are the arabas, a huge kind of waggon, made of dark oak, rudely carved and ornamented, and drawn by two white oxen, caparisoned in the most fantastic matter. The collars, four or five feet high, are covered with scarlet tassels, and long crimson cords run from the collar to the tail of the animals, which they hold up most becomingly in a kind of festoon. Round the neck of each ox is a string of blue or many-coloured beads, as a charm against the evil-eye ; and the forehead and cheeks of the gentle animals are slightly tinged with red paint. A handsome canopy of scarlet

cloth (sometimes even of velvet), embroidered with gold and trimmed with gold fringe, protects the veiled ladies, children, and black slaves inside from the sun. The large cushions of the araba are often made of the same rich materials; so I leave you to imagine what a mixture of magnificence and extreme rudeness is to be seen here.

The bright fans and parasols, beneath the awning of this strange equipage, flutter gaily in the breeze; and thus a charming picture of Eastern out-door life does this valley present on a day of golden sunshine, with the dark blue Bosphorus on one side, and the beautiful hills of Asia on the other.

But here comes a teleki tumbling along full of ladies; and one of our party excites some surprise among its veiled occupants, by removing, with the help of a stout stick, a large stone, over which the carriage of the Sultan's daughter, numerous arabas, and many a pedestrian, had stumbled (and no doubt for months before), just at the entrance of the valley; notwithstanding the crowd of Turkish servants and sturdy Negroes standing about. A teleki is very like the Cinderella's pumpkin-carriage of children's story-books; only I don't believe that any one could wear glass slippers in them now; for they are perfectly innocent of springs, and jolt frightfully over the wretched roads. There is seldom any place for the driver, this functionary holding the reins at full length, and running by the side of the horses. He is generally splashed all over with mud, or covered with dust, but has plenty of embroidery on his coat.

Scattered about the valley are vendors of different wares, and it is most amusing to watch them. Here, is a venerable Turk of the old school, with a stately turban and silvery beard, selling sweetmeats with the air of a prince.

There, an Egyptian with potteries from Egypt, consisting of little vases and water-bottles, in which we invested a few piastres. There, is a wood fire, over which a Greek, in gay costume, has slung an immense iron pot, in which heads of Indian corn are gently stewing. The poorer Turkish women, strolling about on foot, stop to buy. I thought I should like to taste one; and a good-natured Negress, a miracle of hideousness, with a grin meant to be fascinating, gave me the iron hook (which she had just secured) to fish one out for myself, which seemed to be considered the rare thing. However, I did not at all appreciate the dainty, and soon contrived to throw it away unseen. Here is a Greek stand of toys,—windmills, Jacks-in-the-box, and eccentric-looking birds and beasts in gorgeous array. The Greek, who is a handsome young fellow, calls out, “Buy, Johnny, buy!” to the English passers-by, and looks very proud of his knowledge of the language. I thought how pleased Edith would be with all this.

Now we come to a band of “musicians” seated on the turf, and making to *our* ears the most atrocious noise that ever set a human being’s teeth on edge. A groaning tambourine, a drum, and a little three-stringed instrument of torture, something like a guitar, with some flutes as high and shrill as the screeching of a kite, form the combination of horrible sounds, to which the men in a nasal twang scream some legend or tale at the top of their voice, just as long as any one remains to listen. We were there, in the valley, for three hours, and on leaving, the Sultan’s daughter was listening still, the slaves seated on the turf, drinking coffee and stretching themselves quite at their ease. Now we meet the Austrian Ambassador and his Staff, who have been gazing with surprise and interest at a savage-looking Dervish, dressed as an Anatolian shep-

herd, and who, attired in black sheepskins, and leaning on a knotty club, which Jack might have taken from the giants, surveyed the passing scene from beneath an old fig-tree on the bank, his wild eyes half hidden with hair, as matted and as dark as his beard. Now we pass three or four French officers in full regimentals, looking at the ladies in the coolest and most persevering manner; utterly regardless of the fierce looks of some of the armed Negroes, who mutter "Giaour" between their teeth, and roll the whites of their eyes. Edmund is now struck by a band of Greek women with wreaths on their heads; but an unfortunate attempt in the rest of their dress to look like Frenchwomen does not suit them at all.

Yonder is a coffee-stall, and two English sailors, with tiny China cups in their huge fingers, trying to drink sugarless coffee as if they liked it, and conversing fluently with the grave, dark-eyed Turk, by the aid of "Bono" and "Johnny" and plenty of broad, eloquent smiles. By the way, the Turks call the English, male and female, "Johnny," and the French "Dis donc;" all commercial transactions being carried on in a marvellous manner, often by the sole aid of these two words.

And now unveiled, because she is only about twelve years old, attended by two Negresses and an armed Turk, comes a Pasha's daughter. The dress and trousers are of a thick kind of gauze, of a pale salmon-colour, and sprigged with silver. A green velvet cap, beautifully embroidered, covers her head, and the hair hangs down her back in numerous plaits, the ends of which are frizzed out very roughly. Her shoes are of embroidered yellow leather, with peaks turning up in front, and she seems very proud of her gay-coloured French parasol. This little belle

shuffles languidly along, sometimes speaking a few words to her attendants, who seem to adore her.

Here is a teleki, drawn up under the shade of a large walnut-tree at the end of the valley. The horses are taken out, and fighting with a party of mules tethered by the hedge; but nobody takes any notice of them, and the drivers are asleep, or smoking quietly at a distance on the grass.

Inside this teleki are four Turks, smoking long chibouques (which project out of the door-window), as placidly as if it were the only business or delight in life. A languid wave of the hand brings another party of musicians, who forthwith squat down between the hedge and the wheels, and begin their horrid noise. A Pasha's son rides listlessly up on his little Mitylene pony, to listen to them. I was particularly struck with this young gentleman, as a specimen of "Young Turkey." He wore a jacket and trousers (after the English shape) of fine scarlet cloth, the jacket so splendidly embroidered with gold as to be quite resplendent in the sun; over his shoulder, a golden baldric; his sword-sheath was of black and gold, the hilt shining with gems; his fez a plain dark crimson one, with the usual purple tassel. A huge slave stood beside the pony, which was splendidly caparisoned and very dirty, and the little Pasha leaned languidly on his shoulder, as if it was too great an exertion for him to listen to the music sitting upright in his saddle. Presently he seemed to intimate that he had heard enough; so the slave led his pony to an araba, at the side of which he dismounted; his mimic golden sword dangling about his little feet as he languidly threw himself into the laps of the ladies, who overwhelmed him with caresses. Such are the rich here—enervated from their earliest youth.

"How I should enjoy whipping that boy!" exclaimed an English gentleman of our party. Perhaps he coveted the sweets, we said, with which the young Pasha was being regaled.

And now, my dear Julia, I think I have given you as good a rough and hurried sketch of a Turkish out-door scene as I can well do in a letter. At any rate you can depend upon its accuracy. The evening sun was resting upon it in full brilliancy, and all the Eastern gorgeousness of purple and gold, as we walked back to the crowds of caiques in waiting. Our eyes lingered long on the splendid groups still seated by the fountain, and under the trees just tinged with the first shades of autumn. It was a beautiful sight.

## LETTER X.

NEWS FROM HOME.—INVALIDS FROM SCUTARI AND THE CRIMEA.—CHAT ABOUT THE WAR.—SARDINIAN AND FRENCH OFFICERS.—THE COMMISSARIAT.—SCENERY OF THE CRIMEA.—RAMBLE THROUGH THE SULTAN'S VALLEY.—ANCIENT PLANE-TREES AND FOUNTAIN.—DINNER ON BOARD THE 'ELBA.'—BUYUKDERE AT NIGHT.

Therapia, November 8th, 1855.

My dear Mother,

ON Tuesday last we had the great pleasure of receiving a packet of letters from England. The mail-boat had been detained at the Dardanelles, owing to some accident to her screw, and we had been anxiously expecting news from home. Edmund happened to be out when our letters were sent in from the Embassy, and he found me reading my share in high glee. Presently we came to the book and parcel of newspapers, for which we return many thanks. The papers especially are a great treat; and here we are just like girls and boys at school, sharing all the news and books which come from home. Each floor in these Greek and Turkish houses forms a very large apartment (*salaamlik*). The upper end is all windows, with divans, or low broad sofas underneath them; so that you recline quite at your ease, and see all that is passing on the Bosphorus. On each side of this room are the different private apartments,—at least bedrooms; for the hotel is so crowded just

now, that a private sitting-room is quite out of the question,—except for one lady who is alone here, waiting for her husband's return from Sebastopol. So when we have any papers, or any pleasant books, we put our contribution also on the table of this public room ; and there is always some one grateful for a little news from England,—some sent down sick from the Crimea, or just escaped from the hospital at Scutari, and glad of a pleasant hour's reading. If you want to write here, you must resolutely shut yourself up in your own bedroom ; for it is impossible to close your ears to tales of war by sea and land, to hair-breadth escapes, to everything in short that is amusing, frightful, horrible. I am out a great deal, but occasionally listen with much interest to the conversation of the salaamlik.

Several invalids have arrived. Many who have borne up bravely through all kinds of privation and suffering during the siege, have totally knocked up since the taking of Sebastopol.

Poor Mr. Petre, of the 6th Dragoon Guards, is lying on the divan as helpless as a child, from the effects of fever. I often sit with him in a morning, and it seems to cheer him to talk about getting back to England and his friends, and seeing his favourite horses and dogs once more. He cannot dine at the *table-d'hôte* of course, and always looks for a very ripe peach, or bunch of grapes, from me on my return. Sometimes I leave the table earlier, and take my coffee with him, for the evening seems his saddest time. A young officer, who was among the first in the Redan, and almost the first cut down at the assault, has been here. He was severely wounded and very ill when he first came, but seems one of those blest with a “wonderful constitution ;” for he has recovered rapidly, and is already

off to England. He is missed here very much, especially by the invalids, for he was full of spirits and fun. His description of the great storm in the Crimea, when all the tents were blown down, rivalled that of the 'Times' Correspondent. His sketch of a dandy trying to bale the muddy water out of his cherished tent with a *tin mug*, all his fine things swimming about, and two impudent stray geese in the midst, rejoicing in the increasing floods, made even the gravest of us almost die of laughter. In fact I often wish for a short-hand writer here, for a great deal of the conversation which we hear on "our divan" would be well worth remembering, grave, gay, and political; but of course everything relating to the war predominates. There are five Sardinian officers staying here, remarkably gentlemanly, well-informed men, and a few French. All the French officers whom we have seen give one the idea of real soldiers,—soldiers in earnest, and the right men in the right place; but generally they are by no means as polished as our English officers.

We dined on board the English steamer the other day, and after dinner I walked up and down the deck with the Captain. He is a rather bluff, but kind-hearted man, and told me that, much as he had been knocked about in a long service, the most miserable part of his life was when our army first landed in the Crimea. He was then in command of the —, and said, what every one knows, that finer and braver fellows were never seen than those he had on board. For some absurd reason, or for no reason at all, they were not allowed to take their tents on shore, although it could have been done with the greatest ease. A tremendous rain came on in the evening—"such a soaking, cold rain," said the Captain, "as you never saw or felt." Our poor men, as every one knows, "slept" out in it all,

*after having just left a crowded and hot ship.* The wood and sticks which they were able to collect, were of course as wet as the shore itself. So they passed the night. In the morning hundreds of sick men were sent on board different vessels—to die. Captain — told me that he buried from his ship ninety men in thirty hours. The Chaplain could do no more than hurry from one service to another; and three or four poor fellows at a time were plunged over the ship's side. However, I dare say you have read all this in the papers, and it is too terrible a subject to dwell upon. The French not only had their tents put up for the night, but their bedding, means for getting hot water and a comforting cup of coffee before going to sleep. They said that on such a night, even with that, it was bad enough. But I must stop my pen: if I were to write you all I hear of cruel mismanagement, it would fill a volume—not a letter. Our travelling friends, Mr. Newall and Mr. Bell, returned from the Crimea on Saturday last, and came to see us directly the 'Elba' cast anchor in the Bosphorus. They have been extremely interested in all they have seen.

After finishing the telegraph to Eupatoria, which nearly frightened the Turks out of their wits, as they firmly believed it to be a work of the Evil One, they explored Sebastopol, or rather its ruins, and then rambled forty miles inland. They are quite charmed with the beautiful valleys of Baidar and Alucca, and have made some capital sketches. I do hope to go up there before our return to England, and see the vast *steppes* and fine ranges of that part of the world. This morning the 'Elba's' boat took us over to the Asiatic shore, and we had a delightful walk through the celebrated "Sultan's Valley." Just at the entrance of the ruined kiosk the French have built some

wooden barrack-sheds, and numbers of soldiers were lying on the grass, or *washing*, up to their knees, in the waters of a little stream.

Further up in the valley are a number of magnificent old plane-trees. I stepped twenty-five long paces round two or three of them, so you may fancy their huge girth. Several of them are hollow, and the soldiers have contrived cosy little dwelling-places of these "giant boles." One of them was comfortably lined with pieces of matting; several little brackets were put up within reach, for the tin mug and pipe; and above all the name of the tenant was carved in fanciful letters deep in the rugged bark,

—MORIER, 1855.

This valley reminds one of the Happy Valley of Rasselas,—just its mountainous hills all around, just its delicious shade, and tinkling streams. In the centre of it is a large white marble fountain, adorned with inscriptions from the Koran (which it is always provoking not to be able to read); and beneath the plane-trees shading it, several Turks were resting themselves. They had been loading the Seraskier's horses with water from this famous spring, and the whole party seemed averse to leave so cool and charming a spot.

At a little distance, at the foot of a hill, sat a Turkish shepherd, calmly regarding alternately his sleepy flock of sheep and goats, and the party of "Giaours," walking briskly in the sultry heat of the day,—a proceeding which I dare say he considered indicative of insanity. However we returned to the good ship 'Elba' with excellent appetites. The dinner was as nearly an English one as circumstances would admit; we had all received good news from home, and were as merry as possible after our pleasant sail and excursion.

An immense bunch of mistletoe hung in the cabin, which grew but a few days before on an ancient tree in the Crimea, but is now destined for the Christmas *fête* of Mr. Newall's children in England. After dinner the toast in champagne was "Home, and may we all meet there again!" Just then, I don't know how it was, one of the officers of the ship mentioned, that below, in his coffin, lay the body of poor Colonel Maule, who was killed in the Crimea. So terribly do gay and painful scenes mingle here just now! It gave me quite a shock, and I was glad to retreat on deck.

Buyukdere is indeed a lovely sight at night, with the lights of the ships lying in the Bay, and afar off, twinkling in kiosks high on the dark hills, and fringing the ripples on the shore. "Would you not fancy this was a Paradise?" said I to a sailor-friend of mine, who was quietly leaning over the ship's side. "Yes, Ma'am, so long as you didn't land," was the reply. I passed the cook's cabin; that functionary and his man were "washing up," but he came out to say good evening to me. I asked him how he liked the Crimea, and then said how much we had enjoyed the English dinner. "As to the plum-pudding," I said, "coming in on fire too, and with a piece of mistletoe (Crimean though it was) stuck in it, I could really have almost fancied myself in England again." Mr. Cook (a great rough fellow, with a beard up to his eyes) was quite touched at my praise of his dinner, although he declared it was not what he *could* have made it with "more properer things." "But to hear an English lady say she has enjoyed a pudding of my making, pleases *me* more than anything has since the 'Elba' came to these heathenish parts," he exclaimed. I was very much amused at this.

The gentlemen soon left the cabin, and we walked on

the upper deck in the clearest moonlight. The Bosphorus looked lovely, with the faint shadow of hills reflected all around it, and myriads of stars looking down from the clear grey sky. The captain was kind enough to fix his telescope, that I might admire Jupiter and his rings, and some curious spots in the moon, which have lately been unusually visible. Then in this pleasant stillness, only broken occasionally by the sound of oars or of a ship's bell, the captain told me "all about" his wife and little children at home, and I told him "all about" Edith; and so we poor wanderers in a strange land cheer one another.

We had a delightful row home. The ship's boat, with the rest of the company, were rash enough to race with our fine caiquejees, and were of course ignominiously beaten.

## LETTER XI.

**HOSPITAL AT THERAPIA.—ITS GARDEN AND BURIAL-PLACE.—GRAVE OF CAPTAIN LYONS.—WHITE CROSS ERECTED IN MEMORY OF THOSE WHO FELL IN THE CRIMEA.**

Therapia, November 10th, 1855.

My dear Mr. Hornby,

THE Mail leaves to-morrow, and thinking that it may perhaps amuse an unoccupied half-hour, I continue my rambling epistle. In my last budget I had not space to tell you of a very interesting visit which the Rev. Mr. Evelyn and I made to the hospital here. It was once a summer palace, and has been given by the Sultan for the use of the sick and wounded English. A little kiosk in the garden, shaded with orange and lemon trees, is devoted to the surgeons. A clergyman and his wife were at the head of it when we first arrived at Therapia. They had been for some months in the Crimea, and came down here greatly shattered, I was told, with all they had gone through. Mrs. M——\* especially was a mere shadow, and suffered severely from low fever, and the shock which her nerves had sustained. Even to her friend, Lady Robinson, she could never speak of the horrors and sufferings which she had witnessed. An officer told me that she had

\* Not having the pleasure of her acquaintance, I could not ask permission of this lady to mention her name.

been left one night, after an action, in a kind of ruined out-house, with about thirty wounded men, whom the surgeons had been obliged to leave, in order to attend to others. She had but a small quantity of brandy, and knew that, weakened by loss of blood, the only chance of life which the poor fellows had, was being kept up until the return of the surgeons in the morning. All night this brave lady worked hard by the light of a single rushlight. Many died around her, but she kept on undauntedly, and saved twelve. Those she could not save doubtless died blessing her. I could never look upon this quiet, pale couple without the greatest emotion.

They both got better at Therapia, but were always at work, and greatly improved the hospital arrangements. I was told that Mrs. M—— wished to return to the Crimea, but that her husband would not allow her, shattered in health and spirits as she was; and they have since started for England. They left with several poor soldiers, who could never speak of their untiring goodness without tears. The first day I visited the hospital there were many lying there very badly wounded, and neither noticing nor speaking to any one; only you saw by the sad, pale face, as each lay in his little bed in the great room (once a part of a luxurious harem), how much they had suffered. Others, who were better, looked up with pleasure at English faces. One or two wished me "Good morning," but I could not utter a word for the first few minutes, and stood at one of the windows, wiping my eyes. Nothing could look cleaner and neater than the rows of little beds. Beside each of them was a small table, covered with a white cloth, on which stood a Bible and Prayer-book, the medicine-glass, and perhaps the watch, and some other little treasure belonging to the patient. One poor soldier

had walked across from another room to see a comrade, on whose bed he sat, asking many a kind question, and bidding the pale, haggard face cheer up, though looking but little better himself. On the next bed to these, sat two mere shadows of men, feebly playing at dominoes, which they told me with delight were a present from her Majesty, and then showed me a backgammon-board, draughts, and some amusing and instructive books, which the Queen ("God bless her!" said the poor grateful fellows) had sent out to amuse her wounded soldiers at Therapia. It was really quite touching to see their thankfulness for all that was done for them, and how well they bore their sufferings, so far from home and kindred.

We went afterwards to walk in the garden, a large and formal one, its long straight walks ornamented with rows of fine orange and lemon trees in full bearing. On sunny benches here and there were seated the convalescents, enjoying the fresh air. A few were strolling quietly up and down, reading together with great interest an old tattered English newspaper. From the formal part of the garden you soon wander into a wildly beautiful shrubbery, which reaches up to the hills of Therapia. This is really a lovely spot, and, what is rare in this country, the deep shade preserves the ferns and wild-flowers in freshest beauty. We walked with delight through a fine avenue of trees, which reminded me of that in the garden of Boccaccio, the blue sky peeping through the interlaced branches above, and the sun just touching, here and there, leaves already tinged with the first gold of autumn. One of these fine avenues extends halfway up the hills, another crossing it, and forming a charming forest picture. Gathering some pretty specimens of ferns and wild-flowers, we came suddenly to a little valley enclosed with a low

mud wall. Round it were ranged, in rows, about a hundred graves, each of which contains the bodies of many men, who have died of wounds in the hospital, or been brought down from the Crimea. They are all nameless, these long rows of clay; but in the centre of the valley, erected on three white stone steps, stands a plain white cross, on which is inscribed, "I am the Resurrection and the Life;" and beneath this, "To the memory of those buried here, who fell in the Crimea; erected by their countrywomen at Therapia." Alone at the upper end of this sad place, stands a solitary grey stone, with the inscription, "Captain Lyons. Her Majesty's ship Miranda."

Silently Mr. Evelyn and I sat down at the foot of an old tree. I believe that just then neither of us could have spoken a word. We had broken in, as it were, so suddenly upon the mournful resting-place, in a strange land, of our countrymen. How they had been prayed for! How many bitter tears were still shed for them in England! Could the dead speak, how many tender messages would they not send home from that harem-garden now by us, whose hearts ache over their lonely graves for them, and for those especially whom they have left behind! Mr. Evelyn told me of a friend and namesake of his, who was killed by the bursting of a shell, just before the assault,—a noble and promising young man, beloved by all. His father used to say, after he had left home, "My friend and companion, as well as my son, is gone." Mr. Evelyn said that the most painful task of his life was to write to this poor father, and to convey to him his son's last message.

However I must tell you no more sad stories. We have heard enough to fill a volume, and to make the hardest heart ache. Young ladies, struck with the glitter of regimental dress, and the pleasantness of hearing the band

play in the Park on a fine summer's day, would quite alter their opinion of the pomp and glory of war, were they only to see one-tenth part of its horror, and misery, and sorrow.

Mr. Evelyn hopes soon to return to his labours in the Crimea, which however we trust he will not attempt just yet, for he has been very near losing his life from fever, brought on by exposure and over-exertion, and has still a terrible cough, which even the fine air of Therapia does not cure. Besides attending to the sick and dying, he has had an evening school for the soldiers of his Division, and writes all the letters of those not able to use their pen.

The night before the assault, he and another chaplain administered the Sacrament to about fifty officers, at their own request. He said that the scene was a most impressive one,—in a large tent, lighted by a few candles stuck on bayonets. It is remarkable that, of the number gathered together on that momentous evening, almost all fell. But the evening was now drawing to a close, and with a long, lingering look round this little Valley of the Dead, we took our departure.

On reaching the end of the avenue, we found the garden-door of the hospital-palace locked. After knocking again and again, and beginning to despair of making ourselves heard (for the invalids must have left the garden long before this time), we heard footsteps rapidly coming along one of the long gravel-walks. I peeped through the key-hole of the huge and ponderous lock, and saw the Turkish gardener hurrying towards us. This good news I communicated to my friend, who, delicate as he was from recent illness, was already beginning to feel chilled by the evening air in this deep shade of trees. Unfortunately he too

looked through the keyhole just as the Turkish gardener, bent on reconnoitring who was making the loud knocking, did the same. Pity it was not my ruddy face that met his view! for a single glance at Mr. Evelyn's pale and worn one seemed to be enough. He sped away as if the shades of all the poor "Giaours" lying in the valley were after him. Seriously speaking, I have no doubt that he really mistook Mr. Evelyn for a good-looking shade—but still a shade unmistakeably; and I dare say that nothing could have induced him to return, for the Turks are a singularly superstitious people. We could not help laughing at this very awkward dilemma; however nothing remained but to make the best of it. Twilight only lasts a few minutes here, and the tall shadows of the trees were rapidly mingling into darkness. So we again crossed the valley, and gaining the upper avenue, found another way home over the hills, descending through the village to our hotel by the Bosphorus.

## LETTER XII.

**BEAUTY OF THE BOSPHORUS.—FISHING-VILLAGE ON THE ASIAN SHORE.  
—TURKISH CEMETERY AND GRAVES OF THE JANISSARIES.—RUINS OF  
THE CASTLE OF ANATOLIA.—TURKISH SOLDIERS.**

Therapia, November 15th, 1855.

My dear Julia,

THE Bosphorus is certainly one of those beauties formed to turn all the heads in the world. She smiles, and nothing on earth can be more radiantly bright and sparkling ; —she is angry, and dashes along with a wild, untameable, yet graceful fury ; the hills around grow dark and sorrowful, and the tall cypress-trees wave their heads in stately submission to her stormy humour.

Some people think her most beautiful then ; but others are enchanted with her quiet, dreamy moods, when she murmurs gently on the shore, and takes delight in picturing fairy-white palaces, and shady rose and orange gardens, and fragrant branches waving in the scented wind ; or in the stiller nights, when she flashes back every touch with a gleam of gold, and sparkles with golden stars as she moves along in the pale grey light.

But you may tire of my attempt at description,—you never would of beholding the reality. Yesterday we took caïque at Buyukdere, and crossed over to the Asian shore. I got some charming specimens for my collection of wild-

flowers, and a beautiful bouquet of arbutus, laden with the richest berries. The arbutus grows wild on the hills and cliffs here, almost down to the seashore, and also many fine shrubs which would grace a garden. The Bosphorus was very rough, or we had planned rowing up to the mouth of the Black Sea; as it was, we landed with some difficulty at a little village beneath the an was a most picturesque-looking-village. Numbers of gaily up on the shore, and from the enormous lime-trees, hung fish almost snowy whiteness. Num houses were clustered within t A few Turkish fishermen were mending their nets, and many of a little *cafanée*, sipping co usual sedateness. Here, in th are more picturesque-looking generally retain the beard which suits the Eastern face so more shy of strangers. Even will sometimes give you a frie “Bono Johnny;” but in Asia dart a glance of hatred or fe they fly away from you. The dislike of your noticing them Europeans.

But I am wandering from theilian castle, which we came to : of the mountainous range of I looking the Black Sea, so you may fancy what a climb it was in the fierce heat of the day. When halfway up, we stopped in a beautiful but ruined cemetery, and sat down to rest by an ancient

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fountain. Some Turkish women were sitting there, but they hastily adjusted their veils, and retreated at our approach among the old and knotted cypress-trees. Higher up, through the dark funereal boughs, was the most lovely view that could be conceived of the blue winding Bosphorus, the hills and shipping of Therapia, and the great valley of Buyukdere. Some ancient graves of the Janissaries stood here, with huge and unmutilated turbaned stones. Sultan Mahmoud's vengeance had not found them out in this sequestered place, and they still slept quietly on the spot which I dare say they had chosen in their days of greatness, with only a few timid sheep straying here and there to share possession with them.\*

Mr. Bell has a great desire to possess one of the very old turbaned stones, which I suppose it would be death to touch, especially in Asia. It is with difficulty that he can be induced to pass an ancient graveyard,—he looks with such longing eyes at the turban of a Janissary, especially if it happens to have any remains of the blue and gold inscription. Notwithstanding the difficulties in the way, I should be hardly surprised to see one on board the 'Elba' before she returns to England.

At last we reached the fine ruins of the castle, and wished you could have from the tower, the view of the wild rocky coast of the Black Sea, the opposite European shore and its ruined forts, the Giant's Mountain, and all the softer, wooded beauty of the Bosphorus below. It was indeed a lovely sight, and well worth the sultry walk. The tower and walls and bastions of this castle are covered with the thickest and most beautiful ivy. On the lower walls

\* After the massacre of the Janissaries, Sultan Mahmoud ordered all the turbans on their headstones to be struck off. The headless stones are to be seen in almost all the cemeteries.

wild vine and fig-leaves of the ruined garden mingle with its dark foliage. A very pretty species of mountain-ash grows abundantly here, with large bunches of the most brilliant scarlet berries, which are shaded, almost transparent, and as fine as coral. A small patch of ground within the inner wall was strewn with melons and a few dried-up vegetables, evidently for the use of three or four miserable, wild-looking Turkish soldiers, who leaned over the ruined battlements of the tower, watching the flight of a couple of eagles wheeling slowly round and round, high in air. We managed to make one of these poor "sentries" understand a few words of Italian. We were "great English captains" he said, and hastened to offer one of his best melons. He afterwards looked with great curiosity at our glasses, so I fixed mine for him, and pointed to the distant eagle. He was positively frightened, cried out something to his companions, and could not be induced to look again, evidently thinking it something "uncanny." These poor soldiers, and a kind of shepherd-gardener, whose starved-looking flock were grazing on the adjoining hill, live in a rude kind of hut, erected inside the castle-keep, a most dreay abode, only lighted by a crumbling entrance in the wall. Looking up far into darkness one could only discover a gleam of light here and there. They said that immense numbers of bats and owls flew about at night. Only fancy the desolateness of these poor fellows' lives ! A few piastres cheered them up wonderfully. It is said that the arms of Byzantium are still to be seen on this castle, but we were not fortunate enough to find them out. All I saw over one of the doorways was a large Genoese cross. In ancient times here stood the famous Temple of the Twelve Gods,—at least so says the learned "Murray," in whom every English traveller is bound to confide.

We had a delightful row back to Buyukdere, and again the good ship 'Elba' hospitably received us. A Colonel of the Turkish Contingent had joined the party, whose chat about the camp was extremely entertaining. In these two or three stormy nights, many of the tents in the valley of Buyukdere have been flooded. The Colonel seemed to regret this the more on account of a Turkish hen, a prisoner-of-war, who lived under a kind of rude straw sofa in his tent, and seemed so amiably inclined to him that he always knew where to find a new-laid egg for his breakfast every morning. His cook is a wild Wallachian woman, who rides astride full speed through the camp; and he was in great spirits at having made the acquaintance of a poor Bim-Bashee (equal in rank to a Major in our service) of one of the regiments, who was happy to mend or patch for a "consideration."

Poor Colonel —— showed me his only remaining yellow cambric handkerchief, which had acquired this very unenviable tinge from having been washed by a Turkish soldier in a small hole cut in the clay hillside of the camp. He has now got an Arab servant, a perfectly wild, but intelligent creature, whom he is endeavouring to teach cooking and washing,—two most valuable accomplishments here.

You would have been amused to see with what intense interest our new acquaintance listened to my instructions on the important subject of "how to make a pudding." After all, there must be a great deal of fun in camp-life to those who enjoy the dignity of helping themselves. "The wise man's best servant and assistant is himself," struck me very much, even as a child, on reading the 'Fortunes of Nigel.'

## LETTER XIII.

VILLAGE OF KADIKOI.—SEA OF MARMORA.—LANDING AT PERA.—STAMBoul.—ITS SILENT STREETS.—BEHIND THE LATTICE.—THE SULTAN.—HIS KIND AND MERCIFUL DISPOSITION.—DESOLATENESS OF CONSTANTINOPLE.—VARIABLE CLIMATE.—THE TURKISH LOAN.—CHOLERA AT YENEKION.

Therapia, November 10th, 1855.

My dearest Mother,

We returned last evening from a visit to a village called Kadikoi. It is beyond Scutari, just where the Bosphorus becomes very wide and loses itself in the Sea of Marmora. This is the point where you sit in your caïque as it bounds over the waves, quite lost in wonder at the extraordinary beauty, the dream-like loveliness of the place, of which nothing but actual beholding can give you the faintest idea. Perhaps in a dream I may see again, when in England, this very place, where the Bosphorus and the old Propontis meet; I may again feel the delightful undulation of the caïque on the dark blue water—again see beautiful Stamboul, with its snow-white minarets and dark cypresses rising as it were from the waves,—ships of all nations floating by,—Princes' Islands and shadowy Mount Olympus like grey clouds in the distance; on the other side, seeming to rise out of the sea too, Pera and the tower of Galata, and the dark green funereal trees of the great burial-ground.

The “Maiden’s Tower” stands on a rock in the sea, off the steep cliffs of Scutari. You must either *see* this place, or *dream* it after a dose of opium or lotus-eating. No pen, no artist can paint it.

But what an awakening it is to land at Pera! Such a motley crowd, such a jostling, such a confusion of tongues and of cries, such diet, it is utterly impossible to conceive.

This is, as you know, the “Frank” quarter, thronged with people of many nations. If you land at Stamboul, you find the landing-place crowded with caïques and Greek boats, and hundreds of people hurrying up the narrow street leading to the bazaars,—*hamals*, or porters, laden with huge bales of wool and other merchandise. But turn right or left out of this busy path, and you find yourself as it were in a city of the dead,—closed lattices, and not a sound to disturb the profound silence of the steep and narrow streets, across which sometimes trails a neglected trellised vine. After a long ramble one day, Mr. Bell and I sat down on an ancient fountain-stone in this silent region. Opposite to us, on the right, was a vacant space caused by a fire, over which fig-trees and creeping plants grew in uninterrupted wildness and luxuriance. Exactly opposite to the poor weary travellers was a dark red and closely-latticed wooden house, most picturesquely decayed-looking. Presently a veiled black slave came out, and carefully closing the door, gave a suspicious glance at the “Giaours,” and shuffled mysteriously out of sight. A little red-and-white kitten had evidently wished to come into the street with her; but when it saw us, it started back as if in fear of the “infidels.” All the time we sat there, we saw one of its little golden eyes peeping at us through a hole in the old iron-bound door. We were very tired, so there we sat a long time, saying what a curious, silent, drowsy, and

picturesque place it was, when we saw a little square bit of the trellis-work lattice quietly open, and a pair of black eyes looked down upon us through the thick white folds of a yashmak. We did not speak, and sat just as children do, scarcely daring to breathe, when a strange bird hops by which they are anxious not to scare away. The black eyes evidently scanned us both from head to foot; but presently a turbaned head crossed the lattice, and they suddenly disappeared. Mr. Turk now opened the lattice a little wider, and seemed so well pleased with his view, that Mr. Bell at length broke silence by suggesting that it would be rather awkward, alone as we were, if he were to come down and insist upon buying me at once. Mr. Bell and I are famous for making each other laugh, and here was an end of our gravity at once. The black eyes again returned to the lattice, but we could see by the wreaths of white smoke that *Mylord* was close by. It seemed to us that this silent pantomime meant, "If you look at *her*, I will look at *him*;" for the black eyes now fixed themselves on the good-looking and susceptible Mr. Bell in the most determined and tender manner; so that out of regard to his peace of mind, I thought it better to rise from the old stone and go our way, which we did.

Both of us however being rather flattered with such evident and novel admiration, we consulted together as to the expediency of waving an adieu,—I to the turban, he to the black eyes and yashmak. But we were alone in the very heart of silent Stamboul, and not able to speak a word of the language; so I advised Mr. Bell to keep his head comfortably on his shoulders, and to depart with no other demonstration to the lovely black eyes than a sorrowful look. This he agreed to, provided that I did the same; to which I consented, after some disputation as to

the "difference" in the way of danger. And we climbed on through another silent street, where only a blind woman sat on the door-step to a small cemetery, where a few blue and gilt turbaned stones could be seen through the thick shade of cypress and flowers, surrounded by a rusty iron railing, trellised for birds. The next turn brought us to a coffee and sherbet shop, and we made signs of being thirsty. The drowsy Turks smoke their chibouques, and look at you so quietly from their divans. I greatly enjoyed the first walk in Stamboul. One is always reminded of the Arabian Nights. By the bye, when we write to ask you to send out the winter clothing, etc., will you send me a copy of that book? it ought to be read *here*. Please not to forget. I will tell you how to send the parcel.

Tell Edie that I was so much amused that day at Stamboul by a parrot, just like ours at home. She was hanging in a gaudily painted cage, inside a Turkish sweetmeat shop. As I passed by I said, "Poor Poll!" for she looked very dull, and heedless of the veiled women and Turkish children passing in and out. You can hardly imagine the delight of the poor bird at the sound of my voice. She screamed, and danced about her cage, like a mad thing, trying to fly to me all the time. I could only suppose that she had been *brought up* English, and was charmed by the sound of the language of her early sailor-days, before being sold at Constantinople and consigned to silent Stamboul,—not a cheerful place for a parrot, I should think!

We came home by the Mosque of St. Sophia, and by the outer garden of the Seraglio, where we again rested, and a Turkish gardener gave me some flowers and a handful of fine walnuts. This ground is to the Seraglio, what Birdcage Walk is to Buckingham Palace: I mean only in its nearness, for the ground is hilly and the walls for-

tified. It would be a beautiful place to walk about in, for the cypress and other trees are very fine, and the view charming all down by Scutari ; but you constantly regret the untidy and uncared-for exterior of all palaces and mosques here, except the entrances by the Bosphorus. These are beautiful quays, with vases of flowers, the inner marble courts, fountains, and gardens shining through the trellised arches of the walls, all in the most perfect order, as I am told the interior of the houses are. I am promised introductions to one or two great Turkish hareems ; then I shall be able to tell you much.

Dr. Zohrab, who is the Sultan's physician, said at dinner yesterday, that he hoped to be able to take me to the marriage of the Sultan's daughter, which will be a most magnificent sight, but it is not to take place just yet. Dr. Zohrab is much attached to the Sultan, and indignant at the slanders which those opposed to his wish for civilization and improvement (he declares) invent. The Sultan is, he says, slightly paralyzed from extreme debility and ill-health, and this his enemies pretend to attribute to intemperance. He is very accessible to his subjects, and would be to people of any nation, if his intriguing ministers did not do all in their power to prevent it. All agree in speaking of his merciful disposition : he has never yet been induced to sign a death-warrant. You see that I can but write to you all at home what I hear from the most credible sources ; it is most difficult in this country to come at the truth. However, as far as regards the Sultan, I should really think he is a good but a weak man, who cannot do what he would, for fear of his thieving and fanatical Ministers. His chief delight is his new palace at Dolma Batche. Mrs. Sanderson tells me that the palace at Bahjoh is just like those in the Arabian Nights,

the most beautiful you can conceive. Dr. Zohrab says that he is too good for a Sultan, and is "almost an angel." Madame —— is one of the many who decidedly affirm that he is a drunkard; but she is a Greek, and a would-be *diplomate*, and Dr. Zohrab is a fine, rough, independent, but good and affectionate man, who would, I am sure, defend neither prince nor peasant if he thought them wrong. From the Bosphorus this palace looks very lovely. By the way, many of the female slaves at the palace of Tscheran are being taught to read, and several are proud of being able to spell over the 'Thousand-and-one Nights.' Poor things! what a useful education to give them! however, it is a step. They are also taught music and dancing, and all practise on different instruments in the same hall at the same time! A lady who heard it in passing the palace told me what a hideous noise it was.

We hear a great deal of what is going on both in Turkish and European affairs here from ——. As you may imagine, it is a great comfort to be really intimate with so clever, good, and kind-hearted a person in a country like this, which, in spite of the great beauty of the scenery, is desolate enough to live in. After the novelty has passed off, there is a sense of extreme dreariness here. Like the beauty of the day when the chilly nights come on, so vanish all your thoughts of trying to be content, directly your day's work or your day's expedition is over, and you heartily hate the place and long to be at home. Then the climate is so changeable, that a sense of its danger must always create a sort of melancholy, and aversion to remain a day longer than is positively necessary. In the morning, or even in the afternoon, when you start on a short journey, the brightest sunshine and the freshest breeze make you exclaim, "What *can* be finer or heal-

thier than this?" A change in the wind, or a few minutes after sunset, sends you shivering home with every symptom of a sore throat, and pains in every limb. You put your hand up to your forehead and find a few drops of cold water quietly trickling down. However these symptoms are more felt on first arriving. We are now not nearly so sensitive to changes of temperature as we were, and better understand to manage our clothing, always carrying cloaks when frying in the sun, that they may be ready for the cold of three hours after. The weather has been oppressively close and hot these three weeks; but last night we heard the wind come roaring down from the Black Sea; violent rain followed, and *it is* winter this morning,—the Bosphorus like a raging sea, the waves dashing right over the stone pathway against the houses. Not a caïque could venture out. I have just been watching a man-of-war's boat, with sixteen rowers and a sail, trying to reach the shore, which they have done with great difficulty. A part of the French fleet is anchored just off here, and also several Sardinian vessels. I was going down to Kandelij today, but think it more prudent to remain at home. The Sardinian Commodore here, Signor di Negri, kindly offered to bring me up his little steamer, rather than that I should be disappointed; but the wind increases every moment, and for mere pleasure, one would not brave what, they say, the Bosphorus *can* do.

I told you how gentlemanly, well-informed, and accomplished the Sardinian officers are. This Signor di Negri is a delightful acquaintance. I now speak Italian with fluency, holding long conversations, and find it of great use, especially amongst the Greeks, most of whom understand it sufficiently to get you what you want. It is wonderful to see how completely the Greeks put us to shame with re-

spect to languages ; they speak several foreign ones as a matter of course, while we generally think so much of it.

As to the Commission, nothing has been done as yet. You know that I told you of Edmund's satisfactory interviews with Fuad Pasha, and the number of diamond-mounted chibouques which his two colleagues, M. Cadrossi and Caboul Effendi, smoked with that worthy Minister for Foreign Affairs. Still, we now find the value of our acquaintance among the English merchants who speak Turkish. First of all we heard that it was said by the Turks that Mr. Hornby and Monsieur Cadrossi were quiet, gentlemanly men whom, no doubt, it would be easy to manage in their own way. After further negotiation however, and after Edmund's proposals and plans of operation were sent in, it seems that they changed their opinion as to the firmness of the English and French Commissioners ; for an English merchant, who has lived here many years and speaks Turkish fluently, tells us that there is a great feeling of anger among the Turks about the Commission ; that they are bent (three or four of them especially, who are furious at the idea of not being able to finger some thousands for their own private purse) on getting the whole of the loan into their own hands ; that they declare they will never consent to disgrace the Ottoman Government by asking foreign Commissioners' consent to their spending their own money, and that they are resolved to tire their patience out. How all this will end remains to be seen. Of course they well know that it was only on the solemn agreement that England and France should direct the disbursement of the money, that it was lent. There are five millions here in gold now. Edmund is going to send a dispatch begging that no more instalments should be sent out, and he will take care to let it be known that

he has done so. As yet no money has been applied for by the Turks. It is a great charge to the Commissariat to have so much gold in keeping, especially infested as Constantinople now is by rogues of the deepest dye, of the dregs of all nations.

I am very glad, as it happens, that we are not to winter at Pera. The streets are so crowded that it is easy enough even to murder in the confusion of dusk, with no lights and a broken-up pavement. A French officer was stabbed coming out of the Opera-house three or four nights ago : another was knocked on the head and robbed of his watch, about six in the evening, in the streets of Pera. Both these unfortunate men died on the spot, and the murderers have not been discovered. The French are very angry, and insist on having guards of their own in all the streets, as the Turks will not be at the trouble of doing so. A band of Greek robbers, disguised as English sailors, and who speak English perfectly well, are known to infest Pera, and to have perpetrated many outrages and robberies. It is confidently said that the Turkish authorities know who they are very well, and could take them if they liked. However, the French are *now* bent on taking active measures ; but it is as yet not safe to venture out at Pera after dark, unless armed and escorted. The hotel here is now nearly empty ; there remain only the two I just mentioned, a lady who is soon leaving for Scutari to join her husband, and Mr. Gisborne, who has been here since we first arrived, our long-standing, long-suffering colleague. Mr. Gisborne is on his way to Egypt (if he ever finishes his business here), to get permission to establish a telegraph. But he is in despair with the Turks. What you could do in five hours in any other place, you may think yourself fortunate to get done here in five months.

The storm yesterday was tremendous, such a gale, such torrents of rain; the dark and anger-crested waves of the middle of the Bosphorus contrasted so curiously with the broad belt of yellow water off the shore washed down in leaping streams from the hills. Several travellers came in, terribly knocked about by the storm on the Black Sea and the Bosphorus, and we felt grateful enough to be safely housed. I suppose none of the French officers just arrived in Beicos Bay could get on shore, for we saw none of them at dinner.

Just as we had finished our second course, the dining-room door opened to admit an English officer whose dripping cloak was taken by the waiters, and who sat down to the table, with great satisfaction, after having warmed his hands at the stove. The entrance of a Crimean hero at dinner-time would not be quietly taken as a matter of course in England as it is here. A few days ago a fine-looking French officer sat opposite to us at table. I was the only lady present, so he rose and most politely asked permission to wear his cap, as he was suffering from a severe cold. We thought he looked very melancholy, and Edmund talked to him. His only brother had died the day before of cholera at Yenekion. They had both fought in the Crimea together. He tried to bear it manfully, but it seemed as much as he could do, poor fellow! The Sardinians had the cholera amongst them at Yenekion; unfortunately, four or five were brought down from the Crimea, and care was not taken to keep them apart: it spread into the village and many died. We were walking there when these poor fellows were carried from their ship.

Of course no one went near Yenekion who could help it, when these cases of cholera were heard of. Even the caiquejees, in rowing up the Bosphorus, kept at a respect-

ful distance. They say that the village is quite healthy now, and these wintry storms will keep all well. It is only amongst crowds that the cholera ever seems to break out, and the thing you most wonder at in seeing the hive-like clusters of houses where the poor live, is that they can live or breathe at all. Even in the streets of these villages you feel stifled ; and the people throw dead animals into the Bosphorus, which in calm and hot weather smell dreadfully under the very doors and windows. I am sorry to say that the English, French, and even Sardinians, show them a bad example in this respect, for they throw overboard from the transports any animal which dies on board ; and the quantity of these, from the great number of transports of the various commissariats, is considerable.

The beautiful walk by the seashore to Buyukdere was completely spoiled to us by this disgusting practice. At one time there were three or four dead horses, two cows, and several sheep, washing backwards and forwards on the shore. These were all from the English transports. Now that the Contingent is gone, we can take a pleasant morning's walk, and nothing can be more lovely. I hope by this time Mr. Bell has shown you some of his sketches, which are excellent, although no one can paint the Bosphorus. We are going to send home, on some safe opportunity, a few photographs of this place, which are about as good as a photograph of a beautiful face without its bright colouring.

## LETTER XIV.

PALACE OF THE SULTAN AT BEGLER BAY.—THE BOSPHORUS AFTER THE ATTACK ON SEBASTOPOL.—DIFFICULTY OF TRANSACTING BUSINESS WITH A TURKISH MINISTRY.—WRETCHED STATE OF TURKISH AFFAIRS.—CAIQUEES, THEIR DRESS AND APPEARANCE.—“BONO” AND “NO BONO.”—A PROPOSED KIOSK AT ORTA-KIOY.

My dear Mother,

I HAVE just returned from the opposite Asian shore, where I have again been exploring the palace built by the Viceroy of Egypt, and presented by him to the Sultan. It is unfinished and deserted, and will most probably be allowed to fall to the ground, after vast sums of money have evidently been lavished upon it; the doors were wide open, and a number of sheep and goats either gambolling about or dozing in the spacious hall. Many of the rooms are truly magnificent, with fine coloured marble floors, but the painting, or rather daubing, of the walls and ceilings is the most tawdry and barbarous that can be conceived. The view on all sides is enchanting, and on all sides different; you turn from the lofty plane-trees of the Sultan's Valley and the wild hills of Asia, to a sea-view of great extent. It was a fine sight here just after the attack on Sebastopol; the Bosphorus was literally crowded with ships; one day we counted, slowly steaming up, fifteen immense transports, French and English. Today it was a south wind, and the

full white sails of several ships had a most beautiful effect, slowly and majestically moving up between the dark green shores, the sky brilliantly tinted with rose-colour, and the water of its usual lovely blue.

Lady Robinson is as much charmed with this place as I am, and we make many pleasant excursions together. Edmund is getting anxious and dispirited at the very great difficulties he has to encounter with the Turkish Ministry, and can seldom join us ; indeed it is impossible to conceive their corrupt, degraded, and shameful way of proceeding, unless actually before your eyes every day. It is harassing and heartless work, especially to an active-minded man, sitting day after day on a divan, smoking an immense chibouque, and dragging out a few words of business in a dreamy kind of way at intervals of about half an hour. The worst part is, that he and his colleague, after weeks of anxiety, feel that they have as yet gained nothing, and have only been *finessed* with. What must not Lord Stratford have borne in all the years he has been here ! However, the Commission are fully resolved to be firm, and to do their best to prevent the money of the loan being spent on diamond necklaces or new slaves ; although it is certainly said here that, long before the arrival of the gold, certain members of the Turkish Ministry had obtained advances from their Saraffs at high interest, in anticipation of their share of the plunder. A Greek banker, supposed to be one of the lenders, himself told us so, beside one or two other persons.

Everything here is in the most deplorable state ; the Sultan is deeply in debt, even at the bazaars, for the dress and jewels of his numerous Seraglio, yet he still persists in spending vast sums in building new palaces and making presents. The public buildings, once revered mosques and

fountains, are wretchedly dilapidated and neglected-looking ; the soldiers, meagre, dejected, miserably clothed, and worse armed. Edmund heard at the Porte the other day that Omar Pasha had written to the Seraskier (Minister of War), bitterly complaining that for many months his troops had received no pay, and were beginning to get dispirited and doubtful of his promises, which was most unfortunate just at a moment when their services might be required. On investigation it was discovered that the General had written twice before, that a large sum of money had been remitted which he had never received, and that the receipt, apparently in his handwriting, had been forged.

This must have been done by some one placed very near him it is said, but no inquiry has been made as to the guilty person. Major Fellowes was saying the other day, that English officers ought to be appointed to pay the Turkish soldiers, as it is notorious that for months the poor fellows are cheated in the most daring manner by Turkish officers high in command. The Turkish soldier is in general profoundly ignorant, with no idea of reckoning ; if the paymaster gives him five shillings instead of five pounds, he takes them silently—only he becomes in time dispirited. Their Commissariat also cheat them in the most heartless and disgraceful manner ; but, though done in the broad face of day, these things are unnoticed here. All officials being corrupt, a man who robs by hundreds or even thousands, is not likely to place any check upon the crowds of paltry pilferers below him. To shame, a Turkish Ministry is perfectly indifferent : and from all one hears, the restoration of Mehemet Ali is a new proof of this. What he must be, to be distinguished for vice and cruelty here, it is difficult for an English mind to conceive.

Although the Sultan's brother-in-law, he is but just recalled from banishment, and reinstated in his post of Captain Pasha, or Lord High Admiral. He was once a slave and butcher-boy. Sultan Mahmoud happened to see and take a fancy to him, and gave him an appointment in the palace.

One thing which strikes you here is the vast superiority of the poor over the rich. The poor are really the aristocracy of the country, both physically and morally. For his dignified bearing and manners, a poor man might be an emperor: he is honest, laborious, and most abstemious. A year or two of "place" under this disgraceful system, and the curious turns of fortune here, enervate and degrade him in body and mind. There seems no honest work for honest men to do, except to rear a few grapes and melons, to row a caique, or bear heavy burdens on their backs. The whole system is one of bribery and corruption, and a "place" can only be kept by doing as others do. The most amusing thing is that the Turks boast of the fine code of laws, which they certainly possess, and which is about of as much use to the wretched people as the Queen's jewels in the Tower are to our village belles on May-day.

Colonel Hinde, who is well acquainted with all classes here, was saying the other day that the respectable people were the caiquejees, the hamals, and the banditti, who are usually those that have been driven "to the mountains" by some act of cruelty and oppression. Of the latter I cannot give an opinion, not having yet had the pleasure of making the acquaintance of any of them. The caiquejees are the most magnificent men in the world, sunburnt of a fine bronze-colour. Their summer dress is a wide-sleeved jacket and trowsers of white Broussa gauze (something between a thick gauze and muslin), which contrasts well

with the scarlet fez and its large purple silk tassel. Here and there are seen one or two of the old school, with turban and fine long beard, which adds greatly to the nobility and picturesqueness of their appearance.

There is one particularly grand-looking old man, whom I often notice at Tophana. He wears a green turban, showing him to be a descendant of the Prophet, and has a silvery beard, which makes it difficult not to bow to him as to some ancient hero. He certainly might be Sultan Amurath, or Murad of the "great soul, patient of labours," moving about silently amongst his people again.

I cannot discover that the caïquejees have any songs peculiar to themselves, like those of Venetian gondoliers, or the Neapolitan fishermen. Their voices in speaking, especially those of the Turks, are very rich and sonorous; but, to our ears, all voices, in this country, in singing are far from melodious. I often hear them chanting in a minor key, but it is harsh, monotonous, and grating.

The caïquejees seem to be generally quiet, peaceable men; but when they *do* quarrel before our windows, their torrent of anger is something marvellous. Resting on their oars, a few yards apart, they pour forth an avalanche of wrath with the most inconceivable rapidity and violence; the long sentences seeming to have no resting-places, where you could throw in the tenth part of a comma, or even take breath. The storm usually subsides, just as those on the Bosphorus itself, as suddenly as it came on, and each gentleman rows majestically on his way, looking calm and unruffled as usual. Although so strong and muscular, a crust of brown bread, and a melon or bunch of grapes, is their usual summer repast, with an occasional dish of pilaf, —*i. e.* rice boiled with a few tomatoes, to colour it, and mixed with scraps of meat.

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Some of them, especially the Greeks, speak a little Italian or French ; but signs, “ bono,” or “ no bono” (nobody condescends to say “ buono”), and “ Johnny,” does everything here since the war began. I heard one of them say to an English officer the other day, “ Coom Johnny!” in a most persuasive manner, and “ Johnny!” threw himself discontentedly into the painted and gilt caïque, calling it a “ confounded eggshell,” and not seeming at all happy in the arrangement of his long legs and great sword.

This is our last week at Therapia. The steamers cannot always run in the winter ; a caïque would be impossible in stormy weather ; and, as there are no roads, it would be much too far for Edmund to ride night and morning to his “ chambers” at Stamboul. So we have taken a pretty little kiosk, half-way up the hill of Orta-kioy, a village about seven miles from Constantinople ; and I shall soon be launched into all the difficulties of English housekeeping in the East. We have bought Colonel Pitt’s kit and pack-saddle ; a few tables and chairs, a kettle, saucepans, plates, etc., from Pera, of an intelligent little German there ; nice mattresses and pretty quilts from the bazaar at Stamboul ; Turkish coffee-cups in their tiny stands ; chibouques with amber mouthpieces ; a nargileh, and a little brasier for charcoal. This, with a divan, and a lovely view of the Bosphorus, will be indeed charming—a kind of perpetual picnic. General Beatson’s little daughters have given me their three pretty canaries, which have been camping it at the Dardanelles with them all the summer, and are exceedingly tame. I told you that the General, with a glittering staff of Bashi-Bazouks, has been staying here ; and how sorry I was when Mrs. Beatson and her charming little girls left for Malta. They were so kind and gentle in-doors, that one could scarcely believe them to be the

same children who rode the most fiery Arab horses over the Osmanli camp, to the surprise and admiration of their father's wild troops, who positively adored them.

Although there are many discomforts in living this kind of camp life at an hotel, I shall be sorry to leave Therapia,—gay, beautiful, sparkling Therapia,—for a half-burnt-down Turkish village. Lord and Lady Stratford de Redcliffe are very kind to us, and there are several English people here whom we know, and our Sardinian Commodore, and good Doctor Zohrab, and Madame Baltazzi's beautiful garden, in which I often stroll with her, and the walk to Buyukdere, with the white tents and little red flags looking down on one from the hills, reminding one of pleasant days at Chobham, and "church" on Sunday mornings at the hospital with the poor invalid soldiers. How much more there always seems to be to leave in a place, just as you are going!

## LETTER XIV.

**STORMY WEATHER.—STORMS IN THE BLACK SEA.—LOSS OF SARDINIAN TROOPS.—REMOVAL TO ORTA-KIOY.—VOYAGE.—ROUGH SEA.—ARRIVAL.—DIFFICULTIES.—ARMENIAN NEIGHBOURS.—FIRE-GUNS AT NIGHT.—ROLL OF DRUMS AND DISCHARGE OF MUSKETRY AT THE SULTAN'S PLACE AT DAYBREAK.**

Orta-kioy, November 24th, 1855.

My dear Mother,

EDMUND is gone to Stamboul to-day for a meeting of the Commissioners at Fuad Pasha's. He will call at the Embassy on his return, and as two Mails have arrived, we hope to receive letters. The French Mail was due five days ago, and, it being stormy weather, her non-appearance caused great anxiety here. It seems that she broke her screw in the Dardanelles, and was obliged to put in.

Our neighbour, Mr. Barker, was expecting a young lady, a distant relative, from England, coming out to be married here to an English officer who had obtained a few days' leave of absence from Balaklava to come to Orta-kioy. He has been beating about for some days in the Black Sea, and she, detained by the accident to the French steamer, so that neither of the poor things have yet arrived, although anxiously expected by the whole family.

Now I must tell you something of our grand "move" from Therapia. We paid our visits of adieu, and then packed up, with stout but misgiving hearts, agreeing that

whatever might happen to us, nothing could be so bad as the noise, and terrible expense of the hotels in this time of war, especially for a continuance.

Unfortunately, on the morning we were to start, Edmund had an appointment at Stamboul: so I must start alone, for "our Commodore," Signor di Negri, who had kindly offered to put me in his beautiful little steamer, baggage and all, was obliged to go cruising about in the Black Sea, to look for a vessel from Balaklava, which, it was reported, had gone down in the late storm, with all the Sardinian invalids on board, who were returning home. This, I regret to say, has turned out to be too true. Poor Signor di Negri is sadly grieved about his fellow-officers and countrymen.

It was a very stormy morning. I said good-bye to Lady Robinson, who was starting for England with her invalid son. He came down sick from the Crimea after the taking of Sebastopol, when all the previous anxiety and excitement was over, and many broke down. He had slept in the trenches the night before the attack, fearing that from weakness caused by fever, he should be unable to return when his time came round again, and giving his cloak to a poor wounded soldier, had a relapse himself, in consequence of exposure to the chilly night-air. He has suffered very much here, and certainly needed his mother's devoted nursing. This morning he was lying on the sofa, dressed, the first time for weeks, in regimentals, which hung loosely upon him, and trying to recover from the fatigue of getting up, before the caique should come to put them on board ship for England, and the home which they were so anxious to reach, after much suffering and anxiety. I was so glad, and yet so sorry, to see them off.

The Bosphorus was rough, and it looked so stormy that

I felt a little anxious about my voyage to Orta-kioy, short as it was. However, we started,—Edmund and his Sais well mounted, and bound for Stamboul; M—— and I in a two-oared caïque; our luggage, including the much-prized “kit,” in Signor Patela’s Maltese boat, manned by two sturdy Greeks, and the white sail set. The canaries, being Bashi-Bazouks, and accustomed to move about, seemed to enjoy the fun, but, tell Edith, my poor little Turkish goldfinch fluttered, and spoiled his gay wings sadly.

We got on very well for some distance, the wind being in our favour, but the Bosphorus was angry indeed, and, in one of the strong currents, “snap” went an oar. I was glad enough not to be alone. M—— was very angry that the men had not the usual spare one; and when it was too late, we noticed the leaky and crazy state of the caïque. The weather looked still more threatening, and as Therapia was yet in sight, M—— ordered the boatmen to turn back; but the wind had increased so much, that it would have been difficult, even with the two pairs of oars, to have rowed against that and the current too. So nothing remained but to follow the dancing white sail of the little Maltese boat, now far before us, and to pull on towards Orta-kioy. M—— assured me that he was a first-rate swimmer; and in case of our being upset, I fixed upon a nice strong piece of his coat, on which we agreed that I should hold fast and quietly while he swam ashore. He swims in the Bosphorus every morning, and knows its rapid and treacherous currents well; but it was not fated on this day that we should dance on the waves together. However we got wet enough, notwithstanding cloaks; for two dark clouds, tired of hanging over the cypresses of Kandelij, threw themselves precipitately from the Asian

hills into the Bosphorus : in western language, there was a tremendous shower.

Our caique was half filled, and ourselves completely drenched. You must know that we had an umbrella, and that, sitting at the bottom of the boat, as one does here, we ought not to have got so wet, about the shoulders at least; but M—— is in love, quite hopelessly, and quite "in secret." Whether the rain made him more desponding or not, I do not know. It is very hard, but, wet or dry, people always make me their *confidante* in these matters. M—— wrapped me kindly in his cloak, then relapsing again into melancholy, then pulling it so as to let all the water in, and sighing like Romeo himself, began to tell me his sad story, to which I listened with an interest not even interrupted by a wave dashing the spray into our faces now and then, or a little stream of water pouring into my shoe. But at one part of the relation of his outraged feelings, I visibly shuddered, and my pity filled his handsome Greek eyes with tears. He was holding the umbrella on one side,—infatuated youth!—and a thread-like stream of ice-cold water was trickling down the back of my neck. In another quarter of an hour, the story and the shower-bath were both over, and we landed in brilliant sunshine, on the little wooden quay of Orta-kioy, where, among caiquejees mopping and drying their caiques, and a few Turks, with rich-coloured turbans, quietly mending their nets, or fishing with a line twined round the hand, stood our kind friend Mr. Barker, who had come to greet and welcome me, thinking I might be alone. We stopped a moment to admire the beautiful snow-white mosque, with two minarets, which the Sultan has just built here ; and then, through the filthiest village I had yet seen, looking still more desolate from having been half burnt down about a year

ago, and not yet rebuilt, the bakers still selling their bread under dripping and ragged tents, and the wild-dogs snapping and shivering in the ruins of the houses, we toiled up the hill.

For a moment my spirits fell, and I thought to myself, "How long will it be our fate to live in this wretched place?" However, when we arrived at the pretty little house, shut-in in a nice garden, it did not seem so bad. Mr. Barker and I went in, while M—— kindly saw that the Maltese boat gave up its load in safety to the hamals, who were soon seen toiling up the hill with the cherished "kit," etc., on their backs, our canaries, portmanteaus, and the goldfinch.

The Greek maid, Calliope, had arrived, all smiles and chatter. She was recommended to us by a Greek lady of our acquaintance, who declares that the sister, Diamanti, now living with her, is also a "treasure." I did not much like the look of her, although she certainly improves a little on acquaintance.

After changing what I could of my wet garments, I took a survey of what had arrived from Pera. First of all, no provisions; not one thing of the list I had made a week ago; no tables, no chairs, no linen, no cook. It was "supposed," smilingly, by Calliope, that that functionary had been offered higher wages and had gone to the Crimea, where he had been before with a French General. Calliope was worse than useless, and said that she could not go into that miserable-looking Turkish village alone for the world. She is from Smyrna.

I was in great distress at the thought of Edmund coming home after a hard day's work, and finding nothing ready. Mr. Barker kindly sallied forth to look for an Armenian Jew of the village, who professed a little carpentering.

When he was gone, I stalked, up the stairs, into the sa-laamlik where I was, slipshod and in single file, the Armenian lady next-door, to whom the house belongs, two daughters, and three sons, who each saluted me after the Eastern fashion, touching the lips and forehead: which I am told, means, metaphorically, "I gather up dirt, I eat it, and cast it on my head, in sign of submission and respect to you."

I motioned with my hand to the divan, upon which, with many bows and much ceremony, they at last seated themselves, all in a row. I don't know whether they spoke Turkish or Armenian, and it signified little to me, who could understand not one single word of either.

It was certainly a trial of patience, with so much to do, to sit quietly and courteously to be stared at from head to foot, to have one's mantle, dress, and collar both felt and examined; and observations made thereon, both *viva voce* and translated in dumb-show to the three poor mutes, who nodded and grunted in a most distressing manner. I think I told you that three of the poor lady's children are dumb. I never felt more perplexed and uncomfortable in my life, and was glad when Mr. Barker came back; with no Jew however (for he had forgotten that it was Saturday), but much better still, he had brought his daughter, who speaks both English and Greek perfectly well. She was greatly concerned at my helpless condition; for Mistress Calliope had now put on a smart jacket, and twisted a gay Greek handkerchief round her thick plaits of hair, and was quietly seated on the divan, answering all the questions of the Armenian ladies about us. Kind Miss Barker soon gave her a hint that such behaviour would never do with English people, and she presently condescended to stroll away. But still there was no one even to help me do a single

thing ; worst of all, nothing to eat when dinner-time came, and a dripping, ruined village beneath our windows, which looked as if a mouse might easily starve there.

At last, to my great joy, I saw Mr. Grace's man-servant coming up the hill, sent most kindly by his master to us from Kandelij. He had got a basket, "in case our provisions should not have arrived," containing wine, coffee, nice rolls, and several other things for luncheon. But still more welcome were his intelligent, working face, and his three languages.

First of all he dispatched the Armenians, told Calliope that she had better prevent me from lifting things about myself, than sit chattering there, helped me to unpack the kit and portmanteaus, lighted the kitchen charcoal-stoves, and then sallied forth into the village. To look into the basket on his return from that heap of ruins was "*pro-di-gious*." First of all, a dish of fine red mullet, then an excellent fowl, a tiny leg of mutton, weighing about three pounds and a half, some delicious vegetables, grapes, and pomegranates, and a bunch of sweet autumn flowers.

When Edmund came home, he found an excellent little dinner (at which our good genius and the now smiling Calliope waited), and the salaamlik quite gay. We had borrowed a good-sized table from the Armenian lady, and a smaller one, on which stood the flowers in a Turkish vase, and the little "Bashi-Bazouks" singing merrily. I had a camp stool to myself, and my husband sat like a Turk on the divan. We afterwards had some coffee in one of the tin mugs of our beloved kit, and then made up as good a kind of gipsy encampment as we could for the night, on the divans of the different rooms. Calliope melted into tears at the departure of our excellent Greek ally, who when he had done all he could for us, returned in his caique to Kandelij.

At night, just as I was going to sleep, the windows shook with the heavy report of a cannon. My first thought was of Russian ships having passed the entrance of the Bosphorus; but I soon recollect ed the fire-guns of which I had heard. The heavy crash of seven of them, at regular intervals of a few seconds, broke on the quiet night; and then the peculiar wailing cry of the watchmen, in different parts of the village, announcing fire, and the striking of their staves on the stones close by our door, effectually banished sleep for some time. Before dawn the Armenian watchmen chanted to prayers at the doors of the latticed house opposite, and of those above us. It is a peculiar, wailing chant in the minor, and strikes one as intensely melancholy at first; one of them begins, I am told, "Prayer is better than sleep." Then, just as darkness is fading into the pale, grey light of daybreak, the discharge of musketry and the roll of drums is plainly heard from the Sultan's palace at Tcheran, followed by some lively Turkish airs with drums and fifes. This announces that the "Commander of the Faithful" is rising to prayers; and soon the powerful chant of the Muezzin is heard pealing up the valley from the minarets below. You can scarcely imagine how strange it seems to be surrounded by such unfamiliar sounds, especially in the night-time.

## LETTER XV.

ORTA-KIOY.—SERVANTS.—ARMENIAN LADIES.—WORKWOMEN.—VILLAGERS.—HOUSE AND GARDENS.—ARMENIAN COOKING.—VILLAGE OF BEBEC.—FRUIT AND FOOD.—HIGH PRICES.—PERA.—STATE OF CRIME.

Orta-kioy, November 24th, 1855.

My dear Mother,

I MUST now tell you about our second day here. Edmund rode early into Pera, promising to inquire as to the fate of our missing goods and chattels; and after he was gone, I tried to inspire Calliope with a wish to make our really pretty little house look a degree less wretched. Fortunately she speaks Italian pretty well.

After finishing unpacking, I went into the dining-room, to look for something left there the night before. Neglected and dusty, in a corner, stood a dingy grand-piano-forte, bought in the old Armenian lady's prosperous days, as she afterwards told me. I opened it, and found with great delight that it was not yet quite tuneless. I had sung about half my cantata, when, from the perfect silence and emptiness of the house, it seemed as if I had exorcised a host of strange beings; for, flourishing a pair of huge iron pincers in one hand and some strange-looking instrument in the other, with the wildest and most discordant gruntings and gestures you can conceive, in rushed

Simione, one of the dumb and elfish-looking Armenians. What he wanted of course I could not at all imagine,—whether he asked leave to cut off my head (I was certainly not like a white cat), or to pull out all my teeth. However, I thought it best to seem agreeable, and out of the room my visitor rushed, nodding violently, and grunting as perseveringly as usual. Presently he returned with a Turk, carrying a basket of tools, who saluted me, and spoke some very magnificent, but to me perfectly unintelligible, sentences in Turkish.

Was ever poor creature so perplexed as I! Calliope had entirely disappeared. Well, upstairs these worthies went, I thinking it as well to follow. Off they threw all the things on my poor camp-bed. It was merely to make a little piece of ironwork secure, which had been broken the night before, in putting up. This was a great relief to my feelings, and I could not help laughing at the absurd position in which ignorance of a language places one.

While the Armenian was grunting in his strange way, and making signs to the Turk, who was getting angry at my not taking *his* side of the question on being appealed to, in walked again the Armenian lady and her daughter. They had with them a villainous-looking Jew, in a large turban and tattered Eastern garments, about whom they began making extraordinary signs and grimaces.

I shall certainly go distracted here, thought I. At last I comprehended that this gentleman offered his services to clean our windows, and, holding up my fingers, I made out the number of piastres he *asked*, and, from the old lady, how many to *give*, which was quite a different thing. He cleaned two panes but imperfectly, and then slipped away without asking for anything. I suppose he was vexed

at not obtaining double the proper price. I was almost out of patience with the Armenian ladies, who again seated themselves on the divan, and again seemed to find the greatest satisfaction in looking at me. I made signs that I would search for Calliope to interpret, and crossed the little garden into the kitchen.

There was an old Armenian woman of the village, who had taken up her quarters until the cook should arrive. She was dressed in very picturesque rags, and had thick plaits of hair bound round her fez. I was rash enough to attempt showing her by signs how the "Inglesi" liked chops cut, etc. All I got for my pains was a patronizing smile, and "Bono Johnny,—bono!" with a fat hand stroking down my back as if I had been her cat. I could not stand this; and, after inquiring for Calliope, and getting for answer a shake of the head, decamped with the utmost precipitation.

Presently the young lady returned, and informed me that feeling it dull (*troppo tristo*), she had been to pay a visit to Mrs. Barker's maid, Espina, who was delighted to see her; then entering into a lively conversation with the Armenian ladies, she took them into my room and showed them my English dresses, dressing-case, etc. At last, to my great relief, they departed, with many salaams; and I am happy to say, that it is as Miss Barker assured me it would be—"that when they had thoroughly stared at me, and seen all the English things, even to the reels of cotton, which I possessed, their curiosity would subside, and my torments be over." So I took courage again, and began to hope that in time I might get a little peace.

These last two days have made a difference in the appearance of our little kiosk. Three hamals came toiling up the hill the other morning, and to my great satisfaction

battered at the ponderous knocker of our garden-door. They had at last brought up a caique-load of furniture from Pera. Nobody thinks of asking why things are delayed here, so we took them in, and were thankful. Our salaamlik really looks very pretty.

I got a piece of chintz and plenty of white muslin, at the bazaar at Stamboul, and at last shamed Calliope by setting resolutely to work to cover the divans and hem the curtains. The village women here seem to be perfectly uneducated, and there was no such thing as a work-woman at Orta-kioy. Perhaps, after waiting for weeks, we might have secured the services of a good French upholsterer from Pera, at a great expense ; but you at once see that the only plan is to help yourself in every way as much as possible, unless you have a complete staff of your own, which all large families, whether Turkish, Greek, Armenian, or European, have. It is difficult to get good servants here. The *educated* ones are very clever, and ask high wages, especially during the war. The mass, as I have said, are perfectly ignorant, and almost useless to civilized people. However, their lives and ways are so utterly different from ours, that it always seems rather absurd to me to hear the English complain of them. Give them their pilaf, their old divan, and a little sunshine under a ragged vine in summer, and a brass pan full of charcoal in winter, and *voilà tout*. All articles of clothing are bought ready-made, and made by men, in the bazaars ; the national skirt, of Broussa gauze, admits of and requires but little washing ; consequently workwomen and washerwomen are not indigenous to the soil, although no doubt increasing taste for dressing in the European fashion, among the higher class of Greeks and Armenians, will soon make them so. The people of the villages seem very hopeless and helpless,

and care to do nothing. Certainly their wants are but few, but how they live, is a marvel, for you see them silently sitting in a mouldy shop, in which there is nothing to sell.

As I told you, the lower part of this village has been burnt down, and many of the people are still living, with their children, alternately scorched by the sun and drenched by wind and rain, in wretched tents among the ruins, where they may remain for months, and years, or until they are all carried off by some epidemic, for nobody cares for them here. Across these mouldering ruins, where the dogs howl most horribly at night, and melancholy-looking Jews and Armenians stalk by day, we have a lovely peep of the Bosphorus, its shores fringed with palaces.

The two beautiful white minarets of the Sultan's mosque are illuminated tonight, and look very pretty, wreathed with lamps round the little balustrade, on which the Muez-zins appear three times a day to call the Faithful to prayer. They shine on beauty and splendour enough on one side, and on poverty, dirt, and ruin on the other. This place certainly makes one's heart ache.

Simione, the dumb Armenian, has been very busy in the garden today, moving his orange and lemon trees, tree-geraniums, jasmines, and acacias, into the little conservatory for the winter. I am delighted to say that he has allowed me to choose as many as I please to be considered mine ; so I have lined the salaamlik, and the little room beyond (which has a charming view of Scutari), with trees, six or seven feet high, and bearing both fruit and flowers. Our floors are covered with matting from Alexandria, and here and there a Turkish rug or two is thrown down by the divan. My muslin curtains and blinds shut out as much as possible of the ruins, and only let in, by some of our numerous windows, the opposite hills of Asia, and the blue water,

and the minarets. So I wish you could see how pretty our rooms are, with embroidered cloths from Stamboul over our deal tables, the vase of beautiful Eastern flowers, and Edmund's amber-mouthing chibouques. Our stock of books is very small, and, except for an occasional chance of borrowing one, there are none to be got here, so pray send me a few, should an opportunity offer—not forgetting the Arabian Nights, which I wish to read *here*. We now get the 'Spectator' every week with our letters; and news from England and from home, make a very happy evening. In the midst of so much that is pleasant, however, I must admit that we are half-starved. The cook whom we had engaged has really started off to the Crimea, where they are getting *eight or ten pounds a month*, and the old Armenian woman makes us positively sick. Yesterday she mashed some lamb up in fat, and we were only able to shake out a few small pieces with a fork, just as dogs do a hot bit with their noses. She evidently thought this dish a triumph, and asked inquiringly and tenderly, "Bono Johnny?" I was sorry to be obliged to reply most decidedly and with a gesture of disgust, "No bono." If we were only near the bazaars, we might at least feed upon pilaf and cabeb. If Red-jacket (whose Armenian name is unpronounceable) would only let me alone, I might manage to cook something myself; there is a beautiful frying-pan with a folding handle in our kit; and I long to make an omelette, after the manner taught my father by the Monks of St. Bernard. But to stand an incessant torrent of Greek while hanging over a charcoal-stove, to be called "Bono Johnny," and to be patted on the back, is more than my philosophy can put up with. However, we have heard of a very good cook, who is leaving an officer at Scutari, and whom we hope to secure.

Here the men-servants go out to buy every morning. Mrs. Barker kindly allows her man to do so for me, and he gives a written account of the number of piastres spent. Strangers are of course very easily cheated, but old inhabitants know pretty well what the price of things should be, and the buyers cannot make much by their morning's work, although it is said they almost invariably do a little. Meat is now about eight piastres the "oke," *i.e.* two pounds and a half English weight; tea, as in England; coffee, very cheap. The Turkish bread is made of leaven, and to my taste extremely nasty. It is made up into various shapes; sometimes into huge loaves, or flat, like pancakes, or in wreaths, and scattered over with a kind of caraway-seed, when it is called *semeet*.

We have heard of an American missionary baker at the village of Bebec, near here, and some day I shall take a caique and go in search of him; especially as Bebec is one of the most picturesque villages on the Bosphorus. Vegetables and fruit are very cheap, and, even in this miserable village, the stalls in the narrow and filthy "street" are prettily laid out in a morning. Here too, in large baskets, one sees the fish of the Bosphorus in singular variety:—red mullet, sword-fish, turbot, soles, beautiful little mackerel; and the shining, many-coloured "enchanted fish," of which I have told you before, besides several others. Snails, of a light brown colour, are very much eaten here by the Greeks, and huge baskets of them are sold every morning. Sometimes one sees an unfortunate tortoise carried along by a wisp of straw or grass. He is to be made soup of on a Greek fast-day, and has been found fast asleep in a vineyard. The melon-stalls are usually the most crowded, and immense piles of every shape and colour are quickly sold. Brown bread, melons, and grapes, seem to

be the principal food of the poor; coffee, yahoort (a kind of sour milk), lemonade, and sherbet, are sold in every corner of the street for them. The buying everything prepared in public, no doubt makes the Eastern women so helpless, and so little domestic. One sees even the caique-jees and hamals eating their pilaf, and sipping their coffee at the cafanées, or smoking on comfortable divans inside or on benches by the door. In fact, it is quite "club life" for the men, and a neglected, idle, and useless one for the poor women,—at least, according to our notions. But I must say adieu, for my fingers are very cold and stiff, and there is no such thing as a fire-place in the house. Calliope brought me a pan of charcoal just now, but it made my head ache, and I was obliged to send it away. Here the natives luxuriate round a *mangale*, *i. e.* a square table with a rail round the bottom, on which to place the feet: under the table is placed a pan of charcoal, and spread over all, a thick Turkish quilt. Those accustomed to the fumes of charcoal think a *mangale* very pleasant. I sat by one the other day, and soon felt very ill indeed.

The moment a storm comes on here now, it is winter at once. Last week the weather was sultry, and a slight shock of earthquake was felt at Broussa, Pera, and even Therapia. The wind changed suddenly to the north; and I now look despairingly at our little stove, which lies in the room before me, without much hope of ever getting it put up. We bought a large caique-load of wood yesterday: it is frightfully dear since the war. Nothing seems to be *restored* here; everybody cuts, and nobody plants, about Constantinople, which makes the hills so bare of anything but cypress, except in the gardens of the Pasha. Great quantities of wood are brought down from the shores of the Black Sea, in those ancient-looking Greek feluccas

which I told you of. All our acquaintances here tell us that we shall never be able to stand the sharp winter winds in a kiosk with thin wooden walls; but that remains to be seen. Anything to me would be better than being shut up in the crowds, dirt, and noise of Pera. Besides which the rent of the filthiest houses is something enormous. All the cavalry are coming down; an "Opera" is opened, and they say it will be very gay. We do not hear much about the war now: nothing more is to be done until next year. Those in the Crimea are preparing to pass the winter as comfortably and as warmly as they can, and the sick and wounded are being sent home as expeditiously as possible. We saw the Duke of Newcastle the other day at Lord Stratford's; he is very earnestly collecting all possible information about the war and its conduct.

Pera is in a dreadful state of confusion. Ruffians and outcasts of all kinds have increased a hundred-fold since the war began. There are no police or guards of any kind, and murders and all sorts of outrages are perpetrated in the crowded streets even by day, and, still more in the utter darkness and confusion of the nights. You will see in the papers, no doubt, an account of a fight which took place a day or two ago between some French and Tunisian soldiers, in which one or two were killed and several wounded. The French instantly marched two regiments into Stamboul, without waiting to ask leave of the Turkish Government. Every one thinks them in the right; if the Turks will not prevent murder, the Allies must. Soldiers, missed from their barracks at night, are constantly found stabbed in the morning, in the cemeteries and other places where they have been surprised and waylaid. Another French officer was stabbed on the Bridge of Boats yesterday, and it is feared that his wound will prove mortal.

An English clergyman, walking quietly along, was also wounded in the arm, but it appears that, happily, the dagger missed its aim.

These crimes of revenge, it is said, are perpetrated by the Sciote Greeks, who, since the massacre of Scio, of course entertain great feelings of hatred and animosity towards the Turks, and are indignant at the Allies for helping them in their present struggle with the Russians. The band of Greek "sailors" who have committed so many enormities, still roam at large, and scarcely a day passes without a new outrage being heard of. Yesterday morning the shop of a poor Turk at Galata was observed to be shut up after the usual hour; it had been ransacked in the night, and its master cruelly murdered. Mr. Grace, a merchant here, was going to dine at Mysseri's with some friends an evening or two ago; at about seven he entered his counting-house, where he had made arrangements to dress, his country-house being at a distance. The place had only been left by his people an hour before, yet, in broad daylight, he found everything gone that could be easily carried off, without the slightest alarm having been made, or the slightest possible clue given.

Many of the members of this formidable band of Greeks speak, I am told, English and French perfectly well. No effort is made to capture them; indeed it is well known that the Turkish (so-called) guards, wherever they may be, are so miserably paid and so completely demoralized, that each thief shares with them a certain amount of his plunder, consequently the last thing the robbers think of is being taken by the "authorities."

I always hear the clatter of my husband's horse's hoofs on his return of an evening, with a sensation of relief,

knowing how highly incensed several Turkish dignitaries are with both himself and his colleague for their endeavours to prevent the Loan from falling into their hands.

Last night the Muezzins had long called to evening prayer before his return, and I began to feel rather nervous watching the lengthening shadows, and then the lights in the valley, and listening to unfamiliar Greek as Calliope sat whispering with the Armenian woman by the garden-door.

## LETTER XVII.

WINTER ON THE BOSPHORUS.—OUR ARMENIAN NEIGHBOURS.—QUESTIONS AND ANSWERS.—TURKISH REGULATION OF TIME.—THE WINTER THEATRE IN THE CRIMEA.—ZOUAVE MODISTES.

Orta-kioy, November 28th, 1855.

My dear Mr. Hornby,

Now that our household arrangements are completed,—and we are as well settled for the winter as is possible in this barbarous country,—I shall find more time to write you letters, which you will read by your comfortable fireside in England.

After the beauty of scenery, and pleasantness of outdoor life here in summer-time is over, the approach of winter scares one; just as it would a merry picnic party, all clad in spring garments, on our hills, could it peep in unexpectedly on them. Certain it is, that we never truly value what we have until it is lost to us. In a comfortable house, in a pretty drawing-room in England, one sometimes feels dull, wearied with everyday life, and longing for more stirring incident; but when the novelty of a strange Eastern country is once over,—when your head is tired, and your heart wants something to dwell on with pleasure,—when your feet are cold and the tips of your fingers blue, because you cannot choose between being made sick with a

pan of charcoal, or being half-suffocated by a badly-contrived stove,\*—when you cannot move in the streets for rivers of filth, and the beautiful Bosphorus is too rough to venture out on it in your egg-shell caïque,—when you can't make up your mind to have every bone shaken out of its proper place in a teleki (which jolteth and crasheth cruelly and remorselessly along at the rate of two miles an hour),—when you cast a glance at your three books on the table, read three times over, and feel with despair that there is no probability of getting others for many a long day,—when there blows a north wind from the Black Sea, driving wrecks down before your windows, and flakes of snow through the thin wooden boards of your kiosk,—when the pilauf is waiting and nobody returns to dinner, and you think of nightly murders and robberies in the dark streets of Pera,—*then* you look back with a perfect rapture of regret on blazing fire-places, safe roads, and lighted streets, protected at least from robbers. When you recollect that every sound we hear is strange, every custom we note different,—when we are charmed to find that even a foreign tongue like Italian is, though imperfectly, understood ;—when you remember that the Turks look upon our religion and manners with the greatest repugnance,—you will not be surprised at the delight with which we receive letters, or the slightest token of a home, which shines to us out here like a distant Paradise.

Seeing the frightful political and social state of Eastern countries must make the coldest person in the world feel patriotic, and grateful too, for the comforts and the safety

\* These are the miseries of travellers or “birds of passage” like ourselves. Settled people can make themselves much more comfortable with time and expense.

which we so carelessly enjoy in England. The human race has certainly a great aptitude for taking all good as a matter of course. The old Armenian lady next-door often pays me a visit, and I fancy that our stay here quite cheers her dull and melancholy life. A widow in this country is pretty certain to be stripped of almost everything, and this poor lady has a sad story to tell of houses and money taken from herself and children by the Turks under various pretences. One of her dumb sons was sent to Italy in the days of their prosperity. He is exceedingly intelligent, writes Italian fluently, and with his assistance and interpretation my conversations with his mother and sisters are carried on.

I often wish you were present at these visits, which are really very amusing. The old lady, who is even now charming, and who must have been of the most regular and serene order of Armenian beauty, comes softly into my little drawing-room, two of her daughters following, and "Antonio" in the rear, pencil in hand, as interpreter. I rise, and we all bow, touching our lips and foreheads, with our fingers, after the manner of Eastern salutation. Then I motion them to take a seat on the divan, which the mother does, wrapping her large fur jacket around her, as she reclines in a comfortable corner. The young girls will not presume to sit with us, but timidly place themselves on the edges of stiff, uncomfortable American chairs. Antonio, after many persuasive signs, consents to take my camp-stool at a respectful distance; and I, from my little table, hand him a slip of paper, on which is written, in Italian, that I am very happy to see them, etc. etc. Antonio reads, bows, and then in dumb-show translates this with the utmost rapidity to his mother, who as rapidly replies to him. In another second I am told, in cramped and curious

characters, that they all salute me, and thank me, and hope that I am happy and contented, etc. After this we gradually fall into more general conversation, and then the two pencils work away fast and furious. A large sheet of paper with the questions and answers is quite a curious document,—questions about England, and London particularly seeming without end. However, almost everything is difficult for them to believe in; and yet I see that they trust me very much. Our excellent government,—our schools and hospitals,—our roads and paved and lighted streets,—our shops where the *real* price is asked, and you are not obliged to spend the whole day bargaining for a shawl or gown,—our just “*Cadis*” (magistrates), who would *really* refuse five pounds as a bribe from a notorious ruffian to let him off, or two pounds for obligingly torturing an innocent person,—are things almost above their comprehension.

However, I must say that my account of cabs at six-pence a mile was the *bouquet* (as they call the last and finest firework) of wonders which I showered upon them about England. Wonderingly the dark-eyed girl Dhudu looks at her mother, who raises her hands in her quiet and subdued astonishment. Oscu stops trilling her colomboyo and signs to her brother, who writes for her: “If I were in your England, I might be well once more.” Poor Oscu, I am afraid, is in a decline. I never beheld any human being so pale, and there is something peculiarly interesting about her. Her features are perfectly regular, her eyes large, soft, and deeply fringed with the blackest lashes, her head small and beautifully shaped; and her hair hanging down her shoulders in the marvelously long and thick plaits which one occasionally sees in this part of the world. She has been ill for three or four

years. The Armenian doctor cannot find out what her complaint is, but, to ease his conscience by trying something, he frequently bleeds the poor pale thing in the foot.

Winter has regularly set in here. The rain is pouring down in torrents, and a rapid stream rushes from the hills through the middle of the steep road by the side of our house. When he cannot ride, Edmund, in high boots and waterproof poncho, gets down to the Pera steamer, which stops at the little wooden pier of the village, about nine in the morning. But as the Turks reckon time, and set their clocks and watches by the sun, of course the time of its arrival is always varying more or less, and, if not careful in your calculations from morning to morning, you either have to wait, or have the pleasure of seeing the dripping standard of the Crescent and Cross rapidly disappearing towards Stamboul.

We hear occasionally from the Crimea, and are excessively diverted by stories and scenes in camp life from some homeward-bound or "on leave" acquaintance. The military theatre there has been a source of great amusement, although the heroine was sometimes obliged to hurry the last scene a little in order to take her place in the trenches, and occasionally showed symptoms of nervousness in her attempts to keep her beard out of sight. I am told that the Zouaves were very expert at making up petticoats, caps, and other feminine garments, out of the most "novel materials." Of course a sailor danced a hornpipe between the acts, and of course a sailor sang 'Wapping Old Stairs' with great applause, the Duke of Newcastle and many noted personages being present. The enemy's shells were rather troublesome in the early days of these performances, but altogether the "Royal Theatre" was a

most successful affair, and is still talked of with delight. I believe that another is proposed for this winter, but I shall hear all Crimean news when Mr. Evelyn returns, which we hope will be soon, for he is not yet strong enough to brave such severe weather, "up in the front."

## LETTER XVIII.

**DEATH OF MRS. WILLOUGHBY MOORE.—FUNERAL OF A FRENCH SOLDIER.  
—OUR TURKISH “ALLIES.”—TURKISH VENALITY.—PASHAS.—THEIR  
LUXURY AND DISHONESTY.—THE CADÌ.—TURKISH CHARACTER.**

Orta-kioy, December 3rd, 1855.

My dear Mr. Hornby,

OUR kind friend Mr. Moore, “Queen’s F.S. Messenger” of this last mail, left us yesterday. Among other important dispatches, he is the bearer of a diminutive one from me, which he most kindly promised to deliver himself, as soon after his arrival in Town as possible; so expect a visit from a most agreeable, gentlemanly man, who will give you plenty of news relating to the great events going on in this part of the world, and also a highly satisfactory and interesting account of ourselves. However, you may have seen him before this letter reaches England.

You will be sorry to hear that poor Mrs. Willoughby Moore died of dysentery last week, of course most deeply regretted by those whose sufferings she has relieved, and for whom she thought and laboured night and day. Kind Lady Stratford de Redcliffe was with her to the last, doing all she could. Day after day, in the stormiest weather, we have seen the Ambassadress’s caique beating its way over to the hospital at Scutari, as it did also, I am told

before Mrs. Moore went there, and when Lady Stratford was anxious that the sick and wounded soldiers should be better cared for. Poor Mrs. Moore was a woman of many sorrows: her husband, Colonel Moore, perished in a burning ship rather than leave his men; she had lost her only child, and was left quite alone in the world, and then felt that the only thing which could make her endure life cheerfully was to lessen the miseries of others. She said to a friend of mine; just before she was taken ill, that had she been told some time ago that she could ever have felt as happy as she was at the hospital at Scutari, she could not have believed it. Her sufferings during her illness were very severe, but borne with the greatest fortitude and resignation. Many a poor fellow whom she had nursed and comforted, followed her to the grave. It was quite a day of mourning at Scutari.

Talking of funerals, Edmund stopped to take off his cap the other day, and to stand for a few minutes as the only mourner, by the grave of a poor French soldier, who was being buried at a roadside cemetery near Pera, no one attending but a priest, who hurried off after a short prayer, leaving the two Greek bearers to fling the poor fellow into strange earth, far from his country and friends. One sees many sad sights here, as well as novel ones, and it is very dispiriting to discover what a people these really are, after all they have cost us. As to gratitude, they detest us all the more for the humiliation of obligation. It is all very fine to talk of "alliance" in the newspapers or at public dinners, champagne in hand, and with the Crescent and Cross twining affectionately round the English Standard and the Lilies of France. Depend upon it that only from the most dire necessity will they ever tolerate our interference, and that East and West are not so far divided, as

are our tastes, habits, and every natural tendency. However, there is a great deal of wisdom and refinement, after all, in their quiet lives, and there is no reason in the world why we should wish them to imitate us except in our *morale*. A Pasha dreams away life very pleasantly in his white marble palace, and shady gardens, and gently gliding caique. These are better than dinner-parties and balls, which some people call "civilization."

It is the means of getting these things—the worse than brigand way of going about it—which is so frightful here; indeed, it is difficult to express the painful impression made on the mind in this beautiful country on seeing its wretched state, and the open infamy of its rulers. It is notorious that most of the provincial judges live on the banks of the Bosphorus, expending in every luxury their monthly salaries of so many thousand piastres. They sell or let their places to the highest bidder,—often to some ignorant clerk or assistant in their own office, who may have saved a little money, and who extorts a living, by extra imposts or taxes on the unhappy people over whom he places himself as a tyrant, not to be dislodged until he can return, heavily laden with spoil, to Stamboul. A gentleman who has resided for many years in different parts of Asia Minor, and who takes the greatest interest in the fine and oppressed people of the country, tells me that he has known these men enter a village without a few piastres to pay for the hire of their two or three baggage-mules, and at the end of three or four years, leave it for a palace at Constantinople.

A short time ago a Pasha here murdered his wife under circumstances of the greatest atrocity. As she happened to be a Pasha's daughter, he was, singular to say, tried for the crime, and sentenced to the bagnio, or prison, and was

actually sent there. However, a sentence of punishment to a Pasha who is rich is but a matter of form, and the individual to whom I allude is now generally supposed to be enjoying himself in one or other of the Greek islands.

It is seldom now that a Pasha of any rank loses his head, except it be through the successful intrigue of some reigning favourite ; and then he is only murdered in his turn, with the same duplicity which he has practised before, in getting rid of his equals in power. No Pasha is ever punished for murdering or robbing those in his power : that is considered as a matter of course. But the criminal I have mentioned, having murdered his wife instead of one of his slaves, was nominally sentenced to the bagnio, but really sent to “rule” and “govern” in the Greek island to which I have alluded,—a fashionable way here of reprobating Pashas who are not careful to manage their little affairs with more secrecy and address.

Mehemet Ali, the Capitan Pasha, was originally a shop-boy at one of the bazaars ; and many of the most “famous” Pashas, from time immemorial, have risen from the same low station, or have been bought in the slave-market. Pleasing their masters, has advanced them step by step. Bearing false-witness with unblushing effrontery in some case of unjust seizure or frightful oppression, or in some daring intrigue on the part of their master to supplant a favourite, is a sure and certain road to favour and preferment. What we call education, talent, genius, is not marketable stuff here. Fanaticism, false-witness, calm cruelty, and above all, consummate falsehood and deceit, under a smiling, bland exterior, are the things requisite to make a Turkish favourite ; these essentials to success are leading traits in the Eastern character. I heard a gentleman say, the other evening, that he really believed there were two

honest men in Constantinople, *i. e.* Kihisli Pasha, the Se-raskier, or Minister of War, and Halill Pasha. Yet it is said that Halill Pasha made two millions of money during his ministry, which was not a long one.

It is scarcely difficult, when you see more closely into the state of things here, to account for the disgraceful lives of the Pashas and Ministers, more particularly of those who have risen from the lowest ranks of the people. Just fancy a man once a shoemaker, afterwards a police-officer, made an admiral because he was a favourite: and this was the case with the late Achmet Papudgi, who, at the height of his power, could neither read nor write.

What is to be expected of men who have been brought up in poverty, oppression, and ignorance, with every bad example before their eyes in the rich man close to their own miserable hovels? While poor and oppressed, he is honest, because he has neither power to steal nor to do harm; but the moment the slightest temptation presents itself to lift him out of his misery, all these negative, so-called "good qualities" of the Turk vanish into thin air. The Cadi, or the Pasha who had noticed him, wants perhaps a false witness or two to rob a poor widow or orphans of all that is left them, or to strip a farmer or merchant of his entire possessions. The hitherto "honest" (because poor) Turk thinks he may just as well relieve his wretched poverty by a thing so common as perjury, as starve on, with a very good chance besides of being bastinadoed to death on a false charge, falsely maintained too, for having refused the "honourable" commands of his Pasha. Once get a post here however, by favouritism and an "obliging disposition," and the road to luxury, the Turk's only ambition, is fast and easy enough. The Minister of Police, for instance, receives a large sum for

subordinates. These he pays so miserably, scarcely giving them enough to sustain life, that they are well known to receive so many piastres a day from each thief; so that nothing is ever further from their thoughts than to dislodge any criminals. Of course there are a few exceptions, but the chief occupants of the prisons here are either innocent persons, who have been stripped of all they possess, or have fallen under the displeasure of some Pasha or other.

You ask, “How is the justice of this country administered?” My dear Mr. Hornby, I believe from all the questions which I have asked of those who know Turkey well, who have lived in it for years, and who are honourable and truthful men, that I am not in the slightest degree leading you towards an exaggerated idea of the miseries of this unhappy country, when I reply simply, that there is none. Bribery and false testimony reign here supreme. The luxury of the Pashas, the summer palaces (which contrast with the hovels in which they toiled for daily brown-bread but a few years before), the caparisoned and jewelled horses, the numerous slaves and ruffian retainers are supported by imposts and depredations of all kinds. The middle class of people have almost entirely disappeared. The “Government” have pretty well succeeded in killing the goose for its golden eggs; there will soon be nothing left to plunder. I am assured by a merchant here that twenty years ago there were many beautiful home manufactures, constantly worn by the people, which have now quite disappeared. When a Pasha found a manufactory in his district, which was flourishing, he so taxed and robbed the unhappy proprietor, who was already subject to heavy Government imposts, that he was soon obliged to fly with his family, or to starve in the ruins. Or else a false charge was brought against him, and he

died of the bastinado in prison, while the Pasha seized his house and goods for a fine, impossible for him to pay. So most of the lucrative manufactures have been lost to the country, and the Government, being prevented by treaties with foreign Powers from increasing to any extent the duties on foreign productions, have burdened home manufactures and produce with heavy duties, thus effectually putting a finishing stroke to native enterprise or industry.

Other and happier countries are thus able to send their goods in so much cheaper, that there is but little commerce here of any real advantage to the body of the people. In fact their condition, and that of the Pashas, is perfectly illustrated by the beautiful white marble palace and a more wretched hovel than Ireland ever produced. However, one can hardly be sorry to see that the country is so drained that there is but little left to steal; and, come what may, the poor cannot be worse off.

I must not forget to tell you that the Cadi, or magistrate, of every village fixes the price of provisions. He is himself paid, and upon being told his annual stipend, you ask how he lives. The butcher, baker, etc., pay him so many piastres a week to keep the price of meat and bread above what it should be. A man who ought to be bastinadoed, is glad to give his ten, twenty, or thirty piastres, according to his means, to be let off; and a man falsely accused is equally delighted to make his little present and be let off with a whole skin too. If a man is punished here, you may be pretty well sure that he has not been able to give enough to his Cadi. Can you imagine any state of things more dreadful than all this?

Most of the Turks are fine open-countenanced-looking fellows. Even when a tradesman tries to get out of you more than double the price of the article in question, your

pity for him overcomes any other feeling. He is obliged to get what he can, under the great pressure constantly bearing him down and threatening starvation.

Sometimes he has been fortunate enough to get a little money hidden away, to help him in his business in some particular way: well, a Minister of Finance, to rake up a few thousands to build a summer palace, or to buy Georgian slaves and led horses, absolutely alters the value of the paper money or of the poor coins saved up, and so the people lose largely on frequent occasions.

People who have worn out their sympathies upon Hot-tentots and South-Sea Islanders, and need the excitement of Exeter Hall to keep their benevolence up to the mark,—those who must have a foreign country and people to help,—had better come here; for here are horrors and difficulties enough.

The barbarities of mere savages do not impress one at all in comparison with the profound melancholy which one feels in this magnificent grave of truth and freedom, where Soul looks sorrowfully and dejectedly out of the fine dark eyes of the people, who have nothing to hope for in their wretchedness, but to become as guilty as the men whom they hated and despised in the honest days of their misery and labour. Many, who know them well, believe that they deeply feel the degradation of their country, and would like to rise up among nations if they could. Alas! the poor working-man who says so, believes at the same time that it is hopeless, and when his turn for temptation comes, falls with the rest, or else ends his life in the misery in which it began. Fancy a well-inclined baker or carpenter at home resisting a crime which he sees every day may lead to fortune, and sees every day committed by those above him, as a matter of course. Fancy a man in office

being able to refuse a bribe, or to avoid taking what the others take in the next palace. He remembers what he suffered in the days of his poverty, and grasps what he can while the sun shines, which, politically speaking, is uncertain enough here.

Some of the Pashas are of old date of course, many professing to be descended from the Dere-Beys, or "Lords of the Valley;" but they are, generally speaking, men of a day, and risen from the lowest class, as I have told you. It is time indeed that the civilized world should know the state of its unhappy neighbour, so well described by the Emperor Nicholas.

I heard a gentleman say the other day, "The English Government (although of course it knows much) has no adequate idea of the disgraceful state of this country and its Ministry; or of the extraordinary difficulty which one meets with in doing anything with the Turks."\* The fact is that English and French delicacy shrinks from openly saying to a Turkish Minister, "I know you are cheating." Not understanding the delicacy however, the Turks think that you either do not see through their knavery, or are finessing with them after their own fashion.

Our kiosk is halfway up the hill in Orta-kioy; looking down upon the miserable village in the valley, and just catching a glimpse of glittering palaces on the edge of the Bosphorus. The sun has burst out this morning after the rain, and over such a country! Stranger as I am, my heart could but bound, as many others have done, on looking over the loveliest hills and valleys that fancy ever dreamed of,—so beautiful still, in spite of all the evil works of man!

\* Lord Stratford de Redcliffe tendered his resignation to the British Government, when his wonderful knowledge of Turkish affairs told him clearly that all that *diplomacy alone* could do had been done.

trees felled never to be replanted,—vineyards rooted up never to clothe the hillside again,—thousands and thousands of acres lying uncultivated, where ought to be waving corn. Superstitious veneration for the dead only plants cypresses, to break with their rich clumps the otherwise monotonous ranges of hills on either side the Bosphorus. The cypress-gardens cannot be robbed; fruit-trees and orchards soon would be! Here Byron's poetry is *truth*, splendidly and forcibly told.

“ His ill-got treasure soon replaced :  
Would question whence ? Survey the waste,  
And ask the squalid peasant how  
His gains repay his broiling brow ! ”

One thing surprises me very much, and that is, the exaggeration pervading most of the books I have seen about Turkey. To read them, you would think that the Turks were idle, but happy,—poor, but contented. How different is the real state of things! I cannot help wishing that Admiral Slade's book, which I once mentioned to you, were as well known as some volumes of pretty-sounding unreality. It seems to me a positive sin to give to the civilized world so false a notion of the social and political state of a people, whose only hope now rests, though unconsciously to themselves, upon the genius, patience, and philanthropy of happier nations being exerted in their favour.

I thought the other day, when standing under the plane-trees where tradition says Godfrey de Bouillon once encamped, that a nobler crusade may be fought here by earnest wish and good example of Christian nations now admitted, than ever was fought before against infidels in the olden time by lance and spear. As far as I have yet seen however, there is but little of this spirit afloat among

the French and English. After they have once amused themselves by laughing at the peculiarities and the miseries of the Turks, they are very well inclined either to let them alone, or, with mischievous and unprincipled levity, to tempt them to drink wine, or commit some act of English folly, which cannot give them a very exalted idea of either our kindness or morality.

## LETTER XIX.

**OUR GREEK COOK.—CALLEOPE'S DESPONDENCY.—REFORM IN THE KITCHEN.  
—APPROACH OF WINTER.—THE SULTAN'S VISIT TO THE MOSQUE.—  
A MALTESE DOG.**

Orta-kioy, December 30th, 1855.

My dear Mother,

OUR Greek cook has arrived from Scutari, and we already feel like mice in harvest-time, after our lengthened starvation. I was busy in the garden when he came. He is very like our old picture of 'the Banished Lord,' and lifted his cap with a lofty magnificence of manner, which I humbly admitted to myself was infinitely more dignified than the look of supreme satisfaction of which I felt conscious. He is very tall and very pale, with a long black beard and heavy projecting brows. He looks famished and misanthropic, is evidently silent and sarcastic; and Calliope is broken-hearted. She has been so dull here, so disappointed at not finding us in the very heart of Stamboul, or of Pera at least (which the Smyrniotes consider a paradise of flirtation and gaiety), so hopeless of a mistress who does not appreciate sitting dressed out at a window, like the Smyrniote ladies, and has no notes or bouquets going backwards and forwards,—no, not even one,—and who writes and reads or strolls in the garden all the day long,

that she had looked forward to the arrival of the cook with great joy. And now to find him married, misanthropic and surly, dressed in an English coat with sleeves too short for his long thin arms, no gay embroidery, not even a sash, the poor Greek maiden's ill-fortune can no further go. It is Carnival-time too, the streets of Pera are gay with noisy and wondering crowds, and Calliope's suffering and *tristezza* are almost more than she can bear. She sighs dismally at this last blow, and wipes her immense black eyes with a bright-yellow handkerchief after handing my coffee. "Vassili" treats her with haughty distance, and desires her to show him the way to the kitchen, whence he instantly dislodges the Armenian woman with profound expressions of contempt, and sets about arranging the charcoal in the stoves with the air of a master of his art, but looking much more like a conspirator, or a brigand under difficulties, than the domestic being which we are accustomed to consider a cook. His arrival is certainly a great event in our domestic life here. He promised the "Signor" should have a well-dressed dinner, and kept his word admirably, the only drawback being Calliope's sighs and tearful looks, as she attended in a most languishing and desponding manner. But, seriously speaking, this is very annoying, especially to me when alone, and I entreated her yesterday to return to Smyrna, or to look out for another situation here, as I could not undertake the task of keeping up her spirits or provide her with amusement. As the weather becomes more wintry, it is what she calls duller still; the Bosphorus is very rough and the streets very dirty. When we sat down to breakfast this morning, a distant mountain on the Asiatic side was glittering with snow; the effect of the sunbeams on it was very beautiful, and I wished myself there with a long and free walk before me.

It is Friday, and I have been down to the mosque to see the Sultan go to midday prayer. He came from his palace at Tcheran; English, French, and Turkish ships-of-war saluting him with a perfect roar of cannon as his beautiful gilded caiques floated by. The guard surrounded the mosque, and lined the narrow street leading to it. They marched from Tcheran, with their band playing alternately European airs and marches, and wild and barbarous Turkish tunes, in which fifes and drums predominate. I stood on the white terrace surrounding the mosque, but the crowd of guards and Pashas prevented my getting a good view of the Sultan, who was besides pretty well hidden beneath a bright-red silk umbrella. I consoled myself by admiring his magnificently gilt and carved caiques floating gracefully on the blue water, or moored with their fine picturesque crews by the white marble steps of the mosque. Some of the men were standing up in the finest possible attitudes, others reclining on their benches. It was a most striking and beautiful picture of Eastern life. There were six or seven caiques, some with golden and velvet-lined canopies, and one or two with the effigy of a white dove, with outspread wings, fluttering on an almost invisible gilt stem in the prow, which had a charming effect, rising and falling on the waves. The Sultan remained about an hour in the mosque, his miserable-looking soldiers keeping guard around, and a few Pashas and officers of State lounging and gossiping on the terrace. I was watching for the red silk umbrella, but was again disappointed; for when the fifes and drums announced that the Sultan's prayers were over, instead of approaching the principal entrance of the mosque, the royal caiques were turned towards the Palace; and I was told that the Sultan had dismissed his suite, had slipped quietly out of a private door, and, with two or three

attendants, and had gone to pay a visit to his favourite sister, the wife of Mehemet Ali, at Arnautkoi. So I and my maid strolled homewards through a crowd of soldiers mustering for their return to the Palace, and the usual motley groups of villagers, caiquejees, and fishermen, beggars, sherbet-sellers, and street dogs.

In the garden I found an Armenian of the village awaiting my return. He had a beautiful little Maltese dog to sell, which, after much bargaining, industriously interpreted by our friend Antonio, became my own for the sum of eighty piastres. It is a merry little creature, and I have named him Fuad. Edith will be delighted with his fun and frolic, his snow-white coat and bright black eyes. The poor Armenian widow Almira was solacing herself with a cigarette and an ancient friend on her doorstep. She seemed pleased at my delight with the dog, and going indoors, presently returned with a little necklace of blue beads, which she hung round his neck, and begged earnestly that I would allow him to wear it as a charm against the "evil eye;" for she would not have me grieved by his loss, Antonio earnestly wrote, in his pretty *Eastern* Italian. So, with a dog, I now find the little kiosk beginning to feel something more like a home; and in the short twilight before dinner-time, the little fellow sits with me before the open door of our stove, in which the wood burns cheerily. Instead of a pan of water on the stove, I have placed a small kettle, and its song is the sweetest music in the world to me, as I scorch first one foot and then the other in my frantic endeavours to get thoroughly warm, and my obstinate folly in persisting in a dream of an English fireside.

## LETTER XX.

CHRISTMAS-DAY AT CONSTANTINOPLE.—BEAUTY OF THE BOSPHORUS.—CROWD OF VESSELS.—MYSSERI'S HOTEL.—TALES OF THE CRIMEA.—THE GREEK CHRISTMAS.—CHRISTMAS DINNER AT THE EMBASSY.—MISS NIGHTINGALE.—CHRISTMAS GAMES.

Orta-kioy, January 5th, 1856.

My dear Julia,

MANY thanks for your last long and pleasant letter. It is quite impossible for you to understand how thoroughly we enjoy home news, and how it reconciles us more than anything else to our banishment. As Mrs. Austin says, you certainly have the art of putting much into a small space. I am delighted to hear such good accounts of dear Reginald, and regret that I shall miss seeing him in the prime of his babyhood. Everybody tells me that he is such a lovely child ! I dare say he will walk by the time we return.

Often I look very wistfully over the Sea of Marmora on returning ships, and long for the day when we may be sailing over it again, homeward-bound. Sometimes I am very much depressed, thinking of the distance which separates me from Edith and you all ; then I lash up my courage and become cheerful and contented and grateful again. A Mail is due today, and I *may* have letters tomorrow morning : I know you will be thinking much of us by your Christmas logs. The weather here has been

most bright and lovely,—soft south winds and uninterrupted sunshine for the last ten days, difficult to understand as Christmas-time.

We went into Pera on Christmas-day, Lord and Lady Stratford kindly taking pity on our loneliness, and asking us to dinner. I wish you could have seen the Bosphorus as it was when we embarked in our caïque from the little wooden pier of Orta-kioy, the Sultan's white marble mosque shining in the morning sun. Numbers of Greeks and Turks were basking on the rickety woodwork, idly watching the turbaned fishermen in their gaily painted boats pulling in nets quite silvery with multitudes of glittering fish ; so does the Bosphorus teem with every variety of finny inhabitant. Once on this lovely sea, you forget all about the miseries and calamities of Turkish towns and villages, and can only think it the most beautiful place in the world, as your caïque darts along the waves, and you mark palaces and gardens and distant mountains.

The Bosphorus on Christmas-day was particularly beautiful to us, unused now to see outward signs of a Christian people. The almost innumerable European ships were gaily dressed with flags and pennants, which fluttered in the brilliant sunshine. You may imagine the effect in the Sea of Marmora, with Prince's Islands like clouds rising from the sea, and, far in dreamy distance, the Asian mountains glittering with ice and snow. It was delightful to feel the warmth of spring in your caïque, and to look upon shining avalanches above the clouds themselves.

The beauty of this place, on the sea, is so great that, even while looking on it, you do not believe that it is real. I feel this every time I row near "beautiful Stam-boul," and by the Maiden's Tower, which stands built on a rock in the Sea of Marmora, where you see stately

ships coming in from England and France, for this great war.

Nearer to Constantinople, Pera, and Tophana, is literally a forest of masts, and it is marvellous that more accidents do not happen than one hears of, for caiques and Maltese boats dart by hundreds in and out, under the very jaws of the leviathans, the ships at anchor on each side taking up a very deep border of the Bosphorus. Several English and French men-of-war on Christmas morning were taking in from caiques famous stocks of good things to make merry ; oranges, dried fruits, grapes, and Turkish sweetmeats, whose name is Legion. We passed close alongside the 'Queen,' who always gives the Sultan such a hearty salute, that she almost sends his Majesty's gilded caiques flying in the air instead of skimming the water. The English soldiers and sailors often give a passing countrywoman a tremendous cheer, recognizing a bonnet immediately among the crowd of veils. I got a first-rate one, with caps waving a hearty adieu, from the crew of a transport slowly steaming down from the Crimea on her way to England. I so rejoiced with the poor fellows, after all they had gone through in this terrible war, and would have given something to have been going home too with that fine and jolly company on Christmas-day.

It is very pleasant to hear the sound of English now and then from a ship or passer-by. Being in a Turkish village, as we are, is a very different thing to being at Mysseri's Hotel at Pera, which, since the war began, has been crowded with English officers. There, one hardly seems in a strange country. Mrs. Mysseri is extremely fond of flowers, and always has some very beautiful ones on her terrace and in the deep windows of the staircase : they look so pretty and refreshing, on coming in from the hot and

dusty streets. On Christmas-day all her orange and lemon trees adorned the salaamlik; the country-people had brought her in immense branches of myrtle, which abounds here ("Know ye the land of the cypress and myrtle?"), and the place wore quite a festive air, except that there was no holly, and that told more than anything else that one was not in old England, which every one adores when away from, and grumbles at when in it.

I am quite at home at Mysseri's now, and am acquainted with several people staying there. Want of occupation is the principal complaint, and I enjoy Mrs. Mysseri's kind permission to arrange and water her flowers when we are staying there. The poor officers get terribly "bored," having no amusement of any kind but standing at the door, watching the curiously varied stream of human beings perpetually pouring through the narrow street, varied with occasional strings of donkeys, and now and then of stately stepping camels. Many have been "knocking about" since the war began, and are of course more particularly longing to see their families and friends just now. It was useless to wish them a merry Christmas; one could only hope for a happier one next year, if the war is ended. They certainly bear everything very cheerfully and well, including hardship and danger in the camp before Sebastopol, and illness, *ennui*, and a stab now and then from their gracious allies here. A young officer showed me this morning a tin case, which he said with glee contained a plum-pudding, made by his sisters in England. He was going to keep it for the Crimea when his leave at Constantinople should have expired. He told me that hundreds of puddings had arrived, and that last year it was the same, many officers "sporting" slices of it fried, up to the time of the taking of Sebastopol. However, the Crimean ants are sad

lovers of good things, and seem determined to exercise their utmost ingenuity to obtain a conqueror's share of what the fortunes of war have sent to their barren coasts. Lieutenant C——, a brave young man and a great friend of ours, amused me very much with a description of the war which he carried on against them. They certainly troubled him even more than Russian shot and shell, for he said that, however hungry, he could never make up his mind to swallow a dozen or so at a mouthful. His mother sent him out potted meats, marmalade, and other things, which he carefully barricaded in his tent. The moment he returned again from the trenches, he ran with a bosom friend to his stores. No matter how ingeniously he had covered them up, the enemy were certain to be in possession and full regale. At last they got, for a great sum, a large earthenware jar, which was constantly kept in a tub half-full of water, and this soon became the fashionable pantry of the camp, and completely defeated the ants. Although under a deep snow, they are very snug in the Crimea just now, having plenty of excellent provisions, plenty of clothing, and good wooden huts. The Russians still keep up firing from the north side. I saw a traveller the other day who had just returned from Sebastopol. He says that it is impossible to walk about "pleasantly," as shells are frequently thrown in. One day he stopped with a friend to have the treat of a glass of ale, an adventurous Englishman having set up a small tap in one of the deserted houses. They were just paying, when a shot dashed in at the already dilapidated window, shattered what was left of the frame to pieces, split the rickety table into fragments, broke all the glasses, and so frightened mine host, that he declared, with tears in his eyes, when the first fright was over, that he *must* give up the place, "it was so very worritting to be fired at like that every now and then."

I have asked Mr. Evelyn to give me an account of how they spend Christmas in the Crimea, and will send you his reply, as no doubt it will be interesting. When we could no longer see the gay flags and pennants flying from the ships on the Bosphorus, Pera gave no sign to English eyes of a holiday. There was of course the same crowd of noisy Greeks, the same strange mixture of many nations. French and English soldiers were strolling about, evidently making a melancholy attempt to enjoy themselves.

The Greek Christmas-day is on our Twelfth Night this year. Mrs. Mysseri was able to give us a comfortable room with a lovely view, and we had plenty of visitors all the morning. The heat and closeness was so great that every one seemed more or less ill and depressed; many, too, home-sick. We congratulate ourselves on being in fresh air, every time we return from Pera to Orta-kioy; the noise and dirt of the town are so great, and want of exercise so trying to health and spirits. But it is of no use minding mud and bustling crowds and dead rats, so Lady Poulett, who has just returned from the Crimea and who bears everything in the same brave and cheerful spirit, Captain Keppel, and I, managed to get to the great cemetery for a walk among the solemn cypress-trees and countless groups of turban-stones. Captain Keppel is just appointed to the command of a squadron of gunboats, and everybody who knows him says that this is a cheerful instance of "the right man in the right place." We looked in at Signor Preziosa's on our way home, and admired his beautiful sketches of this place, groups in the bazaars, and fine old fountains. Captain Keppel bought two veiled ladies to grace his cabin, and I took a fancy to a wild and ferocious-looking dervish.

But I must tell you about the Christmas dinner at the

Embassy, for everything is so different here to any other part of the world. My Greek maid has run away, so Lady Poulett most kindly allows her English one to dress me, which is a great relief to my mind, coming from such savage parts as I do. We go downstairs together. Two ridiculously painted and gilt sedan-chairs are in the hall, with the Turkish bearers for each. Mrs. Mysseri comes out of her room to "see us dressed," and loving flowers so much herself, has kindly made up for Lady Poulett and myself a lovely bunch of myrtle and roses, which she declares is all that is wanting to strike all beholders. Our gentlemen-in-waiting, dressed for the dinner-party at the palace likewise, and with Crimean orders on their breasts (don't envy us too much, young ladies,—we are the only creatures of womankind amongst hundreds of our countrymen), advance to put on our wrappings. We step into our chairs, and feel ourselves picked up as if we were linnets, by the marvellous strength of our bearers. Three Turks carrying lanterns, each containing two or three candles, escort our party. Once outside the doors of your hotel at night you begin to feel nervous. The streets are now almost deserted, except by the party going to the Embassy. The houses are closely shut up, and only gleam out in their picturesque irregularity by the fitful glare of the lamps as the Turks pick their way over the great loose stones of the "pavement" and heaps of filth here and there. Every now and then a dark figure steals by, wrapped in a large cloak, and you feel, what is so strange to the English, that murder lurks in every dark place. Edmund, with several officers, walks by my chair. The street dogs eyed us suspiciously from their lairs in the dark corners of the streets.\* Some of them look like hyenas lurk-

\* Now the streets of Pera are lighted with gas, and much improved in every way.

ing about at night. A guard of Turkish soldiers was drawn up in the narrow street leading to the palace, and motley groups were assembled by the gates to see the company arrive ; Greeks, Turks, and groups of mounted officers in full dress look so well by torchlight,—very different certainly to the black coats and carriages of a London dinner-party.

The palace looked very beautiful—its spacious white stone corridors, richly and warmly carpeted, and an air of *perfectness* very striking here. Beautiful orange and lemon trees, bearing both flowers and fruit; bright, shining myrtles, and gorgeous scarlet cacti, had a charming effect. There were a few branches of Turkish holly, which is small and stunted, but not a single berry of the cherished scarlet. Mistletoe is found on many of the old oak-trees in the Crimea, but I have never seen any here. The ladies at the Embassy have great taste in the arrangement of flowers and shrubs, and the drawing-rooms seem so beautiful to me after our savage little kiosk, that I feel like an Esquimaux suddenly imported into Belgravia, and, seated on a low sofa canopied with orange and myrtle, delight mine eyes exceedingly. I never thought to have looked with so much interest at a blazing fireplace as I do now, not having seen one for months.

Lady Stratford was not in the drawing-room when we arrived. We found General and Mrs. Mansfield, Lady Frederick Fitzroy, Sir Houston Stewart, and several officers, naval and military. The Ambassador most cordially wished everybody a happy Christmas. His Lordship always wins my heart by asking the latest news of Edie, and he *can* talk so delightfully on literary and all other subjects when he has time, which is not very often. Like poor broken-hearted Lord Raglan, he has deeply and painfully felt the attack made on him about Kars. He had a pleasant chat

about Orta-kioy, its ancient name, the curious fraternity of dervishes now living there ; and about a Russian Princess whom Lord Stratford had once visited in a fine old Armenian house just above our kiosk,—a kind of good fairy, of whom the Greeks of the village still speak with reverence, she being of their own Church, and very charitable. But by-and-by the drawing-room doors are thrown open, and the ambassadress enters, smiling a kind welcome. Behind her are her daughters ; by her side, a tall, fashionable, haughty beauty. I could not help thinking how lovely a person ; but the next instant my eyes wandered from her cold unamiable face to a lady modestly standing on the other side of Lady Stratford. At first I thought she was a nun, from her black dress and close cap. She was not introduced, and yet Edmund and I looked at each other at the same moment to whisper, “ It is Miss Nightingale ! ” Yes, it was Florence Nightingale, greatest of all now in name and honour among women. I assure you that I was glad not to be obliged to speak just then, for I felt quite dumb as I looked at her wasted figure and the short brown hair combed over her forehead like a child’s, cut so, when her life was despaired of from fever but a short time ago. Her dress, as I have said, was black, made high to the throat, its only ornament being a large enamelled brooch, which looked to me like the colours of a regiment surmounted with a wreath of laurel, no doubt some grateful offering from our men. To hide the close white cap a little, she had tied a white crape handkerchief over the back of it, only allowing the border of lace to be seen ; and this gave the nun-like appearance which first struck me on her entering the room, otherwise Miss Nightingale is by no means striking in appearance. Only her plain black dress, quiet manner, and great renown,

told so powerfully altogether in that assembly of brilliant dress and uniforms. She is very slight, rather above the middle height; her face is long and thin, but this may be from recent illness and great fatigue. She has a very prominent nose, slightly Roman; and small dark eyes, kind, yet penetrating; but her face does not give you at all the idea of great talent. She looks a quiet, persevering, orderly, ladylike woman. I have done my best to give you a true pen-and-ink portrait of this celebrated lady. I suppose there is a hum all over the world of "What is she like?"

Through the beautiful flower-vases on the table, I noticed another pale and care-worn face; but this was a gentleman. I asked my neighbour who he was, and no longer wondered at his haggard looks when I heard that he was Dr. Sandwith, just escaped from all the horrors of starvation at Kars. I was sorry not to be able to hear what he was saying; but Sir Houston Stewart's rosy, seaman's face, merry chat, and truly Christmas "Ha, ha, ha!" made it impossible to any one near him not to smile and feel very merry too. At Christmas-time mirth is particularly infectious.

But after dinner there was great fun; for all the midshipmen of the different men-of-war lying here were invited; such fine, brave-looking little fellows! My heart always warms to a "middy." Lady Stratford received them most kindly as they came marching in, looking so fresh and nice in their little, old-fashioned blue coatees with gilt buttons. I think they thought it rather formidable at first, but Lord Stratford proposed a "round game" for them, and they soon became as jolly as possible, brightening up with the Christmas fun and laughter. We all played like so many children; the Admiral the life and spirit of every game.

Many officers now arrived, and the new ball-room, which is a very beautiful one, was thrown open. Several Christmas games were played, in which almost every one joined. The "middies" were wild with delight, and afforded the greatest amusement, now that they felt quite at their ease. Their feeling of the *excessive* fun of playing with the Admiral was intense. In one of the games Sir Houston ran round the wide circle, ball in hand, and crying, "Earth, air, water!" The game is, you know, that the person, into whose lap the ball is thrown, must name some object, or some animal, from the last-named element, which is sometimes difficult in a second, for the ball comes to you when you least expect it, and the words are very rapidly spoken.

"Earth!" cries the Admiral, to a merry-looking, fair-haired middy.

"An ass!" promptly replies the little fellow.

"An ass! So you mean to call me an ass, do you, Sir?" said the Admiral, pretending to frown. I really thought the little boys would have expired with laughing at the bare idea!

Miss Nightingale was still very weak, and could not join in the games, but she sat on a sofa, and looked on, laughing until the tears came into her eyes. There was afterwards a dark room, with a gigantic dish of snap-dragon, and we all looked dreadfully pale in the blue light. The red coats of the officers turned orange-colour, their stars and orders of the most unearthly hue; and each wondered at the other's spectral looks, except the "middies," who showed a marvellous capacity for eating fiery plums.

I thought, as I looked round, what a curious group it was playing children, even the children having acted their part in this fearful war-struggle. Many a scar still remained on the cheek and brows of officers now scrambling for snap-

dragon ; the poor Doctor from Kars looked like the spirit of a famished man ; Miss Nightingale's nun-like head-dress, still more quaint in that strange, blue light. I said to her, " How delighted the mothers of these boys would be to see them now !" She replied, " Ah ! the poor mothers !" How the " middies " enjoyed the good things and delicious sweetmeats afterwards handed round ! Lady Stratford was so kind, and took immense pains that they should pass a happy Christmas evening. Edmund had charge of them all to their hotel, and we were a merry, torch-light party, scrambling through the quaint and narrow streets. It seemed so odd to see such little fellows as these going to an hotel alone in a country like this. A son of Sir Charles Wood particularly struck me, as a handsome, clever boy. Sir Houston Stewart told me that most of them had been under fire, and had behaved gallantly.

So much for our Christmas-day in 1855. Perhaps we may never have so remarkable a one again.

## LETTER XXI.

NEWS FROM HOME.—GREEK SERVANTS.—CALLIOPE'S SCHEME.—KNEELING TO THE SAINTS.—LYING PROPENSITIES.—DOMESTIC LIFE.—GREEK AND TURKISH CHARACTER.

Orta-kioy, January 10th, 1856.

My dear Julia,

OUR letters of this Mail have just come in. A thousand thanks to you all. Such good news from home has made me as merry as a lark, or as one of my Bashi-bazouk canaries. Edmund had also a small box tied in triumph to his saddle. I suppose it to be that which you gave to Captain Giffard; but it seems that an officer who knew us, happened to go on board the vessel just as it arrived, and among other parcels lying about, spied one addressed to me; knowing how anxious I am for news from home, he pounced upon it without ceremony, and brought it on shore. Captain Giffard will, I fear, think it either lost or stolen. However, we hope to see him soon, with news of Weybridge. How we enjoyed 'Punch,' doubly witty and sprightly here! I tried to translate some of the fun to a Periote young lady, but it was a most miserable failure on both sides; but Antonio, the Armenian, laughs with intense delight at the dog in cap and ruff, and all sketches of that kind. Do send us out a few numbers of the 'Illustrated

London News.' I have had two copies given to me, and hardly know how to divide the pictures, they are so prized here ; especially anything like a London street, or a country view of trees and cottages. The numbers of ' Little Dorrit' came all safe : truly it is a wonderful little box which you have sent, and we feel quite rich. We were delighted with Edie's sayings and doings, and above all with her little letter, with drawings of the redoubtable Cochin-China. Thank her a thousand times for the brooch. It is broken, but do not tell her that ; the pieces are most carefully treasured. I sleep with all the new things from home on my little camp-table near me, that I may see them the moment I open my eyes in the morning. I am very quiet here now ; much more comfortable since Calliope ran away, although her tears and her everlasting yellow pocket-handkerchief haunt me still. She was a thorough Greek, and could not help intriguing over a potato. I believe that the quiet was dreadful to her ; even some one to quarrel with would have been a relief. But I must tell you all about her "flitting," and how thoroughly I was taken in. However, the Greeks certainly tell lies with such a grace that I do not feel the least abashed at my want of penetration. It is quite different from the bold and vulgar untruth of the same class in England, it is diplomatic and artistic : as actors, I should think they would make their fortunes.

Well, Fuad and I were lounging on the divan one fine morning. We had been watching an Armenian baby at the opposite lattice, and a "row" among the street dogs, and a veiled Armenian lady riding down the hill astride on a milk-white mule, with an attendant on each side of her, and our neighbour's bread going to be baked in the long wooden troughs (we are getting quite Paul Prys, Fuad and I, at our windows), and an old Turk selling sweets to the

fat Muezzin of our mosque, who carries his little child in his arms, munching a green apple or a cucumber. Everything here is new to me, you know, and Fuad likes it too —dear, merry little beast!—and as there are only two of us, we can play the fool together without offending any one. So I watch all that is going on, and he looks at the wild cats prowling about our garden, tell Edie, and gets so angry that I have to pull him back by his white curls, for fear he should tumble out, in the intensity of his wrath.

Well, I am a sad rambler! Calliope came rushing upstairs wringing her hands. I boxed Fuad's ears to make him quiet, and said in Italian, "What's the matter now?" "Oh! my mother, my poor mother is dying, and has sent for us all to say good-bye (*prendere l'ultimo addio*); what shall I do?" The girl was *really* pale, and trembled visibly.

"Do?" I said; "go at once, of course."

"But how can I leave *you*? how can I leave the *signora*?" turning to Vassili, who, looking as grim as usual, was putting wood into the stove. Vassili looked a degree crosser, and made no reply beyond a Greek shrug of the shoulders. I said, "Oh, never mind me; go directly."

So Calliope rushed to the fountain in the little hall and began sluicing her face with water, then again ran up to me, arranging her long hair-plaits, crying and uttering vehement lamentations. One of her speeches was, "Ah, my poor mother! she said when we parted, 'Adieu, my Calliope! I feel growing so weak that I do not believe we shall ever meet again.'" I said, "Don't cry any more; but eat something before you go, or you will be ill."

I asked several questions about the mother, of Calliope's sailor brother, a dark-bearded, corsair-looking young gen-

tleman, who was waiting in the garden. I remember now that he looked at Calliope for answers as to the old lady's age and ailments. I comforted them both, and gave them some wine, and waved my hand in answer to Calliope's frequent and anxious lookings back at my window, and felt so sorry for the grief which they had to go through, and sat musing a long time over her clasped hands and passionate sorrow, so doubly touching in Italian.

When Edmund came home, I hastened to tell him, "Calliope is gone ; her mother is dying." Would you believe it ? he had met her in the streets of Pera, the merriest of the mad mob of street revellers. Her brother turns out to be *not* her brother, and of course we have sent to her relations to tell her that she need not trouble herself to return. Her message in answer was, that she *should* come back whether we liked it or not ; that her mother was better, and that she should now feel happier and more contented at Orta-kioy. However, the grim Vassili promises to keep the garden gate bolted, and I hope to be no more tormented.

The old Armenian woman is reinstated now, as a naked-legged housemaid, in which capacity she scrubs the floors scratching like a hen, with a small birch rod in the hollow of her right foot. I thought this, by the bye, a most awkward and laborious process, and making up a little mat, and tucking up my dress, knelt down and showed her how we do it in England, in dumb-show of course, for Red-jacket and I possess not the vulgar aid of language in our interesting communications. She looked very indignant, *extremely* so for a calm Eastern charwoman, and I, who thought I had been doing great things, was quite puzzled. At last I clapped my hands for Vassili to interpret. Red-jacket still stood in a magnificent attitude, her arms folded,

and her little birch broom tightly clasped in her dripping blue toes. "Tell the Cocona," she said, "that we never kneel but to the Saints." I of course made a most humble apology, but always fly the approach of those dreadful red legs and the little birch rod.

But to return to Greek falsehood. It is certainly marvellous, from all that one hears and sees daily and hourly. How dangerous and dreadful, that elegant and clever untruth! The girl Calliope, for instance, mixed up and *used* truth with such fearful skill, to gain her end. We knew beyond a doubt, from those who were well acquainted with them, that she was devotedly fond of her mother, and was the principal support of both her and her sister. Most probably the mother really said those words at parting, "Ah, my Calliope, we may never meet again!" The very talking of her mother and repeating her words, lashed her wild, excitable and affectionate, yet lawless nature into real agitation. At least that is how I read her, and how I analyse what I hear of her countrymen and women.

It is a fearful state of things,—heart-aching, to see a fine people so completely false and demoralized, socially and politically. Even little children can scarcely be called innocent or truthful here. Why should it be permitted? is often a painful thought; as well as, how long can it last? A rotten apple can scarcely hang on the tree for ever.

From all I hear and observe, it seems to me that ages of Turkish misrule and corrupt example have had two opposite effects on two peoples of very opposite natures. The Turk, like a slow, phlegmatic lad at school, neglected, sinks into nothing; is quiet, stupid, contented, and unambitious; the clever boy,—the Greek,—uncontrolled, ill-treated, and with a bad example before him, turns his great talents to wickedness; and, to gain his own unscrupulous ends, uses his in-

vention, his genius, his great eloquence, and his marvellous quickness, for the most degrading, when it might be turned to the highest purposes. But I must not venture into such difficult and perplexing subjects. Captain Burton says that I am in the first stage of English indignation and disgust. He says that in a few months he shall see me quietly seated on a divan, taking everything as matter of course, and not only reconciled, but thinking it is "Kismet," or Fate, and better as it is. I replied, "May I become a tortoise first!"

## LETTER XXII.

NEW YEAR'S EVE.—HOUSEKEEPING.—DISCUSSING PRICES.—A GREEK LAUNDRESS.—NEW YEAR'S MORNING.—SECLUSION OF THE TURKISH WOMEN.—THE CEMETERY.—THE PERSIAN AMBASSADOR.—BALL AT THE EMBASSY.

Orta-kioy, January 17th, 1856.

My dear Mother,

ON New Year's Eve we thought very much of you all in England. It was a lovely evening, as mild as Spring, and Edward Barker came down with a bunch of red and white roses for me, from his terraced garden, which must sound strange to you, frost-bound as I hear you are at home. He also brought a message from his mother and sisters, inviting us to spend the last day of the old year with them; so I put on my cloak and off we started, my little white dog Fuad, who is now petted after the orthodox fashion of lap-dog votaries, washed, combed, and blue-ribboned, strutting on before, and valiantly defying street dogs who could swallow him up, foolish thing! in a minute. Our man Vassili, and Mr. Burckhardt Barker's wild-looking Albanian, carried lanterns before us, after the fashion of the place. Edward and his young brother amused themselves by chinking their sticks on the stones, as the watchmen do, and presently the younger one, full of fun

and boyish mischief, cried out the long wailing Turkish cry of "Yangin-var!" which means, there is a fire.

Nothing can be darker and quieter than a Turkish village at night. So profound is the silence, that you might almost believe the place to be deserted. However, an instant after our lively young friend's cry had sounded through the narrow, cloister-like streets, we could see the shadows of many forms moving rapidly across the lattices, no doubt to ask news of the watchmen, or to listen to their cry, of where the fire was.

"Get on," said Edward, "we shall have some angry Turk out upon us."

I caught up Fuad, and we hastily turned out of the street into another narrower still. The Greek men were in ecstasies, their lanterns rolling about in their laughter, from one heap of stones and mud to another. It was just like half-disturbing a few drowsy owls. Mr. Barker's house is higher up the hill than ours, and, after you have climbed up the steep stony little streets, there are three flights of terraced steps to mount—which is very tiring at first, as indeed all walking is, in this part of the world.

We passed a very pleasant New Year's Eve. There were no sweet-sounding English bells to listen to, ringing the old year out, but we had great pleasure in inspecting Mr. Burckhardt Barker's collection of antique rings and seals, and an agreeable conversation on Eastern matters with Mr. Barker, who is the head of the English Mission here, and who both knows a great deal and how to tell it pleasantly. His children are pretty, amiable little creatures, doing the greatest credit to their excellent mother, especially in a country like this. I have already told you how much kindness I have met with from Mrs. Barker and her daughters. Indeed I hardly know how we should have

got on without them. Every Saturday morning, rain or shine, saw Miss Clara seated on my divan, with all the wretched Greek scrawls of my weekly bills before her. Then came a battle of two or three hours with milkman, butcher, and baker, poor savages! trying to take us in, and to charge double the proper price, because we were English.

Now, thanks to my kind friend, I know the proper price of everything, and my housekeeping grows less and less stormy every day. Washing is at present my greatest difficulty. There is a Greek lady in the village (I can call her nothing else but lady), who has sometimes condescended to return us a few torn, coffee-coloured things, which we can just recognize as our own, and to ask in return about their value,—perhaps a little more. She is the most dignified little person, in the most dignified rags. I often wonder, when I look at her, whether she takes off that green jacket trimmed with fur, even on washing-day, and whether she does not often put down her iron, to wrap it round her, and stand with folded arms, like the queen of a ruined kingdom, as she does now. Sometimes I hear the sound of her loose slippers dragging over the matting of the outer room, as I am reading quietly alone. She strolls into my little drawing-room; “*Buon giorno, Signora!*” is the extent of her Italian. She then takes a majestic survey, first of myself, and then of the room, pats Fuad encouragingly, and chirps to the Bashis. She has left the “washing” on the divan in the next room. Oh, my poor collars! But it is worse than useless to complain, so I say nothing; only on asking, “*Quanti piastri?*” I find the sum which the lady asks, too ridiculous, compared with what my friend Miss Barker has told me to give. I remonstrate gently, by signs, and in Italian. She folds her arms, with an injured

look, arranges the faded embroidered handkerchief round her head, and seats herself on the divan. Then I clap my hands for Vassili, whose very mustachios curl with ire when I tell him what is the matter. Then such a "baruffa" takes place! you would think that nothing but a good sharp Damascene blade could settle the question. At first I used to be rather bored at scenes like these, of almost daily occurrence, but now I know how long the storm will last, and what it means.

In this country there is no fixed price for anything—it is what can be got. If the debate is with any one who can speak Italian, I give them a volley myself; if only Greek or Turkish is understood, Vassili "goes in," as the schoolboys say, and interprets fire and fury for me. You cannot hear your own voice, or get in a single word, while this sharp and deadly skirmish goes on. I sit quietly doing whatever I may be about, or calmly stroking Fuad's pretty white ears, and marvelling at the violence and gestures of the combatants, when, as suddenly as a squall drops on the Bosphorus, the storm ceases, your money is taken with the usual Eastern salutation, and your interpreter tells you that your hand is kissed with many thanks. This is a scene of last Monday especially.

I ventured to ask why the things looked worse than usual. The lady tucked her hands into the fur pockets of the green jacket, and asked indignantly what I could expect of things ironed on a chair (for it seems that her wretched hovel contains no table, and this accounts for the marks of rushes on the shirt-fronts). We then tacitly agree to drop the subject, and enter into an amicable conversation about the miseries of the Greeks, and Turkish oppression. She complained bitterly of the want and suffering of the poor, who worked for the Turks, feasting and idling.

I was very sorry for her, and gave her a few little things for her children. I asked if she could come and help Red-jacket; "Not the next day;" it was Saint somebody's day. The next? No; it was St. somebody else's day; and between feast-days and fast-days, she could do nothing that week. I said I hoped she would not think I wished to say anything disrespectful of her religion, but it seemed to me that the observance of so many feast-days and fast-days kept her very poor, and her children very thin. She shrugged her shoulders, laughed, and said nothing. I hear from Vassili today, that two of her children are very ill. Heaven help them, poor things! for there are no nurses but ignorance and superstition here.

But to turn to a very different subject. I must tell you how we spent New Year's Day. Lady Stratford de Redcliffe gave a ball, for which I took caïque into Pera as usual, and wended to Mrs. Mysseri's, my favourite quarters. It was a lovely day, the ships were dressed with flags, and the Bosphorus as gay and sparkling as it always is in sunshine.

To talk against this place is to talk against a great beauty when she is not by,—she is false, she is treacherous, she has a thousand faults;—even her splendid array costs pain and misery to others. Yet only to see her, is quite enough;—you are charmed again, and forget everything but her fascination. This New Year's morning, these palace-fringed shores and many-tinted hills and cypress-shaded cemeteries, with here and there a distant bit of landscape which you have never seen before, brought out by the sun's rays resting fully upon it, looked even more varied and interesting than usual. The Sultan's snow-white palace, too, rises beautifully out of the dark blue water, which reflects even the purple pigeons upon its

roof. As your caique darts by, you can often detect a shadowy form peeping through the close white latticework of the Seraglio windows, no doubt longing for liberty. I used to notice, some time ago, one window in which three or four flower-pots were set, and which were evidently taken great care of, by one of the fair prisoners. Then I noticed them faded and scorched by the sun, and now they are gone altogether. I wonder what has happened to their poor mistress. However, the Sultan's ladies proverbially enjoy greater liberty than any other Turkish women of rank here, and their yashmaks are certainly the thinnest. Some time ago they were frequently seen at the palace windows, but this created great scandal, and a guard of Blacks now walk up and down the marble terrace beneath.

The higher the rank of the women here, the more closely they are guarded and shut up. Our great beauties are seen everywhere; a great beauty of the old and highest Turkish fashion is often married without ever having passed beyond the walls of the harem garden, and without having beheld the face of any other man than her father. This is the highest Turkish *ton*. Women of the lower class are comparatively free, and can go, even unattended, into the streets and bazaars whenever they like, but of course veiled and feridjeed, so that it would be impossible to recognize them. It being lovely weather on New Year's Day, there were hundreds of Turkish women "taking the air," some in telekis, guarded by Blacks, others on foot, shuffling along in their loose yellow slippers.

I was stopped by the crowd for a short time when we got out on the Bridge of Boats. I and my dress were examined with the greatest curiosity, for these shrouded dames never seem to tire of staring at Englishwomen. One very pretty creature in rather a thin veil, was quite charmed

with the flounces of my dress, feeling them with her red-stained fingers, and saying, “Ghuzel, ghuzel!” which means, pretty. They have very simple, engaging ways, and seem so inclined to love you, taking hold of one or two fingers, as children do, and looking into your face appealingly, which is very touching to me, for they seem to think us so free and happy, so different to themselves. I can say a few words of Turkish now, and hope soon to learn more. It is difficult, but a very fine and harmonious language,—charming when spoken by the women. My pretty friends on the Bridge were delighted when I said, “Allahà iss marladik!” which means, ‘Good-bye, God bless you !’ and which, it must be confessed, I had learned to say the evening before, like a parrot.

It was with great difficulty that Vassili forced a way for me through the dense crowds of Galata and Pera. The noise, shouting, dirt, and confusion, seem worse every time you go there. It is really frightful since the war, quite impossible to be conceived unless seen. However, we at last got to Mysseri’s, where I had agreed to spend the day with a friend. Edmund was enjoying a holiday, shooting at Kandilli, where he was to dine, and then join us at the ball in the evening.

Mysseri’s was all bustle and confusion. Officers had arrived from Scutari, Kulalee, and other places, to attend the ball. Poor Mrs. Mysseri was half distracted, for English, French, and Sardinians came pouring in with their servants and portmanteaus. The great topic of conversation is the fall of Kars,—so gallantly defended, so cruelly allowed to fall. It is very perplexing and painful to listen to all this; and what have I not heard of the conduct of this war! Do not fail to read Mr. Duncan’s book, called ‘A Campaign with the Turks in Asia;’ it is very good, and

tells you much about Kars, and its thievish Pashas, like wasps in a hive.

It was curious to talk over all these things about the war, walking again with a friend in the cemetery, among thousands of clustered turban-stones and gigantic cypress-trees. There is a magnificent view of Stamboul from the ancient well on which we sat, and of the seven ruined arches of the Roman aqueduct, which still speak boldly of old Rome across the clear blue sky, even among the minarets.

Lower down, in a row of melancholy-looking houses, looking on the dark slopes of the burial-ground, I found the house in which my father once lived for a year. It was a *pension*, or boarding-house, in those days (there were no hotels then,) kept by a Madame Josephine somebody, who has long since slept in the Frank burial-ground at Pera. He little thought that I should ever stand on the threshold of that door, and look on the same headless Janissary-stones, and on the same mournful, dreary-looking trees! Today a small flock of sheep and goats were browsing there, tended by a picturesque and ragged shepherd. The reverence with which the Turks are said to regard their cemeteries seems to consist, at least in these days, in merely letting them alone. Hundreds of stones have fallen down in these two great cemeteries, and in many smaller ones which I have visited, and lie mouldering on the ground. On the side next to Pera, dogs, geese, and fowls stroll in, and an occasionally donkey. Goats browsing, or climbing over the stones, and children swinging are constantly seen. But in these days the Turks seem to neglect everything, and the same melancholy state of decay is visible everywhere.

On leaving the cemetery in order to regain the streets,

we had to walk over a heap of garbage large enough to distemper a whole city. It was so large, that small paths or tracks had been made across it, in which your foot often sank above the ankle. A band of ferocious street dogs were playing, barking, and basking on it. Presently we came to a large puddle of filthy water. One of the largest fallen tombstones had been placed across it, and Turks, Greeks, and Franks were glad enough to avail themselves of it as a temporary bridge. So much for the sacredness and good keeping of Turkish cemeteries!

Well, but for the ball at last, which was really a very beautiful sight; such a splendid gathering of English, French, and Sardinian officers, plenty of stars and orders, and plenty of diamonds. An ordinary ball will seem but a very dull affair after such as this. There were some Armenian ladies literally covered with diamonds; they sat still and glistened (at least their jewels did), but were remarkable, I should think, for nothing else. One of them had, too, a spray of brilliants on each side of her head, made to represent a wide wreath of laurel or bay, and the same kind of branch *en corsage*, with enormous loops of truly Oriental pearls.

Most of the Turkish ministers were present, one or two of them mild, gentlemanly-looking men, but I cannot say much for the rest. I should think that they cannot enjoy a ball much. Most of them sit, quietly talking, on the sofas,—others walk through the rooms and corridors, hold each other by the hand, after the manner of little boys. Rustim Bey is quite of the modern European school, and has positively learned to dance, no doubt to the great disgust of many a true Mussulman. He asked me the usual question of how I liked this country; and of the *country* I was able to speak with enthusiasm, just lightly touching on

the things which we English missed, roads, etc. etc. A Pasha, who spoke Italian pretty well, hoped I should live long among them ; a wish which I devoutly trusted, *sotto voce*, might never be realized.

The Persian Ambassador came late, with his suite, walked through the rooms with the Oriental attaché, looked at the dancers with quiet amazement, and then seated himself on a low divan : a curious-looking old man, according to our notions of dress, but after all, the most sensible-looking person in the world ; he wore a deliciously soft flowered dressing-gown, a long grey beard, through which some very fine diamonds on his breast glistened now and then, and a high conical cap of curly black lambskin. Lord Stratford conversed for some time with this picturesque old gentleman, through Mr. Smythe. I heard that his Lordship considered the conversation not very satisfactory with regard to the alliance of Persia with England. Persia is too much exposed to the tender mercies of the Russians, who, after all, manage to keep their neighbours in great awe. Even the Turks are beginning to be very doubtful as to the ultimate success of the Allies. England has lost dreadfully in military reputation lately, I am sorry to say.

It was three in the morning when we left the ball-room, and they were then dancing ‘Sir Roger de Coverley.’ A more splendid and varied assemblage could hardly be imagined, although there was rather a scarcity of ladies. We returned to Mysseri’s as usual. Most of the officers had ridden to the ball, to avoid getting splashed with mud as those on foot must be, and the crowds of horses and orderlies in the courtyard of the palace, amongst a mob of Greeks, and the Turkish guard drawn up around, looked very strange in the glare of torches and lanterns, large and small.

But I must say good-night, being fairly tired out with my long letter, and after all I do not feel sure that it will be an interesting one to you. I have always so much to say, that I begin to write off that which first comes into my head, without thinking enough, perhaps, of what you would like best. When the weather is more settled I am going to pay a visit to one or two harems, to which I am offered an introduction; then to see the mosque of Santa Sophia, and the Sultan's new Palace;—in fact, to “do the lions” of Constantinople, which I have not done yet, for various reasons; one of which is, the natural aversion I have to run over beaten ground, or to go where I am told “everybody” goes.

## LETTER XXIII.

EASTERN CIVILIZATION.—THE REFORMING SULTAN.—THE LEVANTINE POPULATION.—THEIR IGNORANCE AND PRETENSION.—EARLY FLIETATIONS.—LARGE FAMILIES.—A LEVANTINE YOUNG LADY.

Orta-kioy, January 20th, 1855.

My dear Mother,

ALL well, and a packet in from England, and no doubt we shall have letters from home. We hear that a telegraphic dispatch has arrived, announcing that peace is almost certain, and trust it may be true. What sorrowful stories one hears here! People ought to be very happy who are safe at home, and have not lost those dearest to them by some violent or distressing death. We do not think much of the glory of the war so near the scene of action. One can only hope and believe that much ultimate good may come of it, but it is very disheartening to see the almost hopeless state of things here, and what unsatisfactory races of people we have been helping at such a cost. Civilization seems to have begun the wrong way, and to have introduced its follies and vices before anything else. The worst people are those most Europeanized, and the prejudiced and intolerant Mussulman, who hates us, is far better than the unprincipled renegade who cheats us. In dress it is just the same. First of all, Sul-

tan Mahmoud, the Reformer, waged war against the turban, which not only admirably suits the Turkish cast of countenance, but protects the head from the burning rays of the sun so much better than its substitute, the fez. Next the Sultan tried to put down beards, the pride and glory of Mussulmans, which not only gave great offence and sorrow, but greatly disfigured men with small and receding jaws. There are a few fine beards left, though ; and they still flourish in undisturbed magnificence in the provinces. Preziosa's charming sketches will no doubt be much more valuable as pictures of Eastern life, when all is altered here, and the European stiff, ugly dress, takes the place of flowing robes and rich colouring.

As you know, the Turks, since the days of Osman, have been distinguished as splendid military horsemen. The Sultan has taken away their short stirrups, and, in comparison, they can hardly ride at all. This is certainly an extraordinary country for doing everything the wrong way (at least the little that is done at all), and for producing incompetent or wicked rulers. Then the waifs and strays of all nations settled here,—what a set they are, and how ashamed their respective mother-countries would be to own them ! People living like flies in the sun, with no moral or religious existence, no social life, no love of country ; no schools, no means of instruction ; they seem to belong to no one, and no one feels any responsibility about them. The Greek and Levantine women are generally, and indeed almost necessarily, ignorant, tattling, and insipid. The Levantines are a thoroughly mongrel race, despising the two dominant races, and yet possessing all their faults without anything that is good in either. A would-be Periote fine lady figures as a badly over-dressed Frenchwoman in an evening, and lounges on a divan in

true Eastern indolence of a morning—only in a faded dressing-gown and shoes down at the heel, instead of the elegant robe and fair naked foot and embroidered slipper of the real Turkish lady. A Turkish lady's ignorance, too, does not matter, in her quiet garden life, for it is almost like that of a child. A Levantine is detestably pretentious, if she has chanced to learn to play a waltz badly of some wandering music-master, or can write a note of five lines so as to be intelligible, or to equal one by an English maid-of-all-work.

They begin their silly, trumpery love-affairs long before our English children are out of their pinafores. How often I have longed to carry off some wretched little girl, be-flowered and bedizened, flirting away in cast-off fashions and with the most ridiculous airs in the world, and first to whip her soundly with a good and true English birch, and then put her to bed before midnight (their usual hour), and array her next morning in good brown-holland, strap shoes, and plain straw hat, preparatory to the process of making her a child again, if possible. But as there are no nurseries and no schoolrooms, so there are no rosy children and no blooming girls, at least with very few exceptions.

The Levantines like to be considered English or French, according as their pretensions to either origin are nearest. They worship and imitate both, with a vulgar notion of making themselves "smart" and "genteel" above their neighbours, à la Morleena Kenwigs. They affect to despise everything here, and are always speaking of some cousin or friend who has been to England, and are dying to go themselves, confident of making a sensation. They visit you and flatter you, and beg the patterns of your dress and bonnet, and try to find out how many pocket-hand-

kerchiefs you have got, and how you have lived in England, and if you are acquainted with Lady this or Lady that, whose name they may have seen in some stray Album of 1821. Most of them speak through their noses, with a terrible twang. They ask questions, until you are wearied beyond measure; they cannot converse or think; but chatter a trifle or a scandal threadbare. The most ambitious get a few shilling copies of bad novels and consider themselves literary personages. They dress their hair a perfect caricature of some way in which it was worn in Paris or London a year ago, and consider themselves leaders of fashion. They gossip and laugh with the Greek servants, and complain of them. They are a terrible tissue of untidiness and finery, ignorance and pretension. They can do nothing well, and you feel that nothing is in them, which is worse. Both Greeks and Turks seem to hold them in very light estimation. I said one day to Vassili, "But Madame So-and-so said so." He said, "The English speak the truth" (a piece of Greek flattery to me, I suppose), "but all the Levantines" (with a gesture of disgust) "are liars." I am afraid there is a great deal of truth in this, as well as in many other things that are said of them, and they are certainly not well calculated to give the people of the country a flattering notion of Europeans.

The Levantines almost invariably marry at a very early age, and usually have very large families. I have seen faded, slovenly mothers with children of all ages, from a daughter looking as old as herself, to a baby in arms. Such mothers often tell you they were married at fifteen. Poor faded things they generally are! up even to midnight from infancy, as they have been, As years go on, there are successions of babies, more idle, useless, Greek servants, more household confusion and complaint. You may

imagine what is the fate of the elder children in a country where there are neither schools nor teachers, and where the mothers are uneducated themselves,—except in rare instances amongst the richer part of the community. In a conversation of the most melancholy ignorance, the daughter of a Levantine merchant said to me: “ Ma never has time to consider what to do with us, the little ones and the servants are such a bother, and the baby is always crying. There have been one or two schools here, but they never lasted [a yawn],—always gave up—I don’t know why [another yawn]; perhaps because it didn’t pay, or some stupid reason or other. Ma had a governess for us once. Uncle Frank got her out from England. She cost Ma a great deal, and she was very cross to us (we plagued her finely though). These governesses are always doing something disagreeable when they come out here; they either get the cholera or get married, just as you are beginning to get on. Our creature got married, nasty sly thing; and only fancy, she was actually engaged, it seems, when she came to us, only she couldn’t marry because they had nothing to live upon, or some excuse of that kind, I know Ma said.” I assure you that this was really pretty Stella’s conversation, or rather drawl, as she lay on the sofa after breakfast one morning. A few questions put to me will give you a further idea of what the Levantine or Periote girls usually are as companions.

“ It is horribly dull here” (with a doleful yawn). “ Really I don’t know how we shall get through the day.” (I must tell you that we were visitors at one of the loveliest villages on the Bosphorus, with a most exquisite view from the drawing-room window,—books and music,—a charming garden, our host’s pride and delight,—and nothing to do but to amuse ourselves till the gentlemen returned in

the evening.) I thought how much I should have enjoyed being alone there without this tiresome, insipid girl ; but, after looking with feelings of despair at a table covered with new books from England, I felt that I must give everything up for gossip—she took hold of me in such a despairing manner. “ I wish we were at Smyrna : there are plenty of officers there, and it’s so nice ; I’m afraid you will be very dull here. Mr. Host is very kind, but he’s a queer man, who does not care for dancing nor anything else that’s pleasant ; he only cares for a lot of dry, rubbishing books, and that nasty dull garden, where I am sure there’s nothing to see.

“ I suppose you’re fond of reading ? ” I replied that I was. “ Ah, the English have written some very pretty things ; I have read a great deal at one time and another. I think one ought to be intellectual in a nasty, dull country like this, with nothing but those stupid Turks to look at. I think I almost know by heart every number of the ‘ Family Herald.’ Don’t you read the ‘ Family Herald ’ ? La, you quite surprise me ! It’s so pretty ! Now you *should* read ‘ Rosalie, or the Secret Attachment,’ and ‘ Lady Matilda Wilhelmina,’ and ‘ Sighs and Tears, from Anastasia’s Scrap-book.’ I suppose you’ve read Byron ? There’s a little house, close to Pa’s, at Smyrna, where he lived once. I don’t know what he meant by coming out here, I’m sure. I suppose, being a lord, he had plenty of friends in England. He was a very queer man,—eccentric, don’t you call it ? The old Turkish gardener has often told Pa how the English lord used to frighten him, walking up and down the little orchard and talking loud to himself, and throwing his arms about. I suppose that’s the way he wrote his poetry.

“ He went to Greece after that, to look after some property that had been left him, they said at Smyrna, but he

died in some outlandish place or other. It was very funny of him, when he might have been so comfortable in England. He had a very grand funeral in England, hadn't he?" I replied that I thought not, and that to the best of my recollection his heart was taken to Newstead and buried quietly there.

"Oh, indeed, how funny! I thought he had a very grand funeral in London, for I remember reading a poem, a long time ago, where there was something about a 'funeral note' and 'his martial cloak around him,' so I thought it was Byron; Ma said so."

Here ended the literary part of our conversation, which I assure you is almost *verbatim*, only I cannot put in all the yawns, and the nasal drawl of this beautiful girl of nineteen, who is, I must add, quite above the average of Levantines. One of these heard an Englishman laughingly say something about the Ides of March the other evening at an Embassy party. I suppose she thought that he alluded to beans, or some other vegetable, for she said very promptly, "The green peas are not up yet." (Whenever we have any beans now, we call them the Ides of March.) There is certainly much to be done in this part of the world.

## LETTER XXIV.

**NEW YEAR'S DAY.—COSTUMES.—GREEK WOMEN.—REVELS.—VISIT TO AN ARMENIAN FAMILY.—VASSILI.—INTERVIEW WITH A RASHI-BAZOUK.—VILLAGERS.—TURKISH CHILDREN.**

Orta-kioy, January 24th, 1856.

My dear Mr. Hornby,

I TOLD you, in a former letter, how we spent New Year's Day at Constantinople. The Greek New Year's Day falls upon the 13th of our new year. The old watchman chanted for prayers at daybreak, at the doors of all Greek houses. Except the poorest of the poor, every one donned something new and gay on that day. Some of the embroidered Greek and Albanian jackets displayed by the young beaux were really beautiful,—scarlet braided with gold, and others green and gold. The Albanian jacket is worn with the sleeves hanging over the shoulder, like those of our Hussars. How strange and dark English dresses will seem to me, after all these brilliant colours ! How will my eyes endure a fustian jacket and hideous English hat, or an English villager's waistcoat, after having been so charmed with every variety of picturesque form and brilliant colour ? With the beautifully embroidered scarlet and gold jacket, for instance, you often see full trousers of dark rich green, bound round the waist by a many-coloured scarf, into which

is stuck a richly-mounted yataghan, or silver-embossed pistol,—frequently both. The under-jacket, or waistcoat, is also richly embroidered, and with a double row o dead gold buttons. Three or four rows of silver chain, just like a *châtelaine*, complete the gala dress of a Greek village beau. As it is winter, I must not, however, forget his gaily-embroidered leggings, which are something like the Indian mocassin. His moustache is perfect, pointed, and the pride and delight of his life. A few dark curls peep from under his fez, and he toys with his cigarette with the air of a prince. Alas for our village belles, if he were but to saunter among them some sunny evening! and alas for the honest fustian coat and ugly English hat!

The Greeks seem to be fond of paying visits on New Year's Day. I was greatly amused, watching from my window different groups of them winding round the hill or crossing the narrow road halfway down the valley. Some of the women still wore the beautiful Greek dress, with fine plaits of hair wreathed round their heads, or handkerchiefs charmingly put on, the coloured trimming so arranged as to form a chaplet round the brow. I must bring home some of this pretty edging, so like leaves and flowers. But I am sorry to say that the national dress of the Greek women is disappearing in these parts much more rapidly than that of the men, and they disfigure themselves sadly by aping English and French fashions. I was grieved to hear last autumn that some caiquejees' wives and daughters had made their appearance at the Sweet Waters of Asia perfect scarecrows, from an absurd attempt to copy the dress of some Frenchwoman whom they had seen and admired. What a pity that civilization should begin the wrong way! In the villages, however, this pain-

ful transition state is not so much seen as at Pera, and Orta-kioy certainly presented a genuine picture of Eastern life on New Year's Day.

There was plenty of dancing and singing going on in the valley, if a nasal kind of chanting can be called singing. Long after midnight the wind, setting in towards our hill, bore sounds of revelry, and the monotonous roll of a little drum, which seems to be the favourite accompaniment of the Romaika, or Greek dance. The Greeks are a marvellously active, restless race. The night's revels are scarcely over, when, at dawn, the watchman chants to prayer. They shout and gesticulate almost as loudly in the Mass, as they did half an hour before in the rude Romaika. I went to one of their religious services some time ago, and was painfully impressed with the glare and tinsel, and the sensual, dirty appearance of the priests, who looked more like robed brigands than anything else.

The pictures of saints and martyrs are extremely hideous, nearly black, and barbarously ornamented with silver or tin hands and "glories." Those who are able to make a rich offering will order the entire picture of a saint to be covered with silver, except the face, which peeps darkly through. The people bend and pray with extraordinary reverence and devotion before these pictures, many of which are of great antiquity.

My Armenian neighbours were early at prayers on New Year's morning. At a later hour, Fuad and I were pacing up and down our little trim garden, and I gathered a few violets to remind me of England. It was a lovely morning, and we watched three or four swans flying northward; and long flights of cormorants pursuing their way along the opposite coast, sometimes in straight lines, then in a dense body, then in the form of an arrow, then in a strange

and fantastic manner, like a long and undulating serpent. Poor Simione, the mute, came to gather me a few stray flowers which the winter storms had left; roses and verbenas have lasted longest here. His mother looked out from her lattice, smiled, and saluted me sweetly as usual: she has such a mild and placid face. She asked me something by signs, but I could not understand it, and shook my head despondingly, on which she sent Antonio down with a note written in his ever-ready Italian. These little epistles amuse us so much that I preserve them carefully, and send you a translation of this morning's.

“ Dearest and illustrious Lodger,

“ My widowed mother and my sisters salute you tenderly and with all their hearts on this New Year's morning, and your General [Antonio will persist in calling Edmund, Signor Generale]. They wish to know if your house pleases you, if you are contented, and if they can do anything to serve you. They hope that the child you love so much is well, and that God may bless you with great prosperity. They thank you for the good dish with which you have regaled them. Always, dearest lady, your friend and servant,

“ ANTONIO ALMIRA.”

I made signs of thanks, and that I would write a further reply. They begged me to walk into their house, which I did, admiring the dim old hall, with an orange-tree on each side of the footworn steps, its broken marble fountain, trellised roof, and the quaintly-painted birds and flowers and pomegranates on its whitewashed walls.

The whole house looked dilapidated and dismantled, and everything wore the air of an impoverished and decayed

family. The divans and even footstools were still covered with black, as mourning for the husband and father ; heavy hangings to the doorways of the vast and numerous rooms were of the same sad hue ; the only gay thing was a picture of the Virgin and Child, which was decked out with flowers and tiny wax tapers in honour of the New Year. Huge *braseros* stood in the principal room of the first suite of apartments, which is evidently that generally used by the family, and where I always see the sisters sitting at their embroidery, as I walk in my garden ; but there was no fire, and my dear old friend looked pale and cold in her thin and faded mourning. I wrote my note of the kindest words I could possibly pen, and we sat on the divan admiring the lovely view. Far and wide, how beautiful everything looked in the bright morning sun ! People here learn to sit quietly, while the eye roams about with the keenest pleasure.

I was now served with sweetmeats ; Dhudu and poor Oscu vying with each other affectionately to do me honour. Neither of them would sit before their mother and myself, on so state an occasion as my first visit. Antonio stood by my side, pencil in hand, by the aid of which and of signs we kept up an animated conversation. How little serves to please when there is really the wish on both sides ! Simione placed a small inlaid table before his mother and myself, and I saw with alarm that they intended to give me a feast. First, Dhudu handed sweets, cherries delicately preserved, and a rare old china jar full of preserved rose-leaves from Persia ; then Oscu presented two large glass cups of water with her thin pale hands ; after which came delicious little cups of fragrant coffee, and a dish of figs from Smyrna, mixed with bitter almonds. The old lady, who seemed to take as much affectionate pride in

cramming me as if I had been a darling schoolboy home for the holidays, now tore some of the largest of the figs open with her fingers, and, stuffing them with the almonds, presented them to me one by one. You may fancy the dismay with which I was filled, on seeing the prompt and zealous preparation of these boluses. I felt that I must be ill, and gave myself up for lost ; my situation was indeed so ludicrous that I laughed outright, and they thought that I was highly delighted. Poor things ! they have few visitors, and but little to amuse their lonely life ; so I considered that one fit of indigestion could not do me much harm, and yielded to the fun and amusement of the fête. How delighted the dear old lady was to please me ! How fast she peeled the oranges, and popped little pieces into the pounded sugar on my plate, and helped me to large pink slices of preserved quince, and talked of me to her daughters, and patted my hand affectionately ; Antonio and Simione looking on approvingly all the time, as proud as if they were entertaining a princess—such kind and simple people are these ! At last I thought the feast was happily ended ; but, alas ! Dhudu opened a fine rich-coloured pomegranate, and, scooping out all its bright and shining seeds, placed them, sprinkled with fine white sugar, before me. Oh for the enchanted cock of the Arabian Nights' story, thought I, to pick them all up for me ! But my philosophy could go no further ; I was obliged politely but firmly to refuse both that last dainty and also a cigarette made by the fair hands of Dhudu. However, the ladies each took one, and, smoking with great complacency, we had a little quiet chat about England and things in general, and then I took my departure, amid much bowing and many adieus. They all came down to the little garden-steps of our door with great ceremony. I must not forget

to tell you that Fuad was of the party, kissed and romped with by the ladies, and regaled with almost as many sweets as his mistress, which however, thorough Eastern as he is, seemed to afford him unmitigated satisfaction.

Vassili is very kind to my little dog, and sometimes takes him into the village for exercise ; Fuad likes the crowded, narrow streets better than I do. Vassili is certainly an oddity ; he is generally extremely gloomy, and only condescends to be cheerful upon rare occasions. I believe he seldom speaks to Georgy, our new and handsome sais ; but his great friend is Nicola, Mr. Barker's man, who has known him for years. Nicola says that Vassili was once very "well off," but was robbed at Cairo, by an Egyptian, of everything he had in the world, which has soured his temper ever since. So whenever he looks more gloomy than usual, we say that the "robbery in Egypt" is full upon him. He has a wife and four children at Smyrna, and sends off his wages to them the moment he gets them. He always asks if the "Signorina" is well, when he sees me reading letters from England. I thank him, and say "Yes." He then invariably adds, in Italian, "Heaven be praised ! the young are always charming." I said one day to him, out of gratitude for his inquiries, "And how are your children, Vassili ; have you heard from them lately ?" This offended his taciturnity ; he had not bargained to be so much more gracious than usual, and returned a snappish reply of, "Poor men's children are always well, and with great appetites." Thinking he would be pleased to hear of the Sultan's firman in favour of the Greeks, I told him of it one day when he was laying the cloth ; but he only growled out from under his black moustache, "I dare say our Patriarch has given some Pasha a heap of money for it; *we* shall get nothing by it." Vassili takes to heart

greatly the oppression and poverty of his countrymen, but we think that the robbery in Egypt is the principal cause of his misanthropy and melancholy. He takes great delight in cooking, and places a favourite dish upon the table with a grim look of satisfaction. He was quite in despair last week when Edmund only took invalid's allowance. The way in which I always show anxiety is by not eating, and the other day, when everything went away untouched, he exclaimed angrily, "Che ha Vossignoria, che non mangia ?" —(What is the matter with you, Ma'am, that you do not eat?) I took the rebuke meekly, and spoke of want of exercise, and no letters from England.

The other night he asked leave to bring in a Bashi-Bazouk, a friend of his, who was anxious to join the Turkish Contingent with a thousand men. The Bashi came up,— a fine savage-looking fellow, with a sashful of yataghans and silver-mounted pistols. Mr. Wilkin was here, who speaks Turkish. At first the Bashi would not say a word. We found this was because of Antonio the Armenian, who was quietly sitting smoking by our stove. When he was gone, the Bashi became eloquent about what his men would do and dare. We thought it a pity that we had not made the Bashi's acquaintance before the fall of Kars, as with another thousand such free-lances we might have cut our way to them with a few camel-loads of provisions. As it is, he has written to General Vivian, now in England. Some time ago the Contingent were greatly in want of recruits. Vassili and Georgy are extremely anxious about this affair, and stood on the stairs while the conference lasted in our outer room. Espinu tells me that Vassili is to have a new coat, and Georgy a sword, if the Bashi and his men are accepted by the General.

We have often questions asked of us by the village people.

I found a Turk waiting in our outer room the other day, who evidently wished to ask some favour. He could not speak Italian, and Vassili was out; so he went away disappointed. Another day I met him in the garden, and then Vassili told me that he wanted the “Signor Padrone” to write to General Vivian about his brother Omar, a Captain in the Contingent, who had left his family in his charge. The wife was ill, and pined to see him. They were also falling into great poverty from her sickness, he having left them only a hundred piastres (about fifteen shillings) a month. Edmund will do what he can to get Omar leave of absence.

The three Turkish children were brought to see me yesterday, two boys and a girl, the latter such a little darling, dressed in pale lilac and yellow gauze,—on such a cold day!—embroidered slippers, and no stockings. She laughed at the few Turkish words I was able to speak, sat down with gravity on the divan, and gave me the kiss I asked for. We then discussed a few sweetmeats, and I took her down to her uncle, who remained in the garden, no persuasion having the slightest effect in inducing him to enter a lady’s room.

With the old-fashioned Turks you must be very careful not to offend their notions of female delicacy. I used to offer my hand, but they evidently think it so indecorous that I have left it off, except to those few who have mixed with Europeans. Dr. Zohrab tells me he has often been sent for to a great man’s sick wife or slave, and has been shown a heap of shawls lying upon a sofa, and told to prescribe for it: in extreme cases only was he allowed to see the face or touch the hand. These poor women are almost constantly ailing from want of air and exercise: the higher their rank, the more they are shut up. Bleeding in the

arm and foot is a common remedy, even among the Armenians. My friend Dhudu came limping in from this cause the other day: I said to her brother, in Italian, that a good walk would have been better for her.

The minarets of the mosques here, and the opposite ones of Kulalee, were illuminated the night before last in celebration of Mahomet's birthday. It is so pretty to watch the wreaths of lamps glittering in the darkness, high in air.

But I must say adieu. Colonel Ibor has just come down, and dinner will soon be ready. I told you we had a flying visit from Mr. Mansfield, on his way to the Crimea; he stole a pot of Vassili's preserves for his friends there. Captain Giffard could not come, as his ship was to sail that very day.

Mr. Gisborne has brought me a beautiful white cloak (*burnous*) from Cairo. He is delighted with Egypt, at least with the country, antiquities, and climate; the people are as oppressed and as miserable as they are here, although a far livelier race.

Admiral Slade is coming to see us tomorrow, so I shall have plenty of Turkish news. The wind is still bringing snow and frost from the north. Love to you all.

## LETTER XXV.

**WINTER LIFE ON THE BOSPHORUS.—ARMENIAN BISHOP.—BILL OF FARE.  
—THE PIANOFORTE.—CURES FOR NEURALGIA.—WRECKS FROM THE  
BLACK SEA.—POOR JEWS.**

Orta-kioy, January 29th, 1856.

My dearest Mother,

You wish to know what sort of a life it is on the Bosphorus in winter-time. Mine is certainly a strange one, and of great extremes, for I am either alone for hours here, or in the midst of crowds at Pera, when the Ambassadress's invitations summon me. Edmund usually leaves home about nine in the morning. Fuad and I generally accompany him to the pretty little stable-yard, where there is an ancient-looking well, and a drooping willow whose branches wave to the ground. Our new Sais, a remarkably handsome Greek, who, in his rich embroidery, looks exactly like the portraits of Conrad in drawing-room copies of the 'Corsair,' keeps his stable in the nicest order: on saints' days and holidays a pretty wreath of flowers is always arched over the door. He sleeps there, on a few raised planks, covered with a quilted Turkish counterpane. On a little bracket by the side of this rude bed is an antique-shaped pretty vase of flowers; and, close by, hangs an instrument, something like a small guitar, on which Georgy

plays of an evening to a select friend or two. Georgy takes vast pride in his appearance, and loves his horses dearly, next only to his black Maltese dog,—an elfish-looking beast, with a few red beads hung by a stout string round his neck, as a charm against the dreaded evil eye.

Well, Fuad and I see them off, and admire “Sultan’s” arched neck and shining skin; he is what they call here a golden bay. Georgy just bestows one slight glance on some Greek girls who are admiring him from an opposite casement, and then, mounting “Turkish Johnny,” gallops after his master, who is slowly winding down the hill. I wave my hand, Vassili snappishly calls Fuad in, shuts to the gates, and we are alone until seven in the evening.

Our great mastiff has arrived from Trebizond; he is a magnificent creature, and we have named him “Arslan,” or Lion. I am afraid he misses the liberty of his free mountain-life, and think that both he and I feel rather like prisoners, as we pace up and down the tiny paths of our trim, shawl-pattern garden. Fuad, full of fun and frolic, affords a striking contrast to his grave demeanour and gigantic proportions. Arslan and Fuad looking out of my window, would make a most amusing sketch. Dignified as he is, Arslan does not despise a morning lounge on the divan. If Fuad is too frolicsome, Arslan holds him down between his huge paws, where he looks like a little white struggling mouse. Sometimes the two play together in the most absurd manner, Arslan taking Fuad up in his mouth like a snowball.

Nothing can be more perfect than my solitude is at times. You know I have often wished to be quite alone for several months, that I might do what I liked without being disturbed. Now I have certainly got my wish. My day is so long that I can afford to sit on the divan beneath

my windows, dreaming for hours, looking out over the blue Bosphorus and the hills beyond; or noting all that takes place in the valley beneath, and watching the passers-by.

The Armenian Bishop and his wife in the latticed house opposite have many visitors; they seem to be of the old school, and the lady is always closely veiled and muffled in a feridjee whenever she goes out. I have seen her twice in her garden, and once in the ruined garden-plot beside it, "gathering simples," and she then wears the full trousers and jacket of Eastern costume. Veiled ladies often call at this ancient house. After knocking at the quaintest-looking old knocker in the world, an old Armenian servitor admits them courteously into the high-walled court-yard, and presently we, from the divan, can see their shadowy forms flit across the lattices of the second floor, evidently the women's apartment. Robed priests are also frequent visitors, and these are admitted to the rooms on the ground-floor, whence the Bishop himself often emerges to give alms to a wandering pilgrim, or to buy sweetmeats of a great friend of Fuad's and mine, who carries the most delicious condiments about, on a pretty painted stand. There are three beautiful children in this house. Two little boys play about in the courtyard, and sometimes the nurse holds the baby above the lattice for me to smile and wave my hand to it. We are told that the Bishop wishes to make our acquaintance, and intends calling on us. I should have thought that our military visitors would have rather puzzled him; for many red-coats find their way here on their way to and from the Crimea, and may be often seen joining the canine party on the divan under the window, to talk with delight of old friends, old times, and news from home; all of which must be very shocking to Eastern notions of propriety.

Vassili's reputation has certainly caused an increased amount of affectionate attention from our friends. Our little dinners are pronounced delightful. Only fancy the treat of excellent soup, delicious red mullet, lamb and pistachio-nuts, duck stewed with chestnuts, and quails in vine-leaves, to these half-famished men of Asia Minor and the camp in the Crimea! There is some pleasure in being hostess here in these days of war and famine; something more than giving a dinner-party, in feeling that you have been feeding a favourite son or a hungry husband.

But to give you an idea of what an Englishwoman's life is here. After my stroll in the garden, and gossiping lounge on the divan, and feeding the Bashi-Bazouks, and arranging a few flowers, I turn to the poor old pianoforte, which four stout hamals, directed by Vassili, carried upstairs into the salaamlik for me the other day. We were fortunate enough to find a young German belonging to the Opera at Pera, who by degrees got the poor instrument into something like tune. I was much amused at Dhudu's explanation of its being so much out of order. I said, one day, through Miss Clara Barker, who was with me, "How is it that so new and good an instrument is so rusty and shaken?" Dhudu replied, in her quiet gentle way, that some time ago they were staying at a country-house by the seaside, when a fire broke out, and they were obliged to throw the piano out of the window. "It fell into the sea," said Dhudu, "and has never been quite in tune since." They are delighted to have it restored, and it is the greatest pleasure I have, next to my letters, to sing and play for hours, until poor Fuad, after lying long and patiently at my feet, can bear it no longer, and sits up on his hind legs, entreating with his black bead-eyes that I will leave off. Then I pace up and down for an hour or

more by way of exercise, quick march, to circulate my blood ; for the stove in the inner room gives but little heat, and the weather is so piercingly cold, that I am obliged, whilst writing or singing, to wear Edmund's tiger-skin. How you would laugh to see me, with the paws crossed over my shoulders, sitting alone so silently that the little bright-eyed mice come out fearlessly to eat bread and milk out of Fuad's saucer by the window !

The kitchen is in the garden, and quite away from the house. On snowy days our hall-door is closed ; and when the little Greek maid, whom Mrs. Barker kindly lends me for an hour or two in a morning, is gone, I pace up and down, as lonely as Mariana in the moated grange. Towards evening Vassili comes in with a replenished basket of wood for the stove, which he puts in silently. This quiet life seems to suit him well. He told me the other day that the Armenian lady had asked him how I passed my time, so much alone as I was : he replied, "Scribe e legge, legge e scrive," (She writes and reads, and reads and writes.) This made the dear old lady very uneasy about me ; and this morning she paid me a long visit, with Antonio, whose fine dark eyes were full of anxious kindness, as he wrote, in Italian, entreaties that I would take more care of myself, and that I would consent to see the Imaum of the mosque here, in order to cure my neuralgia. They consider him, of course, an "idolater," wrote Antonio, but fully believe that he possesses the art of charming away pain by passing his fingers over the part affected. The old lady illustrated his treatment by pressing her fingers down the side of my head and throat, where I have lately suffered acute pain. It certainly relieved me very much, and from the extraordinary cures which she tells me the Imaum has performed, I should think the Turks are good

mesmerists. However, I did not promise to try either this remedy, or the usual infallible Mussulman medicine of a verse of the Koran inscribed on a slip of paper and dissolved in water. My kind neighbours' sympathy did me great good, and I believe that a fireplace, and good stone walls, instead of thin planks, would do still more.

The weather has been very severe. I often see, in a morning, mere hulls of vessels towed down from the Black Sea,—rigging, masts, all swept away. The cold of the East is sharp and pinching—just as if old Winter had caught you between his finger and thumb. How the poor must suffer in this miserable valley! I often look, in a morning, to see if the tents in the ruins are still standing among the pools of mud and water, and think with horror that they are the only shelter of many children, and even babies. A few wretched wooden houses are inhabited only by Jews: the casements are still unfinished, and the famished and dripping wild-dogs prowl in and out at their pleasure. On Friday evenings these poor Jew people light little lamps for their expected Messiah; they flicker faintly over a scene of wretchedness such as only an Eastern village can show.

But I must say adieu. The twilight is short here, and the Muezzin is calling the faithful to evening prayer. My little stove is burning brightly, my kettle singing its usual merry tune, my birds settling to roost, and Fuad watching for his master's return. So you see how cheerful I am after all.

## LETTER XXVI.

GOING TO A BALL.—THE TELEKI.—JOURNEY TO PERA.—MONUMENTS.—ADMINISTRATION.—DOLMA BATCHE.—BAD ROADS.—CEMETERY AT PERA.—CYPRESSES.—SOLDIERS.—ILLUMINATIONS.—BALL AT THE EM-BASSY.—THE SULTAN.—CHIEF OF THE EUNUCHS.—A BEAR AT THE BALL.—ESPINU'S ENTHUSIASM.

Orta-kioy, February 8th, 1856.

My dearest Mother,

GOING to a ball from a village near Constantinople is a very different thing to going to one in England, as you may suppose. Edmund had directed our two caïquejees to be ready by four o'clock, to take me in to Pera, but by noon a tremendous north wind came rushing down from the Black Sea, and the Bosphorus was soon lashed into fury.

Of course a caïque was now quite out of the question, even to me, who glory in a good rough sea; so, after a short consultation, Vassili sallied forth into the village in search of an araba, or teleki, and after an immense amount of bargaining and disputing, the dilapidated affair (which we had often seen mouldering in a ruined outhouse) was announced as likely to be ready to take me to Pera within half an hour.

After many difficulties, my Spanish dress was finished to perfection. The difficulty, of my little Greek maid being too young and too pretty to be left for many hours alone

in a palace, was got over by Mrs. Barker most kindly offering to lend one of her servants. Espinu was highly delighted, and an object of the greatest envy to Nicoletta and the rest of the servants in the dark-red Turkish house above us.

Espinu speaks only Greek, of which I know but a few words, so, as you may imagine, I should have infinitely preferred Nicoletta, who speaks Italian. However, if not useful to me, Espinu was at least highly ornamental. She is really a very handsome woman; and all her little finery was displayed on this occasion. A dress of bright-green silk and gold bracelets, a fez on her head, with the thick purple tassel combed down all over it, and bound round by two immense plaits of splendid black hair, a gaily embroidered handkerchief round her neck, very prettily put on,—in fact, quite a saint's-day toilet.

How I laughed when the crazy teleki came to the door! Imagine a very dirty, tawdry, diminutive Lord Mayor's coach, or a halfpenny edition of Cinderella's pumpkin, with two most wretched white horses tied to it by a strange entanglement of leather thongs and rope. A "charm," of blue and red beads, against the "evil eye," hung round the neck of each of these poor animals, whose appearance certainly was far more likely to inspire feelings of pity than of envy. "Are we to carry the horses, or are they to carry us?" said I to Vassili, as I stood with the magnificent Espinu at the gate. The Greek driver laughed heartily on this being translated to him, but declared that his cattle would do the journey well. Having got the vehicle, the next difficulty to be overcome was how to get into it. No step, no door! I saw with dismay that Espinu and I (neither of us at all in the fairy style) must inevitably take a flying leap through the window, which was

obligingly opened for us. I must say that my heart rather misgave me for a moment, especially as I saw the Armenian bishop's eyes gleaming through the opposite lattice ; but presently taking shame to myself that an English-woman should quail at anything, and invoking the spirit of the clown I had seen so cheerfully risk his neck in the last pantomime, I tucked up my petticoats as high as consideration for the Armenian bishop would permit, and one spring from the loose stone at our door settled me comfortably on "all fours" at the bottom of the teleki, with no other injury than a slight knock on the head. Espinu was still more fortunate, for her husband, Nicola, came down to see her off, and giving several efficient "shoves" in the midst of his adieu, she was soon packed by my side.

Vassili then put the portmanteau and Edmund's cocked-hat-case and sword upon the opposite seat, the Greek driver seized the tattered reins, yelled in the most frightful manner at his horses, and off we started.

Jolt No. 1 knocked our two heads together; No. 2 nearly sent us through the glass in front; No. 3, down came the cocked-hat-case into my lap; No. 4, down went the portmanteau upon our feet. At first we tried to recover the things and put them into the seat again; but some fearful swayings to and fro and bumpings in going down the hill, soon made us regardless of everything but holding fast, and saving our heads as much as possible.

The shaking we suffered was really something frightful. Every now and then you think that nothing can possibly prevent the whole concern from toppling over. You say to yourself, "Is it possible that we are going over those enormous stones, or round that frightfully unprotected corner, or through that sea of mud ?" You think, "Well, we must be over now !" but crash goes the painted, crazy

thing, destitute of springs, over immense holes, then perhaps over half-a-dozen huge, loose paving-stones, again wallows into another hole, feet deep in mud, and then hangs all on one side, like a fly on a precipice ; the horses being frequently twisted round, so that you cannot see them or the driver, who is generally on foot and hanging on to the reins somewhere. Our carriage had however once been very gorgeous, a deliciously barbarous representation of the Bosphorus being daubed over its roof, and yellow satin curtains festooned round the door-window ; this, being intended for the shrouding of Turkish beauty, was so cunningly and jealously contrived, that we had to stoop very low to look out. The guards at the Sultan's palace stared, as they always do, to see an Englishwoman in a teleki.

It was a very fine day, and all Beshicktash seemed abroad. I suppose the Sultan was making some presents, for I saw several black slaves coming out of the palace with trays upon their heads, covered with embroidered muslin, just as they were in the days of the Arabian Nights. By the fountain was a great crowd ; and among noisy and laughing Greeks and the usual motley groups one sees so constantly in this country, the Turks were even condescending to look interested at a little spring-cart containing three French soldiers, *en route* to the French camp at Mashlak. I really think that I was as delighted to see this triumph of civilization and springs as the admiring crowd who shouted after it. We had a cart here the other day, by the bye, and the whole village was in a state of commotion. I rushed to the window to see what it was all about, and felt proud of my country when I beheld the vehicle with its perfectly round wheels winding its way with comparative facility over the ruts and stones of our village road.

Notwithstanding, however, our shaking, we reached Beschiktash without any accident of moment. Here I noticed a charming little store of pottery, which I intend to visit some day, and spend no end of piastres in. The vessels of clay in general use are really charming, from the monster and griffin style, which is manufactured at the Dardanelles, to the classical and elegant shapes which still hold oil, wine, and water for the Greeks. I intend to bring home an immense hamper of these: few of them cost more than three or four piastres. I was greatly taken with the huge oil-vases, and thought instantly of Morgiana and the Forty Thieves: they are quite large enough to hold a man. It is a delightful thing here to find that Time has not swept away all the pretty things of the Arabian Nights. Even the large silver basins containing covered dishes and plates, cups, etc., which the Geni brings on his head to Aladdin, are still to be seen, and bought.

The tomb of Barbarossa exists in an excellent state of preservation in this village. Very near it are two huge Roman sarcophagi. The Turks care not a straw for "remains" or antiquities of any kind, so no care whatever is bestowed on either. I shall endeavour to bring home a good sketch of these interesting tombs, but fear that the inscriptions are too much erased for even the learned in such matters to make anything out of them. It was most pleasant, on nearing the Sultan's new palace, to find ourselves rolling smoothly over an excellent road, with a causeway for foot-passengers, an avenue planted, and lamp-posts all ready for the gas which is to come: all honour to Abdul Medjid! What a relief it was to leave off clinging like cats or monkeys, and to sit still and look about us like rational beings! The Greek mounted the rickety piece of wood pertaining to the driver, Vassili placed himself com-

placently by his side, the white horses were got into an almost even trot, and it is difficult for you English people, spoiled with every comfort, to imagine the enjoyment which that small piece of road was to all of us. Espinu kept laughing with delight, and crying out "Buono! buono!" I tried to make her understand that in England all the roads were like this: but although she was very polite about the matter, it was quite evident to see she could not "take it in." When we came to the new palace, "Dolma Batche," as it is called, there were between twenty and thirty caparisoned horses standing by the beautiful white marble gateway, through which you see the waters of the Bosphorus, and a lovely glimpse of the hills beyond. A crowd of veiled women, lame, halt, and blind, were dispersing. These always haunt the Sultan, both when he goes to mosque, and when he pays his almost daily visits to Dolma Batche, to watch the progress of the building. A Turkish officer rides close behind the Sultan, and this "official" carries a bag filled with small silver coins (gold on great occasions), and a portfolio to receive petitions, which can only, and as a matter of precaution, be presented to the Sultan by women. These are frequently seen catching at his stirrup, at least when they can approach near enough. You may suppose what a scramble there is for the silver, when it is thrown. The Sultan has a very kind heart, and always makes one of his retinue see that the blind are cared for first of all. When he receives a petition, he hands it to the officer of the portfolio, whose business it is to read it and subsequently to place it before the Sultan if worthy of notice, returning a civil answer to those which are not. This office, like all that is theoretically good in Turkey, is sadly abused. It is not very often however that such abuses are discovered, or, if discovered, punished; but the following instance is worthy of record.

A few months ago a gross act of injustice and oppression had been perpetrated on a Turk, either by a Cadi or a Pasha, I do not remember which, and it does not much matter, for one is generally about as bad as the other. The poor Turk, on the verge of ruin, with no hope of either law or justice, except such as might spring from a direct appeal to the Sultan, found means to present a petition : it met with no reply. After some time he ventured upon another, but that, and a third also, remained unnoticed. Had the Turk been friendless, no doubt his petitions would have been forgotten, as many sad ones had been before, and his cry for mercy would never have been heard in this world ; but fortunately he had a friend who was on intimate terms with a Pasha. The Pasha found an opportunity of mentioning the three petitions to the Sultan, who had never seen one of them, the officer no doubt having been bribed by the offending party not to place them in his hands. It was afterwards found that he had done this on many occasions, and had refused a favourable answer from the Sultan to those who could not afford him a "bakshish." The Sultan behaved as well as he always seems to do on those rare occasions when he hears the truth : he saw justice done to the poor Turk, and dismissed his officer. This you may rely on as perfectly true.

After passing Dolma Batche the shaking was more terrible than ever. The road takes a sudden turn up a tremendous hill, and is formed of what we call kerbstones, thrown down in the middle of a field. Halfway up the ascent, the river is like a scene of enchantment : the Sultan's white marble palace, the glittering Bosphorus, the Asian hills, the cypress-trees, and minarets of different villages, lie below you ; and when, by great good luck, your

teleki has arrived at the summit without toppling over, the Sea of Marmora and the mountains in the distance, and, nearer, the beautiful cliffs of Scutari, charm you completely into forgetfulness of the shaking and bruises which you have received. Below, to the right, a cheerful glimpse of a new road which the Sultan is making from Dolma Batche quite into Pera, may be caught. This approach to the town will be an immense comfort to all, especially to Europeans. The inspection of this road, and of the progress which is being made in his New Palace, seems to be the Sultan's only pleasure and delight. Edmund often meets him riding rapidly back to Beshicktash, to avoid the dusk of the evening, with his poor, ragged, badly-mounted Lancers clattering after him.

But I am afraid that I am a very wandering letter-writer. I was at the top of the hill, with the glittering sea before me, and on it many ships of war, and the usual wild-looking Greek feluccas, and flights of snow-white gulls, when I stopped to tell you about the Sultan's new road from Dolma Batche. A few more jolts over still larger and looser stones, brought our carriage suddenly into the thick shade of the cypress-trees of the "Grand Champ des Morts." What a vast place it is, and how truly magnificent are its funereal trees! You know those large poplars in Weybridge churchyard: fancy the effect of a forest of acres of such as these, with innumerable turbaned stones—some slanting forward, some upright, some fallen on the ground,—beneath these huge bare stems. The eye follows with awe many a winding, rugged pathway through this silent forest of the dead, and is sometimes startled by seeing a moving turban gliding slowly away in the distance; for these pathways lead to various parts of Pera, just as the different roads in our parks lead to different parts of London. As I told you in

a former letter, the Pera side of this cypress-wood is much frequented, and is untidy, dirty, and noisy ; but on this side, all is as silent as, according to our ideas, Eastern sepulchres should be ; and a veiled Turkish woman stealing noiselessly along, or telling her beads on an ancient way-side stone, as I saw one, adds to the solemn beauty and impressiveness of the scene. Many of the stones seem to be of great antiquity ; the inscriptions, in bas-relief, are rapidly crumbling away, and the carved flowers and leaves are almost obliterated, even under that thick and constant shelter. But every now and then you come upon a fresh and splendid group, which is almost startling in the sombre light, and the hush around you. I saw several painted a brilliant blue, and richly gilt. A family party looks extremely well, with the white-turbaned husband-stone at the top (of a square flagstone) ; and the lady-stone, shorter, and fashioned into something like an upright leaf, at the bottom ; with perhaps three or four demure children-stones, ranged on either side in their little turbans : but I must bring home a sketch of Preziosa's. He has a most exquisite one, of a group of these tombs, in the midst of which a lamp is burning in the deepest cypress gloom ; and has, it is said, never been extinguished for more than three centuries. What travellers have said of women having no monuments, you see, is not true. There are quite as many women's stones as men's, both here and at Scutari, and in all the Asian villages where I have been. Sometimes there are two or three of these leaf-shaped women's stones in a family group, generally having a rose or a pomegranate-flower carved upon them, but they never of course have either turban or fez. By the bye, the modern red fez, with its purple tassel, looks very ugly amid the fine turbans of the olden time.

Suddenly emerging from these ancient cypresses and monumental stones, and finding yourself in all the noise, bustle, dirt, and confusion of Pera, gives one the sensation of having overstepped three or four centuries. From thoughts of ancient Byzantium, and of the long rule of the Osmanlies, brought most forcibly before the mind by these solemn acres of turbaned-stones representing them, three lurches of your teleki place before you the whole story of the present war. English, French, Sardinian, and German officers and soldiers are seen at every turn, and loud are the fraternizing songs which burst every now and then from the khans, or cafés. It is very amusing to note the look of quiet amazement with which the Turks regard the noisy merriment and enthusiasm of our soldiers and sailors. They calmly puff on, in their cloud of smoke, while Jack is singing or speechifying at the top of his voice, forgetting that not one word of his eloquence is understood by his wondering neighbour. It is curious that Jack can never rid himself of the idea that foreigners could understand what he says to them if they only would. "Come, don't be disagreeable" (in the most persuasive tone); "let's be jolly!" accompanied by an affectionate pat on the back, is a favourite way of "coaxing" some magnificent Turk into mirth and conversation.

There was a stir of quite an unusual kind in Pera, on the afternoon of the ball. People looked more inclined to loiter, and were more curious than usual. The Greeks were conversing in groups; unusual numbers of troops were moving about; trays of bouquets were being rapidly conveyed hither and thither; sedan chairs were evidently in great request, no doubt for the purpose of paying frantic visits to late milliners or dawdling dressmakers; and mounted Pashas, looking graver and more important than

ever, forced their way along with their usual train of pipe-bearers and cavasses, only just betraying the slightest possible touch of the “flurry” and excitement in which the whole of Pera was plunged.

When I arrived at the palace, Mr. Doria (one of the attachés) was finishing his inspection of the illuminations, which had been entrusted by Lady Stratford de Redcliffe to his care. The words, or rather names, of “Abdul Medjid” and “Victoria” were to greet the Sultan’s eyes, hanging as it were on air across the court. The Turks excel in this mode of illumination at the feasts of Bairam and Ramazan, linking minaret to minaret by wreaths and devices of lights. The whole of the palace was brilliantly illuminated. The courtyard was a blaze of light, and lined with the Horse and foot Artillery and two companies of Grenadiers and Highlanders. I had just finished dressing when the roar of cannon began, announcing that the Sultan had left his palace at Beshicktash. Mistress Espinu was quite frantic as to her chance of seeing the Sultan; and being constantly employed in climbing up at the windows to watch for him, and at the same time to admire the illuminations, she was certainly of no very particular use to me. Most fortunately an Italian was in the palace, who dressed my hair beautifully, and, having been in Spain, adjusted my mantilla and damask roses to perfection. This was certainly a most exciting moment; the cannon roared away, and every one was on the tiptoe of expectation. In a few minutes the guns left off firing, and then I knew, by the band playing ‘God save the Queen,’ that the Sultan had arrived. As to Espinu, she was so excited with the illuminations, and the cannon, and the soldiers, and the music, that I wonder the Sultan did not tumble over her prostrate form on his entrance.

The Sultan had, with very good taste, left his own Guard at the Galata Serai, and was escorted thence to the palace by a company of English Lancers, every other man carrying a torch. Lord Stratford and his Staff, of course, met him at the carriage-door, and as he alighted, a communication by means of galvanic wires was made to the fleet, who saluted him with prolonged salvos of cannon. Lady Stratford and her daughters received him at the head of the staircase. Then, after the usual royal fashion, his Majesty retired to one of the smaller drawing-rooms to repose himself a little after his jolting. I never shall forget the splendid scene when we entered the ball-room. Anything more beautiful it would be difficult even to imagine.

Lady Stratford de Redcliffe, in a costume of the early part of the reign of George III., was standing about the middle of the room, surrounded by and receiving a most brilliant throng. Her crown of diamonds, her powder and pink roses, became her well. Miss Canning was dressed in the flowing white robes and oakleaf crown of a Druidess; Miss Catherine, as Mary, Queen of Scots. Mr. Odo Russell, first attaché, looked his ancestor, the Lord William Russell, to perfection. His dress was black velvet; a white plumed hat, fastened with brilliants; a point-lace collar; and below that a splendid collar of diamonds. Mr. Doria was an Exquisite of Queen Anne's time, in a purple velvet coat, lined with figured satin; diamond shoe-buckles, snuff-box, and everything perfect, from patch to bow; Captain and Mrs. Mansfield in most tasteful dresses of the same date; one longed to pop them under glass cases, one at each end of the mantelpiece. It would take me a day to enumerate half the costumes. But every one who had been to the Queen's *bals costumés*, agreed that they did not approach this one in magnificence; for besides the

gathering of French, Sardinian, and English officers, the people of the country appeared in their own superb and varied costumes; and the groups were beyond all description beautiful. The Greek Patriarch, the American Archbishop, the Jewish High Priest, were there in their robes of state. *Real* Persians, Albanians, Kourds, Servians, Armenians, Greeks, Turks, Austrians, Sardinians, Italians, and Spaniards were there in their different dresses, and many wore their jewelled arms. Some of the Greek *yataghans* and pistols were splendid. Two Jewish ladies were almost covered with diamonds. There were Fakirs, and Pilgrims, and Knights in real chain-armour, and Dervishes, and Maltese ladies, and Roman Empresses, English Shepherdesses, and Persian Princesses, and Turkish ladies without their veils. Of course there were also the usual oddities of a fancy ball. There was a Negro king, dressed in white and red feathers, and two gentlemanly Devils in black velvet, who waltzed with their long forked tails twined gracefully under their arms. Italian Bravos and Princes, Spanish Dons and Brigands, were of course plentiful. In fact, every costume in the known world was to be met with: Queens and shepherdesses; Emperors and caïque-jees; Crimean heroes; ambassadors, attachés, and diplomats. The flash of diamonds was something wonderful, especially among the Armenians and Greeks, who pride themselves, when wealthy, on the splendour of their wives.

We were noticing and admiring all this, and had shaken hands with M. de Thouvenel, and spoken to the few of the crowd whom we knew, when it was whispered that the Sultan was coming. Every one of course made way, and Abdul Medjid quietly walked up the ball-room with Lord and Lady Stratford, their daughters, and a gorgeous array of Pashas in the rear. He paused with evident delight and

pleasure at the really beautiful scene before him, bowing on both sides, and smiling as he went. A velvet and gold chair, raised a few steps, had been placed for him in the middle of one side of the ball-room ; but, on being conducted to it, he seemed too much pleased to sit down, and continued standing, looking about him with the undisguised pleasure and simplicity of a child. He was dressed in a plain dark-blue frock-coat, the cuffs and collar crimson, and covered with brilliants. The hilt of his sword was entirely covered also with brilliants. Of course he wore the everlasting fez. There is something extremely interesting in his appearance. He looks languid and care-worn, but, when spoken to, his fine dark eyes brighten up and he smiles the most frank and winning of smiles.

I am quite charmed with the Sultan, so different to most of the Pashas by whom he is surrounded, so touchingly kind, and simple, and sorrowful ! The Pashas behaved very badly, forcing themselves violently in a double row on the Sultan's right-hand, and pushing every one right and left, like policemen when the Queen is dining in the City ; just as if they thought that the ladies were going to carry off the Sultan at once. We were accidentally close to the dais, and got a terrible squeezing. My lace mantilla was caught in a Pasha's sword, and I thought that nothing could save its being torn to pieces. However, Lord Dunkellin very kindly rescued me, and, thanks to his strong arm, I was able to keep my place and see Miss Mary Canning and the Ministers' wives presented to the Sultan. A quadrille was formed, as well as the crowd would allow, which the Sultan watched with great interest, and then a waltz. After that his Majesty walked through the rooms, took an ice, and then departed, expressing, I must not forget to tell you, the greatest admiration of the Highlanders

and Lancers who lined the grand staircase, one on each step, and of the Light Dragoons and Royals, who presented arms to him in the hall: most of the cavalry men wore the Balaklava clasp. He certainly seemed much struck and gratified, as the papers say, at this splendid scene. Colonel Ebor, the handsome ‘Times’ correspondent, was there, and saw everything, but was obliged to keep out of the Sultan’s sight, being attired in the magnificent dress of a Janissary Aga. After the Sultan’s departure the dancing was continued with great spirit. Mehemet Ali, Aali Pasha, the Grand Vizier, and most of the Pashas, remained—as spectators, of course—almost to the last. The groups in the drawing-rooms were most striking; and splendid knots promenaded the galleries. Sometimes the waltzers dashed out of the ball-room, and danced down the galleries, which seemed to please the Grenadiers and Highlanders stationed there excessively.

As I was walking through the rooms with M. and Madame Cretzolesko (Wallachians), we met the Grand Vizier. He conversed in French for some time with Madame C., and appeared to be very intelligent, and far livelier than the Turks are generally. He has travelled a great deal.

Most of the Pashas eat enormously at a ball. They are for ever paying visits to the refreshment-room, and drink vast quantities of champagne, of which they pretend not to know the exact genus, and slyly call it “eau gazeuse.” The English papers talk of Turkish prejudices; generally speaking, your modern Turk has none, either religious or political, unless it suits him. The word “prejudice” means their dislike of anything which will prevent their living in splendour on the misery and oppression of the people. They drink champagne and brandy, and defy the

laws of the Koran, comfortably enough, in secret. Of course this does not apply to the real Turkish gentleman and strict Mussulman, who is seldom heard of now, and never mentioned in the same breath with “reform” or European manners. It is curious, too, that among the Turks the rich represent the bad; the poor seem almost invariably to be honest, temperate, patient, hard-working, and religious. A poor man here has a strikingly noble countenance; you may know rich ones only too frequently by the sensuality and ferocity of their expression. Here a man can hardly be wealthy and virtuous; if he keeps a place it must be by dishonest means, and so he goes on from bad to worse.

But to return to the “Sultan's Ball,” as it is called. I must not forget to tell you about the Turkish lady who created quite a sensation there. When I first saw her, she was walking through the principal drawing-room, leaning on the arm of General Mansfield. She was veiled, and wrapped in a grey feridjee, or Turkish cloak, and appeared to be highly delighted at the scene. Many thought that some Pasha, or even the Sultan himself, had permitted some fair prisoner to view for the first time a Giaour festival, especially as all her remarks were made in the veritable Turkish tongue. As the evening however wore on, the Turkish lady's timidity wore off, and at last she began to behave with excessive levity, walking up to English officers and examining their stars and Orders, and looking up into their faces in the most bold and impudent manner. Then a spirit of mischief and fun seemed to possess her, and she had something cutting and sarcastic to say to every Pasha who passed by: “Ah! you see we are coming out now. No more cages for us. We are going to see the world and judge for ourselves, and love whom we like.

What fine tall fellows these English officers are ! I dare say they would be very fond of us, and not shut us up, and tie this foolish rag over our faces, as you do." You may imagine the tittering and laughing, as the Turkish lady's sayings to the Pashas got translated. She followed Mehemet Ali about, saying the most cutting and witty things, until the handsome Lord High Admiral hardly knew what to make of it ; nor were the rest of his Turkish Majesty's Ministers spared. It was certainly most cleverly done ; the walk, and every movement and gesture of the Turkish woman, perfect. At last however Fuad Pasha discovered in the fair dame the Hon. Percy Smythe, one of the attachés, who speaks Turkish perfectly well, and was thus enabled to beard the Pashas so successfully.

A most horrible-looking creature is the Chief of the Eunuchs. He is a Black, and hideous to a degree positively revolting ; yet he is the second man in the kingdom, and the Sultan dares hardly go anywhere without him. He walked about leaning on the arm of a Negro but little less frightful than himself, their long swords clattering as they went. I am told that this creature walks about the Seraglio with a thong of leather in his hand, ready to strike any rebellious lady who may offend him. They say that the Sultan would be very glad to give up his Seraglio if he dared. He is much attached to the Sultana, the mother of his children, and seldom visits the seven hundred women shut up in the great cage near him. He has altogether seven wives ; the rest are slaves (principally presents) and attendants.

In the course of the evening it was whispered, "Soyer is coming at twelve o'clock with a bear." Accordingly, at twelve o'clock a door at the upper end of the ball-room opened, and Soyer, in a most effective Eastern costume, ap-

peared, leading a monstrous brown bear by a chain. Two Greek ladies screamed ; but curiosity appeared to be the ruling passion, and poor M. Soyer and his friend seemed to run a pretty good chance of being squeezed to death in the splendid mob. By pushing a Pasha, and giving an appealing look to a Red-Cross Knight, gently elbowing my Lord Cardinal, and sliding beside a powerful Crimean hero, I managed to get an excellent view of Bruin and his manœuvres. His antics were excessively droll and characteristic of his race, but his nose, with its too bright tint of carmine, betrayed him. That Persian Princess need not stand upon the ottoman ; those lovely Circassians need not tremble under their silver veils, the bear being nothing more nor less than a distinguished friend of the distinguished M. Soyer. I suppose there was some remarkable story attached to this skin, or the capture of the real gentleman who wore it. M. Soyer was trying to say something, but the laughing, tittering, and pretty terrors of the ladies rendered inaudible every word, and M. Soyer gained no laurels for his eloquence that night. He and his friend were escorted out of the ball-room by the Negro king, his Satanic Majesty, and the "familiar spirit" in scarlet and black, who each performed such diabolic dances and jumpings round them, that one began to think it was not very often they mixed with beings of this upper world.

When I left the ball-room, at half-past four, it was as brilliant as ever. One could never be wearied of looking, but I knew that this scene of the Arabian Nights must end, and I liked best to leave it in its glory,—the same splendid groups still conversing in Eastern languages, and resting on the sofas under the orange-trees, which, as I told you, Lady Stratford had so exquisitely disposed in the drawing-

rooms. Edmund and two or three friends escorted me to the foot of the staircase. A few steps up was perched Mistress Espinu. She was in the highest state of delight; had seen the Sultan both arrive and depart; thought the English soldiers a thousand times “*bono*;” never believed that there were such dresses and diamonds in the world as she had seen, or dreamed of such music, or of such a large house. The housekeeper had asked her to go down and eat (one of the housemaids was Greek), but the house was so large that she was possessed with the idea of never finding me again if she once let go the balustrades, or let out of her mind the way to my room. So there she had been all night, but was neither cold nor hungry. She told me that an officer with white hair and a “star on his heart” had come up the stairs about midnight. He spoke in English, and asked who she was, she supposed; so she said, “Inglis Hornby,” and he nodded and passed on. This was Lord Stratford, who retired early: hard work, and real grief at the unjust attacks made on him about the loss of Kars, having very much knocked him up. I made this out, partly from Espinu when I got to my room, and partly when Vassili arrived the next morning with the white horses and teleki to take us back to Orta-kioy. Espinu herself was highly delighted. The sight of the Sultan and the English officers seemed to have warmed and fed her even on a cold stone staircase; and she will no doubt talk of the “Sultan’s first ball” to the day of her death.

Everything was most admirably ordered; not a single accident nor the least confusion. The next morning we got home with some difficulty, a heavy fall of snow having taken place in the night.

At twelve o’clock the firing of cannon announced that

the Sultan was passing, as usual, to mosque, even after the unparalleled fatigue of a ball. I was sorry not to have been at Orta-kioy, that I might have noticed whether (as is usual) the muskets were discharged at the palace at day-break, and whether the drums rolled their summons to the Divan at that primitive hour

## LETTER XXVII.

THE SULTAN'S DINNER.—TURKISH HOSPITALITY.—THE EMBASSY BALLS.  
THE SULTAN.—ASSASSINATIONS.—THE WEATHER.

Constantinople, February 12th, 1856.

My dear Mr. Hornby,

You must not think that I have altogether discontinued my long letters, descriptive of Turkish manners, and what we see and do. There are several reasons why you have not received such frequent packets. Firstly, I have been suffering severely from neuralgia; secondly, our usually quiet evenings have been much taken up by visitors; and thirdly, I have not been inclined to write at length. My pen however has not been idle, but working rather for duty than for pleasure; but now that not a single unanswered friend remains to reproach me, and all the balls are over, and my tiresome neuralgia has taken its departure, you may expect to receive long communications as of old. I was extremely flattered and pleased to hear they amused you all so much.

We greatly enjoy the 'Spectator,' which generally arrives on Tuesday; so you may always imagine us on that evening, reading news from dear old England, in our little drawing-room at Orta-kioy; only remember we are nearly three hours earlier than you; when it is six o'clock in England, it is nearly nine with us at Constantinople.

The Turks are very primitive and sensible in their habits. We are near the palace, and at daybreak hear regularly the roll of the drums and the discharge of musketry which one reads of in the Arabian Nights. The Sultan dines in the middle of the day. About two o'clock there is always a crowd at the bottom of our village, as the Sultan's cook sells the remains of his master's dinner to any one who chooses to buy a "tit-bit." I believe that no Turk (except porters and the like) is ever seen out after dusk, unless on urgent affairs. The French Ambassador dined with Aali Pasha, the Grand Vizier, the other evening, and slept at his palace, in accordance with the old Turkish custom, which never allows a guest to depart in darkness and danger from bad roads, or worse evils still. Lord Stratford always returns to the Embassy, however, not liking to sleep out. Almost all Turks, I am told, are in bed by nine, and always rise to prayers at daybreak.

You have no doubt seen, ere this, an account of the two Embassy balls, at both of which the Sultan was present. The English Ambassador's *bal costumé* was the most magnificent and picturesque one possible to conceive; it deserves a letter to itself, so I will send you a full account. Lord Stratford asked Edmund very kindly to be one of his Staff who met the Sultan at the entrance. It was a most interesting sight: the courtyard and grand staircase were lined with our fine Highlanders and Lancers. Cannon thundered, and the band played 'God save the Queen.' The courtyard of the palace was brilliantly illuminated. "Abdul Medjid" and "Victoria" were hung in the brightest lamps across the darkness, after the Turkish fashion, which had a beautiful effect in the soft grey of night. The Sultan has a benevolent and pleasing countenance, one that you like at once,—mild and melancholy, and exhibits a great

contrast to those of the ferocious-looking Pashas about him. Sad to say, it is true that his troubles and distractions are making him drink champagne and brandy too freely, even for a Frank. He was evidently much amused at the novel and beautiful scene, and looked on with interest while a quadrille was formed before him. We were close to his chair of state, and saw him plainly. But I must not anticipate my promised long letter. I was, if you care to know, a Spanish lady in a black mantilla fastened with beautiful damask roses.

Edmund has just bought a horse to bring to England—an Arab, a golden-bay, and called "Sultan," at my express desire. He is very tame and playful, and a great friend of mine: yesterday he pulled my handkerchief away from me in fun, and tossed it up in the air. Georgy, the Sais, now rides "Turkish Johnny." The streets here are still in a very bad state.

There were twelve cases of stabbing last week at Pera; two of the victims were Englishmen. A merchant whom we know had a dispute with a Greek; that worthy said as he departed, "I will settle you in the street!" The Scheschell immediately left his office, and got a couple of French soldiers, who marched the gentleman off to the Greek Consul's, where the charge was made against him, and he was locked up. If every one were to behave with the same promptness and decision on being threatened, no doubt the effect would be very salutary in stopping such cowardly attacks.

The weather is lovely: there is a south wind blowing, and "white horses" are rushing up the Bosphorus from the Sea of Marmora. In the middle of the day the sudden heat is oppressive. The evenings are cold and sharp, and it is no doubt these frequent changes of temperature which

make this climate so trying. Should the wind change to-night, we might have snow in a few hours, and be pinched with cold after having been quite faint with heat. I feel the confinement to the house very much, and long for the disappearance of the mud in the village, that I may get down to the Bosphorus in a morning. But everything with us ends in a deep sigh and "Oh, for home!" We poor mortals do not know what a thing it is till we lose it.

It is a great comfort to hear such good accounts of Edie. Her "sayings and doings," as described by my mother, are most amusing. Mrs. Austin is quite pleased with her intelligence and fun, and says that she is extremely well behaved, which I was delighted to hear above everything else. I always send her little bouquets of artificial flowers for her doll, taken from sweetmeats at the balls, which afford great delight. The same lady received a Turkish handkerchief, covered with spangles, to serve as a shawl.

I must say adieu, the twilight fades into darkness so soon here, and I can scarcely see. Edmund will be home soon, and Vassili is ready to serve one of his nice little dinners.

## LETTER XXVIII.

THE FRENCH AMBASSADOR'S BALL.—DINNER PARTY.—THE SULTAN'S VISIT.—FRENCH AND ENGLISH BELLES.—PASHAS AT THE BALL.—A FIRE.—A RUSSIAN PRISONER.

February 18th, 1856.

My dear Sister,

My last letter was full of the *bal costumé* at the English Palace. I must now just give you an idea of the ball which M. de Thouvenel gave to the Sultan last night. We took rooms at the Hôtel Bellevue, which is next-door to the French Palace, and we arrived there from Ortakioy just in time for dinner.

It was a tremendous *table-d'hôte* of English, French, and Sardinian officers. Kiâni Pasha took me down from M. Cadrossi's room, to whom we had been paying a visit. M. Cadrossi is, as I dare say you remember, Edmund's French colleague. Kiâni Pasha is the Turkish Commissioner. He speaks Italian, and we got on admirably. He is rather nervous at table, seeming in deadly fear of putting his fingers into the dishes, or doing anything else to shock Europeans. Rustem Bey was also there. He has learned to dance, and was anticipating the ball like a girl of eighteen. Our friend, the Vicomte di Negri, the Sardinian Commodore, sat opposite to us, and we were charmed

to meet. It is very pleasant going into Pera from these savage parts, and stumbling upon all your martial acquaintance. It is also very odd to be the only creature of "womankind" in such a crowd: and one tries hard not to be proud at being fed and tended like an ibis.

The dining-room of the Hôtel Bellevue overlooks the French Embassy. At dinner I could see the Greeks crawling over roof and front, lighting the lamps for the illumination. It was soon a blaze of light, and the champagne and conversation had not made our immense party the less inclined for the ball; so we soon broke up to dress. M. de Thouvenel had begged a particular few not to be later than half-past eight, as the Sultan was invited at that hour, although it was not generally known. My sedan-chair was nowhere to be found, and after waiting for it some time, our patience was exhausted; so I put on a cloak, and mounted my husband's goloshes, and we launched out bravely into the sea of mud. However, it was but a few yards, and from the flambeaux and lanterns as light as day; but there was such a crowd of arabas, horses, and sedans, and cavasses, and Greeks, that we could scarcely make our way through. The alley leading down to the Embassy from the street was lined with Zouaves and troops of the Line.

The soldiers from the different French regiments stationed in the Embassy garden looked magnificently picturesque by the light of the illuminations and glare of flambeaux. The hall, staircase, and lobbies were adorned with orange-trees and flowers, and lined with picked men of the finest regiments. We found the ball-room frightfully crowded. Every one knew this time that the Sultan was to be there; so they were not to be cheated, and hundreds arrived even before the appointed hour. However, all

were put out by his Majesty's having arrived quietly at half-past seven. Fortunately M. de Thouvenel was ready to receive him; and I was glad that he did go so early, as he had an opportunity of looking at everything without being hunted. The crowd was really terrible, and when the Sultan left the drawing-room and took his place upon the raised seat, as he did at Lord Stratford de Redcliffe's, he was literally hemmed in and stared at as if he had been a wild-beast. A quadrille was attempted, but could scarcely be said to be danced, so great was the pressure near the little throne. The Periotes behaved very badly; and the Ambassador, in his anxiety to please everybody, had asked too many of them.

The Grand Vizier, the Seraskier, and all the Pashas of note were there; also the Chief of the Eunuchs, strutting about as usual. A splendid military and diplomatic gathering, of course. The Princess Stongia was there: she is said by many to be one of the most lovely women in Europe. I thought her very beautiful, dressed in snowy white, with a queenly tiara of brilliants. There is a great deal of good-natured rivalry among the French and English here, as to the respective beauty of the "Commissariat daughters," each of the Commissary-Generals having one perfect in her way, and possessing as many admirers as there are days in the year. I pronounce in favour of the English girl, who is as charming in a straw bonnet as in a ball-dress. It is very amusing to see half-a-dozen officers, with orders and stars, waiting anxiously while the beauty looks through her tablets, and then quietly tells them that it is impossible for her to "have the pleasure" that evening. "Is there no chance?" murmurs a disconsolate General. "Not the slightest," is the usual reply, with a merry laugh: for she is not the least conceited or spoiled, although in a fair

way to become both. Then you hear an attaché say, "I must go and try my luck ;" while a disappointed suitor remarks sulkily, "I tell you you have not the slightest chance." Both the "Commissariats" looked very lovely at each of these assemblies. Although not *costumé*, the French ball was very brilliant. The suites of rooms are not nearly so large as those at the English Embassy, consequently the crowding was greater ; but still it was a beautiful sight.

It is curious to see the Pashas walking from room to room, holding each other's hands just like schoolboys : this is a great mark of friendship among them. I was very glad of an opportunity of seeing the Seraskier, or Minister of War. He has a very fine face, and is said to be an honest man. (N.B. He is poor.) It was very interesting to watch the ministerial groups conversing on the different sofas, and to notice the quiet amazement of some of the Pashas at the waltzing. I cannot help thinking it a pity that they should have seen so much of this. It is too sudden a jump into the questionable amusements of what is called civilized life. I was particularly struck with one fine old Turk who, late in the evening, was watching the waltzers with anything but an admiring expression. Presently another Pasha came up, and evidently asked him what he thought of all this, for he shrugged his shoulders in an unmistakeable manner, as much as to say, "Is it possible that our gentle, veiled women will ever rush round in the arms of officers, like these ?"

We left the ball at its height, at about half-past two. There was a splendid supper, but nothing to be got for the crowd. I was just falling asleep, and gradually getting stars and red coats, and the Sultan's kind face, and the Grand Vizier's sharp one, out of my eyes, when the cannon gave the alarm of fire. One soon becomes too much ac-

customed to these seven surly guns to mind them, or the watchman's wailing cry afterwards. When we first came here, and the fire-guns were heard, I used to scramble out of bed and mount a chair, to see where the fire was. But you soon learn to hear them with indifference.

Tell dear Edie that a very pretty little cat sat upon my lap at breakfast, at the Hôtel Bellevue, on the morning after the French ball. An officer told me that Miss Puss was a Russian prisoner, a French soldier having saved her from the ruins of a house at Sebastopol, in which she was mewing piteously, taken her to his tent, and afterwards conveyed her to Constantinople, where she was presented to the fat, good-natured landlady of the Bellevue, who prizes her very highly, and with whom she has forgotten her former sorrows.

But my budget (for I find that this, as well as my former letter, will go by the same mail) is more than full. It must be a family affair. I send it first to you, my dear Julia, as you said you wished for "particulars" of the balls. Mamma must be very dull alone, and this may amuse her.

Kind love to you all. Wish us home.

## LETTER XXIX.

A MUSSULMAN LEGEND.

February 21st, 1856.

My dear Mr. Taylor,

As you are a lover of Italian poetry, I send you the enclosed 'Legend of the Maiden's Tower.' It is written by a young Servian gentleman in the service of the Porte. Let me have your opinion upon it. As the production of a foreigner, and as illustrative of the facility with which the different races here write in many languages, it is at least interesting. Certainly among the Christian subjects of the Sultan, the Servians, in education as well as morality, rank foremost.

## KEZ KULESSI (LA TORRE DELLA DONZELLA).

LEGENDA MUSULMANA.

*Romanza.*

Dell' ampia Bisanzio sui bei minareti  
 La luna riposa suoi raggi quieti,  
     E s'alza dall' onda leggiero vapor.  
 A piè dell' angusta romita isoletta  
 Folleggia col Bosforo mistabile auretta,  
     Temprando benigna l'estivo calor.  
 I neri capelli di perle intrecciati,  
 Su molli guanciali i fianchi posati,  
     Selima è rapita in dolce sopor.

Deh, placida dormi tranquilla innocente,  
 Vagheggi nel sonno tua vergine mente,  
     Immagine lieta di gioja e d' amor.  
 La vegliano attente Circasse donzelle,  
 Quai forse mai l'Asia vidde più belle,  
     Del reggio serraglio tripudio e splendor ;  
 Da terso alabastro in alto zampilla  
     Con grato sussurro un' onda tranquilla,  
     S' esala dall' ambra soave l' odor :  
 Ma dentro l' angusta romita isoletta,  
     Perchè del Sultano la figlia diletta  
     Qual giglio ne' boschi nascosta si sta ?  
 Rifulgon per oro le ricche pareti,  
     Il suol si fa letto di Persi tappeti,  
     Ma il cuor di Selima riposo non ha.  
 Appena scherzava sul tenero viso,  
     Delizia del padre, il primo sorriso,  
     Già il fato contava i brevi suoi dì :  
 Ch' a mezzo il ridente cammin di sua vita  
     Da serpe crudele morrebbe ferita,  
     Incognita voce predire s' udi,  
 E dentro l' angusta romita isoletta  
     Nasconde il Sultano la figlia diletta,  
     Che tenta del fero presagio salvar.  
 Di santi amuleti cirondale il seno,  
     Di mistiche note ricopre il terreno,  
     Superba meschita fa in voto innalzar  
 Ov' è del Profeta il corpo divino  
     Per arsi deserti ei va pellegrino,  
     Ma il fero presagio gli resta nel cor.  
 Quant' era prescritto innanz' il creato  
     Adempie severo l' immobile fato,  
     Del Ciel, della terra supremo Signor.  
 I neri capelli di perle intrecciati,  
     Su molli guanciali i fianchi posati,  
     Selima è rapita in dolce sopor.  
 Cui vide più vaga, più angelica faccia,  
     Più mitide collo, più canidide braccia,  
     Più languida posa, più morbido piè ?

Ma dessa si scuote, sospira, si destà,  
 Da molli guanciali solleva la testa,  
 E pare ch' incerta ricerchi dov' è :  
 Sognava campagne per rose fragranti,  
 Sognava d' augelli armonici canti,  
 E limpide fonti e ignoti piacer.  
 Ah ! riedi a' tuoi sogni tra campi odorosi,  
 Tra limpide fonti e augelli armoniosi,  
 Che solo nel sonno t' è dato goder !  
 Rivolta all' ancelle che fanle corona,  
 Con voce che all' arpa simile risuona  
 Selima di frutta ricerca un panier.  
 Ah ! riedi a' tuoi sogni tra campi odorosi,  
 Tra limpide fonti e augelli armoniosi,  
 Che solo nel sonno t' è dato goder.  
 Dai colli fecondi dell' Asia vicina,  
 Cui serve di specchio l' azzura marina,  
 S' apprestan le frutta ch' incauta bramò.  
 Quant' era prescritto innanz' il creato  
 Adempie severo l' immobile fato,  
 Ne umana sventura giammai lo placò.  
 Sul chiesto paniere che l' agili ancelle  
 Portaron ricolmo di frutta novelle,  
 Selima distende la cupida man.  
 Qual grido il silenzio turbò della notte !  
 Quai voci di donne da pianto interrotte !  
 Lamento di morte quell' aura suonò.  
 Oh ! invan nell' angusta romita isoletta  
 Celasti, o Sultano, la figlia dilett'a,  
 Da serpe ferita Selima spirò.  
 Dell' ampia Bisanzio sui bei minareti  
 La luna riposa suoi raggi quieti,  
 E s' alza dall' onde leggiero vapor ;  
 Ma dalla propinqua romita isoletta  
 Funesta sul Bosforo un' ombra si getta,  
 E un gemito n' esce qual d'uomo che muor.

*Pera, Luglio, 1881.*

## LETTER XXX.

SHEPHERDS.—FLOCKS.—THE GREEK LENT.—NEWS FROM THE CRIMEA.—  
TURKISH CEMETERY.—THE VILLAGE OF ORTA-KIOY.—AN ARMENIAN  
BURIAL.—FUNERAL OF A CHILD.

Orta-kioy, March 16th.

My dear Mother,

It is a frightful day, with a piercing north wind, and snow driving before it so thickly that one can only see the shivering Turks and Armenians cowering along when close to our cottage. The valley and the Bosphorus are quite hidden from our sight.

The shepherds are bringing down the sheep and lambs from the hills. Their goatskin cloaks and caps look white and stiff with snow. The poor sheep look very miserable, but the goats are hardier, and skip along cheerfully enough. This mixture of sheep and goats reminds one forcibly of the Scriptures, as does the tender care which the shepherds take of their little flocks.

Pasturage and food is so scanty here that they lead them about from hill to valley, and when the weather is severe, having no outhouses, they take them to the village. The “guide sheep” is a very pretty creature, tell Edith; it is trained to follow the shepherd, having been brought up by him from a lamb, and it lies in the shepherd’s hut like his

child; all the other sheep will follow it, and it is really charming to see the motherly care it takes of them. By the side of our cottage is a road which leads to the hills, so I generally see them going from, and returning to, the village, night and morning. There is an open part of the ruins where a great many wild dogs congregate, and it is quite a pretty sight to see the "guide" go on a little in advance, look anxiously round, and then trot briskly on, taking a broad sweep, for fear of a sortie from the enemy.

The shepherd, in his cloak of goatskins, generally follows behind with a little rough bay pony, who carries in the large pockets of his saddle any lambs that may be hurt, or weakly. The shepherd has two large dogs on the hills, but they only seem used here as a defence from the wild dogs and wolves; the pretty guide sheep taking the flocks in and out of the villages. My favourite, whom I watch so often, has got a little lamb, tell Edie; he is black, with a white spot on his forehead, and a white tip to his tail: his mother is wonderfully fond of him. The kind shepherd carries him for her under his goatskin cloak, and every now and then she leaves her flock to jump up at her master, and peep in to see how her little one does. Sometimes the shepherd is eating his dinner of brown bread, and she takes a little bit from his hand, so gently, as the party wind up the hill. The young goats are full of fun, skipping about, and playing all sorts of tricks. They give the anxious, motherly little "guide" a great deal of trouble. Some of them are very large, with curling horns, and long, shaggy coats; but there is a smaller kind, of a golden-bronze colour, which is remarkably handsome, and reminds one strongly of those on Greek vases and relievos. My favourite shepherd has a black assistant: he wears a dark-blue turban, and a stone-coloured robe

tied round his waste with a piece of rope: he is exactly like that graceful South-Sea Islander of Captain Cook's, whom Reynolds painted, and on whom Cowper wrote some beautiful lines. I forget the name (Omar, or something like it, I think), but you will know whom I mean. You may easily conceive what a picturesque party my friends are.

The day before yesterday was the first day of the Greek Lent, their New Year's Day being on the 13th of ours. At about mid-day the old watchman chanted some religious verses for the day, at the door of each Christian house. Everybody in the village, rich and poor, took the Sacrament,—caïquejees, porters, street-sellers of sweets, etc.,—the little road was quite crowded. At daybreak every morning you hear the summons of the Greek and Armenian churches. Their masters, the Turks, will not allow them to use bells, so they strike an iron bar with another piece of iron, and make a noise somewhat like them, but very curious to the ear at first.

The Greeks keep Lent very strictly. All the village go to church at daybreak every morning, and the fast is exceedingly severe. They tell me that we shall soon see every one look starved and miserable, nothing being allowed but soup, little better than water, and an occasional piece of black bread, just sufficient to sustain life.

The sun, never long absent here, has just burst out. The Asian mountains opposite, glittering with snow, look very beautiful. At first I thought they were white clouds. Adieu!

March 18th.

I am writing my letter to you this evening, as to-morrow I have an invitation to go with Lizzie James's friend,

Madame de Fitte de Souci, to visit a Turkish harem. It will be a great treat, and I will write you a full account.

We have just heard that Peace is proclaimed. It will give great joy to those who have husbands, sons, and brothers in the Crimea. I had a long letter from the Camp last week. Our troops are in splendid condition, amply provided with everything, and full of ardour; the French suffering severely from want of food and clothing, and we are now repaying, a hundredfold, what they gave us at the beginning of the war.

All the snow is gone, and the weather here lovely, although the wind is still in the north. My days are passed pretty much in the way which I described to you in a former letter, and the principal amusement of many solitary hours is noting all that is new and interesting to write home about. This morning the Sultan's eldest son rode past our windows; the caparisoned horses and guard of Lancers following looked very pretty winding up the hill. I dare say they were going to visit the French camp at Mashlak, from which we constantly see both soldiers and officers riding or walking past to the Bosphorus or villages about. Rude cars, drawn by white oxen, are often urged up the hill by savage-looking Croats, who beat the poor animals most cruelly. A rich Armenian is building a house on the top of the hill, and the huge paving-stones of his court-yard are fastened by ropes on to these primitive and groaning vehicles. The necks of the poor oxen are fixed in a kind of yoke, which sometimes wounds them severely. I can no longer bear to look at this spectacle of cruelty and barbarity, and turn my head from the window whenever I hear the sound of the creaking wheels, and the savage shouts and blows urging the poor patient creatures along.

There are many sad sights from my window, as well as

novel ones. Halfway up the hill above us is a small Turkish cemetery, enclosed in a low stone wall. There are not many tombs in it, and no carved or gilded ones, but the place is shady, and the turf always soft and green,—a very rare thing here. Even in this quiet and secluded place,

“Where the wild cypress waves in tender gloom,”  
headless Janissary-stones still tell the story of Sultan Mahmoud’s vengeance.

There has been no Turkish funeral since we came here. They bear their dead rapidly by in a covered bier, at the head of which the fez is hung. The body is placed in the grave sitting upright. The grave is not filled up, and a stone is laid above it. This is because Mussulmans believe that the good and evil spirits, Moukir and Nekir, visit the grave on the first night, and question the departed as to the good and evil which he has done in life. A lamp is left burning for this solemn party, and the dark cypress-trees wave gloomily above. One can fancy their solemn wail over sins unrepented, life’s duties undone.

The Greek and Armenian burial-ground lies higher up, on a green slope, planted lovingly with planes, and many other light and pretty trees ; here people sit in the summer evenings, thinking on those beneath, and gazing quietly on the fair prospect spreading far and wide before them. I notice here many family groups, graves of fathers, mothers, and little children, with often a raised piece of turf, shaded by a tree evidently constantly watered and tended. The other morning a broken bough, weeping over two tiny heaps of daisied mould, was carefully bandaged up, and the turf around it soaked with water. This care and love is very touching. There is something most pleasing in seeing a villager, on a sunset evening, quietly sitting in cheerful communion, as it were, with dear ones gone.

The village of Orta-kioy lies thickly clustered in a broad valley, with a hill on each side. Opposite to that nearest to Stamboul, on which we live, and where I sometimes sit of a morning, in the Greek burial-ground of which I am writing, lies the bleak and dreary resting-place of the Jews,

“Tribes of the wandering foot and weary breast.”

The countless stones have neither form nor inscription, merely masses of rough unhewn granite or marble thrown down on the ground, with here and there some resembling broken columns. Nothing can be more desolate-looking than this gaunt and rugged hill. It looks so typical of the despised and despairing race, and of their ruined kingdoms. Sitting there, I often chant over the Hebrew lament:—

“But we must wander witheringly  
In other lands to die,  
And where our fathers’ ashes be,  
Our own may never lie.  
Our Temple hath not left a stone,  
And mockery sits on Salem’s throne.”

All these different peoples pass by my window to these their last resting-places. It made me sad at first to see them, but now the pale uncovered faces do not haunt me, as they did, for hours after. Sitting quietly, alone, you hear something like a deep-toned, distant hum, accompanied by a shrill one, just as if myriads of giant humble-bees and myriads of thin-trumpeted gnats were coming up the hill together. The first day I heard this, I could not conceive what it could be. “*Un morto viene*,” (“There is a dead man coming,”) said Vassili from the garden. Just then the procession wound round the high walls of the Armenian house, chanting as they came. First, six or eight boys, in richly embroidered robes, and carrying small waxen tapers; then priests, in still richer vestments of velvet and gold,

bearing lofty gilt crucifixes, and swinging censers ; then, on an open bier, looking calm and placid, but just a little, little weary, a fine young man, dressed as for a gala day, the bright fez contrasting strongly with the pallid brow. A rich and soft cushion pillow'd his head as tenderly as perhaps it had often done on his own divan ; a robe richly trimmed with fur wrapped him to the feet ; his hands were folded naturally on his breast ; he seemed reposing on a pleasant bed, life's weary journey over.

The bier was spread with shawls, and at each end the little arch of woodwork, wreathed with leaves and flowers. Friends, not walking two and two, but pressing lovingly round, alternately bore the burden slowly up the hill ; for it is steep here, and they cannot hurry on, after the fashion of the East, which arises from a belief that the soul is restless and unblessed until the last rites are completed. So I have a full view of the pale and regular features, and at first feel startled and shocked by so unusual a sight. Afterwards I feel that to my mind it is better and less barbarous than our formal funeral etiquette of black feathers, "mutes," and white handkerchiefs pressed to the eyes, whether there be tears or not. Here it is not incumbent on near and dear relatives to attend ; so that those who do go, do not affect a degree of grief which they are not supposed to feel. The women usually take a last adieu within the walls of the house, tearing their hair and garments with loud lamentations, after the fashion of the East.

Passing an Armenian house the other day, a bier was carried out ; the women had thrown open the lattices of the windows, and were gazing sorrowfully down on the procession, but were perfectly silent in their grief. The chief of the hamals of our village died one morning when we first came here, and was buried a few hours after.

He was an Armenian, and old; so they dressed his bier with ripe fruits, instead of flowers; bunches of golden oranges, rich-coloured pomegranates, and clusters of pale lemons in their dark green leaves;—for were they not falling in the autumn, and gathered in, as he was, ripe in the harvest-time? He was very much beloved, so no heavy burdens were carried that morning, and crowds of hamals bore him on his last journey up the steep hill, where doubtless he had often toiled and panted in the burning sun. Now he rested right royally in his holiday robes, and with soft shawls tenderly wrapped about him. Hands which will never bear a heavy burden more, are folded gently on his breast, clasping the golden cross of the Armenian Church. Tenderly his friends crowd around him, vying with each other to bear him swiftly on to happiness and perfect rest. The sweetest air of repose is on his face, that kingly Eastern calm which is so beautiful among the very poor.

“Now is done thy long day’s work;  
Fold thy palms across thy breast,  
Fold thine arms, turn to thy rest!”

The next that came was a bride, with a wreath on her head, and with long threads of gold floating around her bier from the rich dark masses of her hair. I watched her sorrowfully from my window; for she was so young, the very breath of life seemed to hover on her smiling features still, and the long shadowy fringes of her closed eyelids to quiver in the morning sun, as if gazing on the flowers folded in her hands. It was hardly possible to believe that this was death.

But one morning,—I shall never forget that day,—I heard, at a distance, the droning hum of the priests, and, putting by my work, looked out. I thought that an un-

usual noise accompanied the chanting, something like the jingling of a child's coral. And so it was; for on a cushion, the rich crimson of the velvet contrasting with the lily-whiteness of the face upon it, lay a beautiful baby of about ten or twelve months. It was exquisitely dressed, in snowy robes, as if for a christening, and freshest flowers in its tiny hands and all around it. In the lace rosette of its cap, a little golden cross was seen, and the cherished coral by its side rang out at every step of the Armenian who carried and hung over the cushion as tenderly as if hushing the little thing to sleep. A veiled woman looked on from a distance, following the procession slowly up the hill; I thought it might be the nurse, sorrowing and lingering about. Oh, that sweet baby-face—that touching requiem of its coral, how it made my heart ache; thinking of the last pale one that I had so grieved over but a few months before!

I had been out of spirits all the morning, thinking of the thousands of miles, the seas and mountains, which divided me from Edie and you all. So, as you may suppose, I could not forget this little child. All night I thought of it in its little grave, with the lamp burning by its side, and its coral bells in that cold dreary place; its poor mother mourning at home for the first night without it. How many things bring a dark day back again in the life which is just beginning to brighten up! It was a long time before I could feel cheerful.

## LETTER XXXI.

**VISIT TO THE HAREM OF —— PASHA.—NEWS FROM ENGLAND.—LADIES OF STAMBOUL.—CHIEF OF THE EUNUCHS.—INTERIOR OF THE HAREM.—DRESSES OF THE LADIES.—CIRCASSIAN BEAUTY.—DRESSES.—HOSPITALITY IN THE HAREM.**

Orta-kioy, March 20th.

My dear Lady Easthope.

By ten o'clock on Monday morning, Madame la Vicomtesse de Fitte de Soucy, Mrs. Brown, and I were skimming along the Bosphorus as fast as three splendid Greek rowers could take us, on our way to visit the Harem of —— Pasha. We landed at Tophana, and, guarded by the wisdom and sagacity of Vassili, reached Mysseri's in safety. Here we met M. Robolli, the Pasha's friend, who was to escort us.

The streets of Pera were crowded with loungers, five or six deep on each side, which rendered them almost impassable. It was the first day of the *Catholic* Greek Easter, and the Greeks seem to like nothing better than to block up the streets by staring at the English and French. It is really hard work to get along in such a crowd, and over loose and dirty paving-stones.

This morning, in addition to the holiday-making Greeks, a string of camels, led by a Turk in a green turban, and a

diminutive donkey in a necklace of blue beads, stalked solemnly through the crowd, heavily laden with bales of wool. I do not think I have told you why the donkeys leading the camels are always so small. It is because in crossing a deep ford, the little fellow has to ride over on the back of one of these "ships of the desert:" his weight is therefore of consequence.

Mysseri's was as full of bustle as usual. Captain Haviland, the Queen's Messenger, had just arrived, and all were pressing round him for news from England. He had had a dreadful passage: for two days the ship had been beating about, unable to make the Port of Malta.

Almost all were murmuring at the news of "every prospect of peace." Numbers of officers have just arrived fresh from England after leave of absence, and all our people are in such splendid trim, and so much at home in this part of the world now, that they feel indignant at being prevented from winning a great share of glory for our own country.

Lord Stratford never put faith in the French alliance from the beginning, and now all the world sees that he was right, and that we have done all the hard work, they have taken all the praise.

Nobody believes in the good faith of Russia: least of all the Turks. Our Commissariat here is at last in perfect working order: there are immense stores at Scutari and Kulalee, ready for the Crimea or elsewhere at a few hours' notice. Admiral Slade says that our naval power just now is something wonderful. I don't wonder at many of our fine fellows who have got new commands being disappointed!

But for our Harem visit. We said good-bye to our friends at Mysseri's, stepped each into a sedan-chair (painted on the back with two comical-looking British lions shaking

hands in the most violent manner), and with M. Robolli, mounted on a gallant grey, as our escort, passed up and down hill in the steep side-streets of Pera. Our stout Armenian chairmen hurried the three sedans through still more crowded streets, over the Bridge of Boats, and soon into the silent regions of Stamboul, where veiled women were stealing noiselessly along, and the closely-latticed windows and high walls gave one an idea of a vast convent. Many of these dark-eyed ladies had a veiled black slave behind them, carrying small baskets of hyacinths, jonquils, and other flowers, from the flower-markets. At last, after interminable windings and turnings, we arrived at the half-open gates of an immense courtyard, surrounded by a wall which would have graced a castle of old. I almost expected to see a horn hanging at the gate, with the challenge of the giant within, written in letters of brass. However, M. Robolli rode in without interruption, and the three sedans followed. Some Turks mending the pavement, stared at us with great curiosity: I dare say they thought the Pasha had bought three English slaves.

We were set down in a large circular hall, covered with matting, and were immediately surrounded by numbers of the Pasha's retainers, principally cavasses (a kind of freelance footmen) and chibouquejes (pipe-bearers). These gentlemen were entertaining themselves with a most minute inspection of us, when down the vast staircase (with two flights, *à la Fontainebleau*) came the Chief of the Eunuchs, as hideous and as angry as a Black could possibly be. He dispersed the mob right and left, evidently claiming us as Harem visitors. M. Robolli was conducted with us as far as the first suite of rooms, and he then retired to the apartments of the Pasha, leaving us in the hands of this "bird of night," who was now joined by two others,

scarcely less monstrous and frightful than himself. These led us through several immensely large rooms, all covered with a rich gold-coloured matting, and with crimson divans at either end. No other furniture, except an occasional cabinet, filled with grotesque china, which I should have liked to stop and look at. The ceilings were all carved and painted barbarously enough, and more or less richly. There were no doors, but heavy hangings of crimson embroidered cloth and tapestry at the entrance of the numerous apartments.

At last our conductor stopped on the third and last floor, which is always the principal in Turkish houses, on account of the view. He lifted up the crimson arras, and with a hideous grin invited us to enter. Madame de Souci and Mrs. Brown, who are both very new arrivals at Constantinople, were rather nervous, and begged me to go in first. I had seen how sweetly gentle and kind the Turkish women are, and lifted up the charmed curtain with much more confidence and pleasure than I should have entered an assembly of Englishwomen. I shall not easily forget the sight which presented itself. We were in the midst of a vast apartment, with a lofty, dome-like roof, carved with gigantic wreaths of flowers and pomegranates. An immense staircase was on the other side, lighted by a window which reached from roof to floor, and in the projecting half-moon of the balusters was a beautiful white-marble fountain. The whole was covered with the same gold-coloured matting. Rich crimson divans under each enormous window at either end, and raised three steps. The window looking towards the streets of Stamboul was latticed, with round peep-holes; but the other was free from even a blind, and the beautiful blue Bosphorus and Sea of Marmora, with many

stately ships upon them, the mountains in the distance, still glittering here and there with snow,—and nearer, the dark cypresses, and the minarets of Santa Sophia and numerous other mosques, lay in a grand picture of quite inconceivable beauty below it. Here, evidently in a dreamy kind of reverie, sat the principal wife of —— Pasha, surrounded by her slaves, some sitting on the steps beneath the divan, at her feet, others laughing together and strolling about. She rose as we approached, and gave her hand, after the English fashion, to each. The slaves all crowded round to look at us, and I assure you that the variety and brilliancy of their costumes was almost dazzling.

But I must first tell you the dress of the great lady. Her selma, or wide-sleeved under dress, (trousers, etc.) was of a delicate violet-colour, bound round the waist by a richly embroidered scarf; her shirt of silvery Broussa gauze. Over this was a magnificent jacket of amber-coloured cashmere, lined with the richest sable. On her head she wore a fez, bound round with a large plait of hair, which was fastened every here and there with immense rose-diamonds. A purple lily-flower was stuck straight down this plait, and shaded her forehead. Her earrings were of a single pendant emerald, set in a small spray of brilliants. She must have been of surpassing beauty, and was still strikingly handsome, with perfectly regular features, and skin dark but clear, a brow and upper-lip which would have graced a Roman Empress. Indeed we made up our minds at once that it was a Roman Empress she was like.

Rising, she motioned us to follow her, and the principal slaves officially lifted the hangings of one of the numerous doorways surrounding this immense apartment. We entered a charming room, evidently a Turkish boudoir,

doir, with an immense window, divans all round it, and the same enchanting view. Here we three poor English-women sat in a row, distressingly anxious to converse and make ourselves agreeable, and knowing about a dozen words between us, including the detestable "*bono*" and "*no bono*," which we were heartily sick and ashamed of. I tried Italian; Madame Ayesha, I will call her, shook her majestic head; Madame de Souci murmured a few graceful words of thanks in French; at which Madame Ayesha solemnly uttered the word "*Oui*;" and all the slaves, black men included, laughed with joy and pride at their mistress's accomplishments. This was accounted for by — Pasha having been Minister at Vienna, and his speaking French.\*

The hangings of the two doors were constantly being lifted, and more women as constantly trooping in to peep at us. Some giggled and ran away; others advanced boldly up the room, and evidently spoke to their mistress about us. Some sat themselves down cross-legged at the further end of the room, staring at us to their heart's content, and talking about us in whispers. We, meantime, were talking to each other about them. But presently a splendidly dressed black slave lifted the arras, and behind her appeared a most lovely young Circassian lady, who was, as we afterwards found out, the Pasha's second wife, and a present from the Sultan. She was very tall; but it is impossible to describe her winning beauty, or the exquisite grace of her movements. We were all three instantly charmed with her, and no longer regretted their not understanding English; it was such a pleasure to exclaim

\* As the Turks so particularly forbid any sort of portraits of their women, I have in this edition left out the real name of the Pasha and of the ladies.

every now and then, "Oh you pretty creature!" "Did you ever see such a figure?" "Do look at the shape of her head and throat." "What a lovely mouth! and just listen to her voice." "There's a plait of glossy hair! quite down to her feet it must be when unbound!" This pretty creature, whom we instantly named "the fair Circassian," seemed to be on excellent terms with her majestic colleague. They saluted each other after their usual fashion, and she bowed to us very gracefully when we rose to do her honour, saying something which seemed to be a welcome. I must now tell you her dress. Her trousers, and the robe which twists round the feet, and trails behind, were of the most brilliant blue, edged with a little embroidery of white. Her cashmere jacket was of pale lilac (like the double primroses), lined with a gold-coloured fur. A delicate lilac gauze handkerchief was twined round her head; among the fringe of which, diamond heartseases, of the natural size, glittered on golden stalks which trembled at the slightest movement. Lilac slippers, embroidered with seed-pearls, completed her toilet. No, I must not forget the shining plaits of black hair which escaped from the handkerchief and hung down behind, and a diamond of enormous size and great beauty, which glittered on one of her white fingers. We decided that this must be a present from the Sultan, and that it must also be one of the stones spoken of in Eastern fairy lore as "lighting the chamber," etc.

The two wives now began a little consultation, and from the word *chibouque* being frequently mentioned, we easily understood the question to be, as to the propriety of offering them to us. Both Madame de Souci and Mrs. Brown declared they should die in the attempt (they are both very delicate); but I, having been taught by no less a person

than the Chief of the Bashi-Bazouks, declared that I could take five or six whiffs, not only with resignation, but with pleasure. However, we were not put to the test, for it was evidently decided in the negative; and on the principal wife clapping her hands, some richly-dressed slaves brought in trays of conserves, and water in crystal cups. On the first tray is a glass vase of the conserve, with a beautiful silver basket on either side of it, one of which is filled with spoons of the same metal. You take a spoonful of sweet-meat, and then place the spoon which you have used, in the empty basket on the other side. Then another slave presents you with a richly-cut cup of water. After that the coffee-bearers enter. One of them holds a tray of a semicircular form, from which hangs a magnificently embroidered and fringed cloth of gold. Other slaves then take the coffee and present it to each guest. The outer cup is exactly like an egg-cup; inside this, is one of the finest china, which contains the beverage. We admired their outer cups immensely; they were of richly-chased gold, encircled with diamonds about an inch apart and the size of a large pea.

After drinking coffee with great gravity and decorum, the empty cups being carried away by the other attendants, the principal wife again made an attempt at conversation; but after having thanked her, and said what a beautiful view it was, in pretty decent Turkish, I came to a standstill, although our gestures expressive of regret, were extraordinarily eloquent, I must think, for Englishwomen and children of the North. "Madame Ayesha," as I must still call her, wanted to know if Madame de Souci was English (Inglis). She laughed and nodded; but still our hostess was evidently not satisfied, having no doubt heard the Vicomte spoken of as a Frenchman. We were sadly

puzzled how to explain to her, but at last I held up two of my fingers, making them look as much like a loving couple as possible. One of them, I showed, was intended to represent Madame de Souci,—and touching it I repeated the word “Inglis,” they all nodded and laughed. The other larger and more imposing one, I touched with great gravity and respect, uttering at the same time the words “Adam (man), fez, Français,” or “Her man, her fez, is French.” If I had but known the Turkish word “kòja” (husband) then, it would have been all right.

This making of signs was very vexing and tantalizing, and the fair ladies of Stamboul evidently thought so too, for they made signs to us again that it was very grievous to them. Thereupon arose another little murmured consultation; the slaves laughed and clapped their hands, and two or three of the principal ones rushed out of the room. We could not think what they were about, and poor Madame de Souci became very nervous. “I hope to goodness they won’t undress us,” said she, colouring up, and every ringlet shaking with fright; “I was told that perhaps they would.” “Never mind if they do,” said I, laughing; “the room is very warm, and it would not hurt us. We must look out though that they do not divide our garments among them, and that they turn out these black men.” Just at this moment, unluckily for the fears of poor Madame de Souci, our hostess made a sign to be allowed to look at her dress, which she pronounced to be “*chok ghuzel*”—“very pretty”; the fair Circassian then quietly lifted up Mrs. Brown’s dress to look at her petticoats. Poor Madame de Souci certainly thought that the dreaded moment had arrived. “But they are such pretty creatures,” said I, jesting; “it will be like being undressed by fairies.”

So now the heavy arras was lifted once more, and the

slaves who had just left, entered, bearing three magnificent chibouques, and two large shawls. Which of us was to be rolled up in them when stripped of our close-fitting European garments? But to our relief, yet bewilderment, the slaves threw the shawls over their mistresses, over head and all, so that they, holding the thick folds beneath their chins, only showed bright eyes and the least tip of nose.

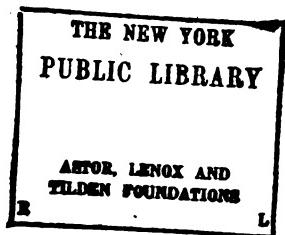
We were excessively diverted by an old lady (an ugly likeness of Liston, in green trousers and jacket) wrapping her head and shoulders up with extraordinary care and anxiety. "Evidently something in the shape of mankind is coming," said we; "can it be the Pasha? That third chibouque is evidently intended for some one of consequence." "I suppose he won't offer to buy us before his wives." "I wonder if he is good-looking?" "I promised my husband to be home at four o'clock," said Mrs. Brown rather nervously.

All the young and pretty slaves had now disappeared, as silently and swiftly as so many mice, behind one of the hangings. Only the old and plain ones remained. Two huge black men entered, and stood, like sentinels, mute and upright, by the white fountain in the recess. "What dangerous person is coming?" said one of us: "with no cashmeres to protect us, how are we to stand such a blaze of manly beauty?" "Woe is me! is it the Paris, the Adonis, the Butes of the Turks?" said another. We could not help laughing, in spite of ourselves, when again the curtain was lifted, and, guarded by another Black, entered the meek, white-whiskered little beau of seventy-five, our kind escort M. Robolli. After he had kissed the ladies' hands, held out to him beneath the cashmeres, we said, "O dangerous Giaour, for our peace of mind, pray don't stay too long, nor attempt to peep under that yellow and green handkerchief!" The old lady however seemed determined not to run any



and pointed. Axes had now superseded hammers, and were very much behind us. We had to go through a plain one, ten feet long, which I understood, like several others, was made of a certain tree which grows only in the forest. It was a fine piece of wood, and one of us, who had been up the mountain, knew where we were to find such a wood. Up the mountain "Is it the tree?" they asked. "Yes, it is," said the man. "Well, could you get some?" he said. "Yes, we can," said the man. "How many?" "A hundred." "How much?" "A hundred dollars." "I will give you a hundred dollars." "Well, we will take it." And so we got the wood.





risk of inspiring a hopeless attachment, for nothing but the tip of a rubicund nose was visible.

And now began an animated conversation. The presence of an interpreter was indeed a relief. And he took joyfully to the jewelled chibouque presented him, the ladies breathing out clouds of smoke in concert, and with a most wonderful grace. It was certainly a very striking scene,—the women-slaves standing and sitting around, in their bright and varied costumes, the Blacks watching our venerable Adonis and listening with the might of their enormous ears, and innumerable laughing eyes peeping from behind the arras, which was in a constant state of agitation. M. Robolli seemed quite to enjoy the state of excitement into which his presence had thrown the harem. He sipped coffee out of his jewelled cup, and evidently said many “obliging things” to the ladies, who received them very graciously, and then begged of him to tell us how welcome we were, and what pleasure our presence gave them, they touching their lips and forehead at the same time. We of course expressed ourselves very sensible of their goodness. They then begged we would take off our bonnets and make ourselves perfectly at home, which we did. They then asked us which we liked best, Stamboul, or London and Paris. I replied that Stamboul was most beautiful, but that at Paris and London we had more liberty, and the streets were better to walk about in. Then a little murmur of delight from the slaves ran round the apartment: “She says Stamboul is most beautiful!” They asked how many children we had, and said that Edie’s blue eyes and fair hair must be very pretty,—why did I leave her? I begged M. Robolli to tell them that I feared the variable climate, and also that she was left with my mother. “Don’t let them think that we English are unnatural mothers.” We all entreated this.

"Madame Ayesha" then said how sorry she was not to be able to present her own daughter to us. It seems that she is a lovely girl of sixteen; her health is usually good, but she is subject at times to fits of depression and nervousness, amounting almost to insanity. These attacks usually lasted about three days, and this was one of these distressing visitations. She was lying quite alone; her mind, the poor mother said, strangely wandering, speaking of places which she had never seen as if she were there. Her old nurse was the only person whom she could bear to see near her. The mother seemed deeply afflicted when speaking of her beautiful but unhappy daughter, who, M. Robolli says, is charming when well, full of grace and liveliness. While he was talking of her and condoling with the mother, whose whole countenance changed to an expression of profound sorrow, the slaves sitting at her feet moaned and beat their breasts, and even the black men expressed the greatest sympathy: I assure you I saw tears in their yellow eyes.

It was impossible not to be much touched, in listening to this account of the beauty and gentleness and goodness of the poor young girl, alone in her misfortune, and seemingly beyond cure (at least here at Stamboul). Her mother looked the image of sorrowful despair, her lips trembled, and she could not utter another word. Wrapping her rich mantle round her, she sat in an attitude of queenly dejection, which Mrs. Siddons might have envied. These Eastern women are wonderful for grace. Of course we felt for, as well as admired her, and begged M. Robolli to say how sorry we were to hear of her sweet young daughter's affliction. She thanked us very earnestly and with a simple grace quite indescribable, a grace which makes you feel at once that you never beheld anything like it before. I said, "It is a very great sorrow for you, but

there are others in the world still more unhappy: many who have lost all their children, and many also have ungrateful ones." She replied: "I often think that, and blame myself for giving way to so much grief. My child is good and lovely when she is well. I still have her with me, and Allah may one day please to restore her health and mind entirely." Here she puffed away vigorously at her chibouque, and, putting her hand on her heart, said that it was the very best of comforters in sorrow. We told her the story of poor Sir Edmund Lyons, losing his brave son just in the moment of victory; and two or three even sadder still of this war. She said, "How much England has suffered!" and several of the slaves cried (or pretended).

We then changed the conversation which was becoming so melancholy; and they spoke of their summer palace on the Bosphorus, hoping that when they removed there we should visit them. "It is very lovely," they said; "there are hanging gardens with a stream leaping from rock to rock amongst the orange-trees; and the birds are always singing in the shade. There are also beautiful fountains, and rose-gardens; and we think you will like it." We were just saying what pleasure it would give us to visit them in their little Paradise, when a slave, richly attired, entered. She kissed the hem of "Madame Ayesha's" garment, touched her forehead with it, and then standing upright, with her arms folded over her breast, evidently delivered a message. "Madame Ayesha" explained to M. Robolli. "I am sorry to say I must go," he said; "another Turkish lady is coming to pay a visit, and although Madame admits me with her husband's consent, he being accustomed to European manners, any other Pasha might object to it; and she would not risk getting her friend into trouble." So off went M. Robolli, and off went the fair

ladies' cashmeres, and "Madame Liston's" yellow and green handkerchief, and in ran all the pretty young slaves again, like a troop of fawns. I never saw so many women together in my life before ; there seemed to be no end of them.

There was one little girl of extraordinary beauty, about twelve, and another a little older, almost as lovely. I never saw any living being, or any picture, so beautiful as the youngest. They told us that she was a daughter of the Pasha, by a slave who died last year, and who was also very lovely. The wives seemed as fond of this little houri as if she had been their own child, and were quite pleased at our great admiration of her. Poor child ! I wonder what her fate will be.

While I was holding her little hand in mine, and looking at her lovely dark eyes with their deep fringes (you learn what "eyelashes" mean here), in came the belle, for whose sake M. Robolli was banished from the women's apartments. Although not beautiful, I think she was one of the most striking persons I ever beheld. She had none of the almost invariable softness of the Turkish women, but a face of the most marked talent and decision, and satire, and with a decisive, authoritative manner to correspond, and yet perfectly courtly, and with that exquisite ease and grace which is so enchanting in Turkish women. She had piercing black eyes, of immense size and lustre, with thick eyebrows; and hair of so raven a hue that I instantly thought of the younger and more flattering portraits of Charles II. A large, dark mole on the somewhat sallow cheek, made the picture still more striking, and added to this she had tied a rich lace handkerchief round her neck, just after the fashion of a beau of the Vandyke school, the ends hanging down. She held a lighted Hannah cigar between her fingers, and we admired her

rich lace and muffles as she smoked with the air of a Rochester. Her dress and trousers were of amber-coloured silk, her waistcoat blue, embroidered richly in silver; round her slight waist she wore a many-coloured cashmere scarf, into which a massive gold chain and Turkish watch was comfortably tucked. Her hair was dressed in what they tell me is the old Turkish fashion, cut in steps, as it were, down the forehead; about an inch long by the parting, below that a little longer, by the ear longer still,—which has a very curious effect, and gives a rather masculine look. A light-blue handkerchief was twisted gracefully round her head, fastened on with six or seven splendid stars of brilliants. Between the two centre ones, on the forehead, was a long piece of white muslin, about the breadth of one's hand, which, thrown back over the head, fell nearly to her heels behind. A ruby of enormous size flashed and glistened on the finger.

To us she seemed a striking "picture of the East," as she sat pleasantly chatting with —— Pasha's wives. She and the chief wife sat, or rather reclined, on the divan. The beautiful Circassian seemed to feel cold, and half sat, half knelt by the enormous *mangale* (a kind of brazen tripod, filled with charcoal) in the centre of the room. I thought I had never seen anything more lovely and graceful, as she dreamily smoked her chibouque, and her great diamond flashed on her white hand, and she lifted up her head now and then to join in the conversation of the other two, or to laugh in the low, musical tone which had charmed us so much at first.

Our visit seemed very like a tale of the Arabian Nights, especially when the slaves entered with tambourines, and, sitting down cross-legged at the further end of the apartment, entertained us with a concert of "music." A more

dreadful noise it is scarcely possible to imagine : you hardly know whether to laugh or to cry. A slave beats the tambourine, and leads the discord with her harsh and grating voice. The rest take up the howl one after another, and yell louder and louder as the story which they were reciting progresses. The fair Circassian seemed to take especial delight in the performance, and, whilst searching for bright little bits of charcoal in the mangale to re-light her chibouque, kept prompting them with verses which they seemed to have forgotten,—to our great misery and regret ; for ears, teeth, and hair were set on edge and bristling up the wrong way, at this excruciating “treat.”

It was at last put a stop to by two things : first, by Mrs. Brown’s sinking back on the divan, pale as death, overcome by the noise and the mingled fumes of charcoal and chibouques ; and secondly, by the entrance of a very fine baby with his two nurses. He looked so odd to us in his little trousers and fur jacket, and wearing a tiny fez, ornamented with a loop of diamonds. This young gentleman belonged to the visitor lady, and stretched out his arms to her very prettily. He was not at all shy with the Turkish ladies, or with the slaves, but evidently considered us veritable “Giaours,” and would not come near us. The nurse who carried him was a lovely young woman : she was dressed in trousers and jacket of a bright green, and wore on her head a pale-yellow handkerchief, fastened with a large diamond. The other was an immense black woman, dressed entirely in scarlet silk, with a little edging of white, and a snow-white handkerchief bound round her woolly head. These two “nurses” would certainly create a sensation in Hyde Park. They appeared devoted to the baby.

But now our imperial-looking hostess made signs that

we were to eat, at which announcement we were not at all sorry, the fresh air of the Bosphorus having given us famous appetites. We followed her accordingly into the lofty apartment, with the dome-like painted roof; the fair Circassian leading me affectionately by the hand, and the Pasha's lovely little daughter gently conducting Madame de Souci and Mrs. Brown. The principal slaves went before to lift the arras, and a motley group followed behind. We could hardly believe the scene to be real: "It is so like an Arabian Night!" we kept exclaiming, as we crossed with the brilliant group over the golden matting of that vast apartment.

At the entrance of the dining-room stood two Arab slaves, richly attired. To each lady, as she entered, one of these held a beautiful silver bowl, while the other poured rose-water over her hands from a vase of the same richly-chased material. Two little slave-girls presented fine napkins, the ends embroidered in gold, on which we each shook the rose-water from our fingers. The dining-room was a most luxurious apartment, closely latticed, for it looked into the streets of Stamboul, but cheerful, and rich in crimson divans and carved and painted flowers on walls and ceiling. All had been done that was possible to make the cage bearable. —— Pasha's harem is, I am told, one of the most "fashionable," which accounted for our seeing a European dining-table, adorned with a handsome centre-piece, and four beautiful vases of flowers and fruit, after the French fashion.

The dinner-service was of rare and beautiful china; the silver knives and forks were extremely handsome; the *servietti* delicately fine; the flowers exquisitely arranged, and mingled with oranges and lemons, in the Eastern fashion; the slaves were standing round, three or four deep, await-

ing our slightest sign: we felt still more in the land of dreams.

First of all they placed to each guest a sparkling water-bottle and glass. Then a fine china plate containing a flat roll of a kind of rye-bread, called *semeet*, quite new and warm, and covered with a small seed, which, not being a canary or a linnet, I objected to. Then soup was served,—a great novelty in a harem: it was most excellent,—chicken and vermicelli. Then came a dish of pilaf, of chicken and rice, done brown. I sat next to the chief wife, on her right hand; as the slave held the dish, she pointed out the nicest pieces, begging of me to take them. The fair Circassian sat opposite to me. I was curious to see if they really seemed to like the modern innovation of knives and forks. For the first few minutes they used them,—evidently to do as we did; but the Circassian beauty, failing to secure the particular piece of chicken she coveted with a troublesome fork and spoon, threw those incompetent auxiliaries down, and grubbed successfully, and to her entire satisfaction, with her fingers. She then looked at me and laughed; and showing me how to take a piece of bread between my fingers, begged us to eat *à la Turque*, which they were all doing themselves, fast and furious; and, to please them, we accordingly picked a few chicken-bones with our fingers.

We had all three been enchanted with the fair Circassian, as I have told you,—with her beauty, her winning, yet lofty manners, and exquisite grace; we had seen her smoke, and admired her still; we had even forgiven her for loving the barbarous noise in the “concert of music:” but to see her lick her fingers up to the last joint after each dish,—to see her lick her favourite tortoiseshell spoon bright after successive, and never-to-be-believed enormous

platefuls of sweet pancakes daubed with honey, and tarts too luscious for the Knave of Hearts!—this was too much for Venus herself to have done with impunity: we were perfectly disenchanted long before the feast was over. The rest were not quite so bad (excepting “Madame Liston,” who might as well have had a trough at once); but we began to feel rather sick after the first few dishes were dispatched, and the animal passions of some of the ladies began to be roused by their favourite sweets and jellies, which they tore to pieces with their fingers, and threw down their throats in large lumps. The jester waited at table, presenting the principal dishes with jokes which caused bursts of laughter from the ladies and the slaves in attendance, who seem perfectly at home, and on very free-and-easy terms with their mistresses, notwithstanding their complete submission to them. The jester was a wild and most extraordinary-looking woman, with an immensity of broad humour and drollery in her face. We thought it quite as well that we could not understand the jokes at which the fair Circassian, between the intervals of licking her fingers and spoon, and popping tit-bits on our plates, laughed so complacently, and which sometimes obliged the Arabs and eunuchs at the door to dive under the arras to conceal their uncontrollable fits of mirth.

It was certainly a most singular dinner-party. The dishes of course were innumerable; the chicken and rice, and the *cabeb*, we enjoyed; the rest were very sweet, and very fat; and we were delighted when our hostess rose, and again the refreshing rose-water was handed to us.

We then returned to the luxurious divan of the smaller room. Again the slaves handed coffee in jewelled cups; again the fair Circassian looked dreamy and lovely, hanging fondly over her chibouque; again we admired the

blue Bosphorus, and the distant mountains, and the dark cypresses of Stamboul ; again we asked for M. Robolli, and again the fair ladies were enveloped in their cashmeres ; the blacks standing mute, watchful, and listening. We repeated our thanks and adieus ; the slaves lifted the arras. M. Robolli kissed the hands of the kind and veiled ladies. The Blacks conducted us down the broad staircase, crowding boisterously around us, and muttering the word *bakshish*.

Our visit to the Harem was over. M. Robolli mounted his "gallant grey," and rode back with us through the latticed streets and over the Bridge of Boats to Pera. It seemed as if we had had a dream.

## LETTER XXXII.

THE FRANKS.—ARRIVAL OF SPRING.—LADIES' DRESSES.—CHANGABLE CLIMATE.—OMAR PASHA AND THE BELIEF OF KARS.—KNAVERY OF THE PASHAS.—THE GREEK EASTER.—FESTIVAL-DAYS AT CONSTANTINOPLE.—CHANGE FOR A SOVEREIGN.—A LONELY HOUSE.—A STORM.

Orta-kioy, March 28th, 1856.

My dear Mr. Hornby,

I AM afraid that, although I forward my usual note, it will not leave Constantinople to-morrow. The weather has been so stormy at sea that much confusion is made in the arrival and departure of the mails. Tuesday's steamer has not yet arrived. We heard, yesterday, that she had broken her screw, and put into the port of Syra, but do not know if it be true or not. The Frank population here amuse themselves by spreading false reports upon every possible subject. Nothing is too serious to escape them. Any one expecting husband, mother, wife, or child, is considered but a fitter subject for their merciful "wit." I do not wonder at the Turk's horror of a Frank. I said the other day to Kâni Pasha, that I trusted the Sultan did not class the English people amongst them. They are often saying at Pera, that such and such a ship is lost with all on board, merely for idle talk, or to frighten those who are expecting friends or relations by it.

I told you in my letter of Sunday that all the snow had disappeared. On Monday the south wind set in, and we had a most delicious day, just like the middle of May in England. We went to the harem of — Pasha, and nothing could equal the sunny beauty of the Bosphorus. Yesterday was also a lovely day, the sea blue and sparkling, and the villages glittering in the sunshine. It was so clear that I could plainly see the ruins of an old castle far back on the Asian side. Fuad and I sunned ourselves in the garden with the Armenian girls. I gathered a bunch of violets and primroses, to remind me of England; and Master Fuad, always full of mischief, hunted the cats and butterflies, sunning themselves on the borders. Turkish ladies, in their telekis, passed by, paying visits, I suppose. Three of them alighted by our gate to walk up the hill and escape the shaking of their crazy vehicles. I could not help noticing the brilliancy of their dresses, even here. One of them wore a blue feridjee, bordered with broad, cherry-coloured velvet; another, an amber-coloured feridjee, shot with white; the third, an exquisite violet, edged with black velvet. These best feridjees are made of the richest shot poplin, so you may fancy how beautiful the splendid colours are on a sunny day. The commoner feridjees are made of a kind of merino. Being such a lovely day, I saw a good many Turkish ladies yesterday passing by our road, with their armed Blacks to "guard them."

The Bosphorus looked most lovely, and such a fresh, mild breeze was blowing that I almost wished Edith was here; it seemed impossible for anything to be more pleasant and healthy. A fine English man-of-war came up, with all her sails set. She was going slowly towards the Black Sea, perhaps to the Crimea. It was a beautiful sight. A brig has also anchored just off our little pier.

She has the most musical bell on board. It sounds wonderfully sweet to me, in the deep silence of night, to hear an English ship's bell ringing out the half-hours, and the "All's well," and to know that they are so near. I dare say they little think that English are so near *them*.

We are in the Turkish quarter, and from the Bosphorus it looks one cloister of latticed Turkish houses. Yesterday it was so much summer that a party of "âmes damnées" were flying up and down, and the Bosphorus was covered with caïques. Most provokingly the wind changed in the night. The increased cold woke me, and I put my tiger-cat on the bed, quite shivering. This morning it is winter again,—a bitter wind whistling down from the north, and a blinding sleet terrifying man and beast. My poor friend, the shepherd, has to bring all his shivering lambs down from the mountains, where they were skipping in sunshine yesterday.

This is indeed a trying climate. I am glad to say that Edmund has not to return to-night, as he dines with Lord Stratford de Redcliffe, to talk over some matters connected with the Loan Commission, and will sleep there, at Therapia. Lord Stratford is very much depressed about the affair of Kars: all the blame has been most undeservedly put on his shoulders, as all the disasters of the war were upon Lord Raglan's. Poor Lord Raglan broke his heart (they all say here), and, after he was dead, the papers made him a hero, and spoke of his "devotion to his army," etc. I dare say he was not faultless; but everything relating to military matters seems to be in such confusion, that the wonder is that we have not more signally failed than we have.

About Kars I am enabled to tell you, from certain information, that Omar Pasha's visit to the Crimea, many

months ago, was for the express, though undeclared, purpose, of entreating assistance for General Williams of both the English and French Commanders-in-chief. It now seems that for two or three months before the taking of Sebastopol, both Péliſſier and General Simpson were in a state of more than little anxiety as to the issue of the siege. At one time they really began to think that the English and French army ran a good chance of being driven into the sea. Afterwards, the great inferiority, instead of superiority, of the Russians came out. But just at this moment of panic and anxiety, Omar Pasha entreated help for the relief of Kars both of the English and French Generals. He told them that his men were dispirited, in deadly fear of the Russians, and that, unaided, he could never get them up to face the enemy. But he said, "Give me only a couple of regiments of English, and as many French, and I will undertake success. Alone, and with my raw recruits, who have never been under fire, I repeat, I can do nothing." However, so dispiriting and anxious was the state of things before Sebastopol, that neither of the Generals in command would consent to part with a single regiment, not knowing what might happen from minute to minute. You may depend upon this being true.

French, English, Turks, all seem to have blundered, and the open dishonesty of the latter is almost beyond belief. The other day, coming down in the steamboat, we noticed a Pasha's caique; "Ah, these Pashas!" said a Turkish soldier, standing by, to Mr. \_\_\_\_\_. "Why, what's the matter with the Pashas?" said Mr. W. \_\_\_\_\_ (who speaks Turkish perfectly). "What harm do the Pashas do you?" "You would not ask if you had been at Kars, as I have," said the man. "When the English General prevented

their stealing our money, they began to steal our rations; and we should soon have been starved, only the General found it out, and saw each division fed, with his own eyes, every day." This poor fellow had been sent home sick, before the capitulation, but described the misery and starvation as very dreadful. What the Turkish soldier will bear without a murmur, is something almost incredible. Even here, at Constantinople, it makes your heart ache to look at such unhappy, dispirited creatures, shivering in canvas coats (cloth ones being paid for), and with swords by their sides so paltry and worthless that, as they know, they would probably bend or break with the first blow. If a poor Turkish soldier gets thirty piastras of his pay (about five shillings) he is wild with joy, when perhaps a whole year is owing to him, of which he is too ignorant to keep an account, and would not get it if he were otherwise.

The very worst of the Pashas seem to have been concerned in the affairs of Kars. One of them must have been bad indeed, having been disgraced and sent back to Constantinople, in the outset, for robbing his unfortunate soldiers. The general topic of conversation here is, of course, "Peace or War." Peace, however, from the tenor of the latest telegraphs, seems to be generally expected; although, when looking on the Bosphorus and Sea of Marmora, the great war-ships of England and France, with gunboats here, and formidable frigates there, give much more the idea of giants resting to renew the strife.

Mrs. Mysseri, who, as I told you, is great in politics, is deeply concerned for England's glory. "To think," she exclaimed, in a burst of indignation, "that we should be made to leave off, just as we are prepared to do so much, and when we know everything, just because those French have got nothing to go on with! And to think, that they've

got all the glory, and we've done nothing, but sacrifice thousands of men and millions of money, and made fools of ourselves into the bargain!" This is Mrs. Mysseri's notion of the Peace.

Monday was the first day of the Roman Catholic Greek Easter; so they had brought Mrs. Mysseri beautiful branches of hyacinths, jonquils, and other spring flowers. I bought a lovely bunch at Stamboul, in a pretty Turkish shop, where the baskets of fruit and flowers were all trimmed with myrtle and laurel leaves, and tomatoes, after the usual pretty fashion. The streets were crowded with Greeks in gala dress. The general Greek Easter does not commence for some time. It is now the Lent of the Protestant population, and a strict fast. I see crowds going to and from church twice a day, even to the caiquees and porters. The old watchman chants what the services of the day will be, in the street, opposite the different Greek houses. The different days here are quite perplexing. First comes our Christmas-day, and all the English ships dressed with flags; then the Greek Christmas; then the Armenian Christmas. Then the three different New Year's Days; then the Jewish Passover; then Mahomet's birthday, and all the minarets glistening with lamps. On Fridays you hear the cannon thundering that the Sultan has gone to mosque: it is the Mohamedan Sunday, and the Turks shut up their shops and walk out, carrying their little children. In the evening the miserable cottages of the Jews here are adorned with lamps, hung out in expectation of their hoped-for Messiah. The valley quite twinkles with them, as there are many Jews at Orta-kioy, and thus you may count the different families on a dark Friday evening. Saturday is their Sabbath, as you know, and as a Jew is our fishmonger, we never get fish on that day.

Then comes our Sunday, but we have no sweet-sounding church-bells. There is a service kindly read by the chaplain of the 'Queen,' in a small room of a house on the other hill of Orta-kioy, but I have never been; people talk of almost fainting from heat and closeness, the room being heated with a stove; and this after a long, muddy walk uphill, seemed to me hardly safe in such a climate. I remember many of the beautiful chants of our Church, and sing them every Sunday morning to the old piano. The poor sick Armenian girl, Oscu, likes to stand in the garden and hear me sing the *Te Deum* when my window is open. She came in, the first morning; but when I made a sign that it was a prayer of our country, she sat down quietly, and did not speak, or rather sing, another word. They are kind, affectionate people, simple and unpretending as little children. But to return to the different days. First the Carnival of the Periotes or Franks, then the Greek Carnival, and then the Armenian; the Roman Catholic Armenians beginning on the day when the Protestants of the Greek Church end, and the Roman Catholic Greeks beginning their Easter before the Protestant brotherhood have half got through Lent. All this, with their different Saints' days, fast-days, and feast-days, is almost as bewildering as counting your change at Constantinople.

For change for a sovereign you may get a quantity of dirty paper of the value of a few pence, German kreutzers innumerable, an English shilling, and a huge Turkish crown, mixed with francs and paras, to one's utter bewilderment. The Turkish gold coin is miserably thin and bad, quite illustrative of the fallen state of the country. Our English sovereigns look fair and beautiful amongst them. I always say that the English gold so charms Vassili when his wages are paid, that for a moment the exquisite "chink"

makes him quite forget the “robbery in Egypt.” He was paid yesterday, and happy and gracious for the day.

I must say good-night. It seems strange to be in this lonely house, alone, with only two Greeks sleeping below. Little Fuad sleeps on my feet, and the revolver looks formidable on the chair by my side. It would be a stout Greek indeed to brave such a trio. Poor Antonio, the dumb Armenian, has been in to see me, and brought a pretty chaplet of beads for Edith.

Georgy the Sais has had his discharge to-day for bad conduct, and was greatly enraged; so I am more than usually bolted up. The wind is howling dreadfully. These places on the Bosphorus are more like summer-houses than anything else, and shake with every gust. Heaven help the poor people in the Black Sea to-night! This morning a steamer was towing in the hull of an unfortunate vessel, —masts, ropes, all swept away. We often see this after a stormy night.

The bell of the English vessel sounds so pleasantly! I often wonder who they are on board, and from what part of England they come.

A great many ships are lying just here, I suppose for safety. Their lights look very pretty, twinkling beyond the profound darkness of the valley. Again, good-night! Fuad is sitting up, begging to go to bed. He begs for everything. Love to all! Dear Edith’s doll will soon be ready, charmingly dressed à la *Sultana*.

## LETTER XXXIII.

WINTRY WEATHER.—NEWS OF THE PEACE.—THE REJOICINGS.—A VISITOR FROM THE CRIMEA.—CRIMEAN AMUSEMENTS.—LETTERS FROM HOME.

Orta-kioy, March 30th.

My dear Sister,

It is about as bad a day as it is possible to imagine,—a north wind, and sleet falling fast and thick. Edmund has just started through it all, although not at all strong yet. He still has much responsible and perplexing work to do, and is too anxious about all. He is now sitting on a Commission with General Mansfield and the Turkish Minister of War (Seraskier). How thankful I shall be when we are quiet at home again !

In the midst of the noise of the wind and rain, the rattling of our numerous windows, and all the dreary sounds of a regular winter's day, the thunder of cannon sounded from the different ships at anchor this morning. At first we thought they were saluting the Sultan on his way to Scutari to review the troops, notwithstanding the badness of the weather ; but soon after, while Henry and I were wondering, in came Antonio, the dumb Armenian, who wrote in Italian to me : "The Emperor of Russia is at peace with the Emperor of Turkey." Presently the village watchmen went through the streets, striking their

staves on the ground as they do at night, and chanting the news of "Peace." So was it proclaimed to me. I was sorry not to understand what the funny old fellows said. They finished by asking for a few piastres from each house, as a subscription towards lighting up the Greek churches. In the evening all the ships were illuminated, as well as a short notice would admit, and lamps were hung out at the gates of the palaces by the side of the Bosphorus. Muskets were let off at different times all the evening, and every now and then a few rockets thrown up. We could plainly see the rejoicing lights of Kulalee on the Asian side. It was too piercingly cold to venture out. The Armenian Bishop, our opposite neighbour, hung out a fine large lantern, containing three or four candles. I possessed only one pretty little one, which I had bought for Edie, and was not sufficiently patriotic to hang it out. I asked Vassili if he had a paper one in the kitchen, but he grumbled out something about their being "too dear to play the fool with;" so our establishment was not distinguished for the brilliancy of its rejoicings. I heard that Pera was very prettily illuminated last night. The Ministers went to congratulate the Sultan yesterday. We heard the Sultan's band playing in the evening. I suppose his Majesty was in good spirits.

1st of April.

We were surprised at breakfast-time by a muddy traveller dashing in. This was our Therapian friend, —— of the 46th. You will remember my telling you of him, and his dog "Boxer," who was killed by trying to save his master from a shell, in the trenches before Sebastopol. We used to have very pleasant walks together at Therapia, and parted with regret. He is now on his way to England, in the wildest

spirits, and as strong as a giant. He was as glad to see us, and as rough and noisy, as a young Newfoundland dog. We could hardly understand him, for Crimean slang has become almost a language of itself. He says they have had "a jolly time of it, this winter,"—steeple-chases, theatres, and all sorts of fun. Pelting the Russians on the North side, he said, was no end of a glorious morning's amusement. The English officers throw snowballs, made as hard as possible, with a shilling, sixpence, or half-crown in them. In return comes from the Russians another, of clay or snow, containing little crosses, old Russian coins, and other curiosities. — gave me a little cross, contained in a ball of mud which nearly broke his head. He ran on with all sorts of nonsense and fun, and made me laugh immensely. Such a savage-looking being, coated in mud, I never beheld before.

He dares not show his uniform jacket, having done, as he said, the "slow trick" of saving it, until it was impossible to wear it with the truly Crimean trousers. He had had fine large holes in his boots for weeks, but looked the picture of health and strength and good-humour. At first, he said, he was disappointed at having peace, our army being in such splendid trim; but now, he added, "I feel thankful and jolly enough, at the thoughts of seeing my dear mother and England again; and I dare say a good many do besides." He was off to England by the three o'clock steamer, so I could get nothing ready to send by him.

The review at Scutari is put off, I am happy to say, until finer weather. There is also to be a steeple-chase, at which the Sultan has promised to attend. The wind is so cold that I do not think there is any chance of going to Princes' Islands to-morrow. Henry went to Pera in a caïque yester-

day, taking Vassili, and returned with his luggage, which was fortunately found. The letters and newspapers were quite a prize. As to dear Edie's "picture," we went into fits of laughing about it. I never saw any daguerreotype bad enough to match it before, and that is saying a great deal. Tell her that her Papa was delighted with the stone, and is going to have a ring put into it and wear it on his chain. The little basket I keep my thimble in, and the two dolls I shall give to a pretty Turkish child of my acquaintance here, who will be delighted with them. The myrtle-leaves I keep in my books: thank dear little Edie for them all; I am so glad she does not forget me.. The Mail is not yet in, being again two days behind time; a north wind keeps them back. The sun is bright and the days are fine, but the wind still cold. Adieu, my dear Julia!

## LETTER XXXIV.

**EXCURSION TO PRINCES' ISLANDS.—SCENERY OF THE BOSPHORUS.—PRINCIPO.—VISIT TO A CONVENT.—THE ANCIENT CHAPEL.—CURIOSITIES.—CARVINGS AND PICTURES.—BEAUTY OF THE ISLAND.—RETURN IN THE DARK.—A NIGHT ON BOARD.**

Orta-kioy, April 7th, 1856.

My dear Mother,

I THINK it very likely that you will receive my two last letters together, as the Mail of Thursday went by the long route, and to-day's (Monday) is a very quick one.

I have not heard from you since my cousin Henry's arrival. He is, I think, enjoying himself very much, and charmed with the novelty and beauty of the scenery here. On Thursday we went to Princes' Islands, although, from the weather having been so cold and stormy, I hoped the party would have been put off. However, contrary to all expectation, it turned out a lovely morning, with every prospect of its lasting so. Accordingly, at ten o'clock we walked down to the pier, and there was the 'City of Paris' gaily dressed with flags and pennants, come up from Constantinople to fetch us. I wished you were there, you would have enjoyed it so.

At Tophana we lay to, the harbour being too crowded with shipping to venture very close in-shore. The com-

pany arrived in caiques. It was very amusing to watch with our glasses, who was coming. At last all were assembled, and off we started, the band playing merrily. The sea sparkled in the brilliant sunshine. Henry was perfectly enchanted with Stamboul, and its cypresses and minarets rising abruptly out of the water.

Steaming down towards the islands, we had a glorious view of the Golden Horn and Scutari. The largest vessel in the world, an American, was dozing quietly in the sun in the Sea of Marmora, all her sails set. It was the most wonderful sight. The extraordinary beauty of the scene was to me even distressing. In the first place, you never can by any possibility believe it to be real, that you are not dreaming; and secondly, you are half-miserable because everybody you like is not with you. When we came within sight of the mountains, leaving behind us the Golden Horn, the great wall and towers still guarding the shore, I assure you it was quite overpowering. The sea heaved, and glittered like silver, beneath mountains, in some places distant and visionary; here higher than the clouds, dazzling with snow and ice, there clothed with dark fir-trees, and wild, heathery tracts. Halfway up one of the highest peaks in the foreground, stand boldly out the ruins of a monastery. On the principal island, cottages, vineyards, and olive-gardens peep out here and there; but several of them are mere masses of rock, uninhabited, except by sea-birds, and looking savage and desolate enough. Our vessel stopped at the rough quay of the principal-island, called, I believe, Prinkipo.

A crowd of wild-looking Turks and Greeks, seeing our flags and pennants, came rushing down, and with them about a hundred Russian prisoners, in their long grey coats and fur caps. They looked very well, and happy.

We disembarked in this crowd, and all the windows of the little wooden houses on shore were full of curious and laughing faces. Some of the children followed us halfway up the mountain. The valley of the island is well cultivated, principally with vines, olives, and pomegranates. A lovely walk we had, although a very tiring one. After following a winding path sheltered with large fir-trees, for some time, and beginning to feel dreadfully tired, to the delight of the whole of the party we came to a convent, the gates of which were wide open. We rested on the threshold, and enjoyed the lovely view over blue water to the mountains beyond, and the cool sea-breeze mingled with the pleasant scent of aromatic shrubs. Then we entered the courtyard, which was in a most ruinous state, and quite deserted, except by a solitary white hen, who walked up to us in a very confident manner, looking sleek and well fed. All round the courtyard was a kind of open gallery, with benches, and beyond that, the doors of the monks' apartments, in which the giddy young ladies of our party were running about without ceremony. Presently a melancholy-looking Greek priest appeared, who seemed surprised at seeing so large a party within those desolate and dilapidated old walls. Mr. Leigh speaks Greek; so we asked leave to rest, which was most kindly granted. The priest told us that there was but one other monk left; the brotherhood had fallen sadly into decay. He was old, he said, and did not like to be disturbed by strangers; he was now working in his garden, but we might see the chapel if we pleased. How delighted Julia would have been with the old chapel, built in the early days of Christianity, with its curious pictures of saints, crucifixes, and mouldering priests' vestments, evidently once of extraordinary richness.

Here, in the East, things often are found just as they were ages and ages ago, and it was with great feelings of awe that we touched the old volumes in the quaintly-carved stalls where the priest reads. I put aside dark and heavy hangings, and crept through a little door into the holy recess, as it were, of the chapel. Here hung the antique silver censers, curiously carved crucifixes, and strange pictures of saints and martyrs, with silver hands and "glories." Rich priests' vestments lay in the deep recess of the window, but old and moth-eaten, telling a sad tale of the decay of the Christian church and brotherhood. The light was too dim to see much at a glance; and the old Priest soon came in to tell me, by a grave sign, that I was on forbidden ground, which I did not know; but it was to me the greatest charm to touch lightly those ancient things. I believe an antiquary would have gone wild; and I must say that a charming picture of a saint reading, and a crucifix evidently of extraordinary antiquity, haunt me still. The Padre gave me a curious little cross, and allowed me to take, for a "consideration," from a ruined part of the chapel appropriated to women, a small globe of china, which once hung on one of the ancient lamps, now lying broken on the pavement. It is very curious, and marked with the cross of the Greek Church. I am taking care of it for Mrs. Austin.

We propose going to the islands for a month. I then hope to find a few more of these curious things. One lamp, with all its quaint ornaments, was lying mouldering on the ground in a corner, and several smaller votive ones hanging neglected, and covered with dust, in the ruined part of the chapel I mentioned. Some of them were alabaster, with silver chains; some curiously worked in brass. If we go to the islands in May, oh that the monk

may take a new crucifix for an old, and "new lamps for old," after the manner of the African magician! I went into several of the deserted cells. Each Brother seemed to have had a small room to himself, with part of the floor raised at one end of it for a divan. Such an enchanting view from the little casement, of mountains, fir-trees, arbutus, grey rocks, and vineyards, with the sea glittering on each side! The fishing-rods and water-jars of the monks still remained outside several of the doors. By one of them still hung a walking-staff and large lantern. The doors of the little carved oak cupboards were open, and a few primitive earthenware vessels still stood within, just as the poor old men may have left them years and years ago. Rude carvings of saints' heads, and a few broken Greek characters were notched on the old bench of the open gallery where I sat. The scene had an extraordinary effect on one's mind. In these vast solitudes things seem to stand still. How different to the whirl and constant change of civilized life! But I shall write you more of these lovely islands and their various monasteries when we are there in May.

M. Musurus is going to ask the Greek Patriarch to allow us to lodge in another convent higher up the mountain, which is in better repair, and was once the prison of Irene, Empress of the East. In the summer many rich Greeks go there for the benefit of the air; so, in these modern days, there is a steamer to the principal island night and morning. We are going to have a tent put up on the sands, for sea-bathing, and look forward with great pleasure to the change when the hot weather sets in. How you would enjoy it, and dear Edie! There would be no fear for her health here; they say it is the finest climate in the world. The largest island has about a thousand inhabitants.

How delightful to have a farm at Princes' Islands, and rooms at Pera for the three winter months, should we be obliged to remain here! We could buy half the island, with garden and vineyard, for £500, and build a good comfortable house, with a fireplace, and every comfort. You would "go distracted" if you were to see it. Fancy St. George's heathery Hills rising out of the sea, with shining snowy mountains all around, Asia in the distance, and vineyards and olive-gardens and ruined monasteries in the centre. We left just before sunset; the mountains were violet-colour, and the sea the darkest blue. I felt very happy, because, in case of our ever living here, it seemed as if there was a beautiful and healthy home for Edith. We had a delightful passage homeward, but some officers of the party persuaded the captain to go into the Sea of Marmora; this made us late, and, as it was dark when we arrived at Constantinople, they could not take us up the Bosphorus to Orta-kioy.

Few caïques came up to us, and those were only single-oared ones. What was to be done? Only two small caïques for all. So it was arranged at last that, to avoid the night air, I was to accept Mr. Leigh's offer of sleeping on board his yacht, the 'Vesta.'

The 'Vesta' was lying off Stamboul. Her master went on board first, just to say, "Ladies coming," to his men, and Madame de Souci and I sat quietly on deck, watching the marvellous effect of the illuminated minarets of Santa Sophia, Sultan Achmetie, and other mosques, on the water, and among the clustering cypresses. It was just like a fairy dream, if even fairies can dream anything so beautiful and unique. I thought at first that it was in honour of "Peace," but Admiral Slade told me that it was a great Mohamedan feast-day, the anniversary of Mahomet's entrance into heaven on a white camel.

At last all our large party got off, crying out many a "good-night" as they stepped down the ship's side into the dancing caïques below. This is extremely dangerous, as you may suppose, unless you are careful, and especially in the dark, with innumerable lights all round, which dazzle and confuse.

We soon reached the 'Vesta,' lying off a forest of masts. It was wonderful to me how the boatmen could find her out, the darkness was so profound, and the lights of the minarets, and the illuminated masts of some of the Turkish men-of-war, so bewildering, glittering high in the air. Every now and then a rocket whizzed up, and burst over our heads. I was not sorry to find ourselves safe in the charming little cabin of the 'Vesta.' The old steward was bustling about, and had already prepared a real English tea, as he called it, which was welcome indeed. A bright fire burned in a tiny English grate, and, like a cat, I settled on the hearth at once, and could have purred with pleasure, had I but possessed the requisite machinery. The 'Vesta' is a charming little vessel. She was once a Trinity-house yacht, the one in which the Queen went to Scotland. She now belongs to Mr. Leigh, who has invited us to go to Salонica in her. We shall touch at Candia and other beautiful islands: it will be a rare treat.

After thoroughly enjoying tea and ham, and a chat with our kind host, Miss Barker and I retired to our comfortable little cabin. We were amused to hear Mr. Leigh consulting with the old steward about going on shore in the morning, and what was to be got for breakfast, etc. The night was as calm as possible. It was delicious to watch from my port-hole the dreamy-looking illuminations, mingled with countless stars hanging over the pale grey of night, from minaret to minaret of the mosques around.

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Only the watch walking up and down, and the sound of the different ships' bells, told that we were on board ship. I thought, as I was falling asleep, that you little imagined I was out at sea, lying off the Golden Horn in a strange ship. At eight o'clock the good old steward tapped with hot water, but I was already up and dressed. We had a breakfast of delicious red mullet, kaimak (a kind of cream), honey from Mount Hymettus, and all the good things which Constantinople could furnish.

We went on shore at ten, and had another long ramble in the cemetery, where there is a magnificent view of the arches of the Roman aqueduct. But I must say good-night, being very tired.

## LETTER XXXV.

**SHORES OF THE BOSPHORUS.—TOMB OF BARBAROSSA.—ANTIQUITIES.—  
DRESS.—“APPLE-BLOSSOM.”—SYMPATHY IN MISFORTUNE.—SCHOOLING.  
—GREEK NAMES.**

Orta-kioy, April 12th, 1856.

My dear Sister,

YESTERDAY'S Mail brought me your long letter, and the little packet of violets from Edith. There was just one breath of sweetness left, and they were very welcome. How pleasant England must be now! I often think of its hedgerows, and green lanes, and cottage gardens, after the fresh showers—things unknown here. However, we have lovely weather, although rather too warm. The Asian hills opposite are just tinted with the delicate green of spring; there is a breeze from the south, and “white horses,” which I love to watch, are rushing in from the Sea of Marmora. I was in a caique yesterday, crossing from Scutari; vast numbers of ships, many of which were homeward bound, and crowded with troops from the Crimea, stood out, a fine foreground to the distant mountains. It was a beautiful sight. The lower range was clothed in delicate green and the richest tints of brown; the higher looked like white clouds, but shining with snow and ice, which will soon disappear, except from the loftiest peaks. Even now a gigantic hillock of green bursts out every here and there,

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like a huge daisy-bud amidst the surrounding snow. It is very tantalizing to be in this part of the world, and not have plenty of both time and money. There are so many places of the greatest interest to visit, that I always look wistfully on the mountains, and lay down my map with a sigh. As it is, I am obliged to content myself with seeing as much of Stamboul as possible, and making little excursions to the different villages, and to the charming nooks and valleys on the Bosphorus. The other day I stumbled over the stones of Beshiktash for two or three hours, wishing much to see the burial-place of the ancient Moslem admiral, Barbarossa. I was told that it was easy to discover the old ivy-covered tomb, not far from the wayside; but I did not find it so, and returned, with nothing for my morning's walk but a few pretty pieces of common pottery, which I found in a quaint old shop of the village. Vassili bargained for me, with a grim surprise at my caring for such barbarous things. However, I am bound to say that he shows great interest in my wanderings, and does all he can to help me in every way; even to the collecting of old coins and crosses, and inquiring after ancient pavements, one of which he tells me is to be seen, of great beauty and in a perfect state of preservation, in a monastery at Halki. We think of taking a small house at the Islands when the warm weather sets in fully: I shall then be able to explore, which I always do with a feeling of regret that you are not with me, and thinking of the old places which we have visited together in days gone by.

My life here is certainly a strange one for a woman. My camp-like house gives me but little concern, beyond seeing that it is scrubbed clean; I can go out in a morning, after having exercised my dogs in the garden and fed my birds, without much caring whether it is burnt down or not. My

ornamental wardrobe is at the lowest possible ebb,—my laces nibbled by midnight mice, my collars tattered and torn by the dignified kindness of the Greek lady. So I should not think it worth while even to shut the door of my room ; for the few things I have of value I left in England. Every article of dress is frightfully dear here, especially since the war ; and I carefully hoard my money for potteries, which cost a few piastres, old coins, incense, embroideries, and the many pretty trifles of the Bazaar at Stamboul. So expect to see me return with a seeming predilection for savage costume ; but don't abuse my appearance until you behold the amber beads I have bought for you, and the scarf worked in myrtle-leaves and gold by an ancient Greek dame of Therapia. By the bye, I am trying to learn the embroidery. We have a Greek woman now who knows a little about it, and seems willing to teach me : her name is Melia, which, by Vassili's learned translation, appears to signify "Apple-blossom" in the vulgar tongue. I always call her "Apple-blossom," it so takes my fancy. She is a worthy body, but sour-looking, and slow in all her movements. At first I thought that she was unhappily of the crab-apple species, but it seems, poor thing, that she has only been blighted ; for the love of her husband, a Greek, much younger and better-looking than herself, disappeared unaccountably with her poor stock of piastres, and he vanished as unaccountably himself some time after,—no uncommon thing here, I am told, as in other parts of the round world. So, the "Apple-blossom" and Vassili are two misanthropes together : the faithless husband and the robbery in Egypt are great bonds of union, and they work on in silent sympathetic gloom. Yanni, the Sais, is a great contrast, always smiling and gay, in the smartest jacket and sash. They are all three very good in

their way, and certainly most attentive and devoted to us. Apple-blossom's "only joy" is a spoiled, perverse, and ugly boy of five, whom we allowed her to have with her as a solace to her woes. He killed butterflies, spoiled flowers, stopped up the fountain, let out my birds, half strangled little Fuad, and committed so many enormities, that he became the plague of my life. At last he was caught dipping his fingers into some kaimak, and that sealed his fate. He is now consigned by day to the tender mercies of the Greek schoolmaster of the village, who undertakes to reform his morals and instruct him in the mysteries of his primer, for the sum of thirty piastres, or four-and-four-pence a month; this certainly cannot be considered an extravagant charge, considering that the Apple-blossom says it is a "select" school. But Apple-blossom, through the favour of her patron saint, Demetrius, whom she ever gloomily invokes in all her domestic troubles, is ambitious for her "piccolo," who certainly already shows slight symptoms of improvement. He formerly entertained a very wholesome but deadly fear of me, the "Cocona;" but we are now becoming good friends, especially since I sat on the garden-steps with him one morning, and begged to be taught a few letters of the poor torn Greek primer, dogs-eared and blistered with many a tear; for Johannichino is given to crying under difficulties, and does not take kindly to literature and to its representative, the dirty-visaged, dark-bearded Greek dominie. He sometimes consoles himself by bringing his schoolfellows as far as the garden-door. How one is startled at hearing the old Greek names applied to such dirty little urchins, squabbling against dusty walls for marbles, or screaming for piastres at strangers passing by!—“Epaminondas,” “Aristides,” “Aspasia,” “Sappho”! “Aristides” is perhaps, to your great horror,

tormenting and killing flies, or slinging stones vigorously across the narrow street at children smaller than himself, or appropriating the whole of a seedy melon ; "Sappho," sitting in a ravine before the wretched tumble-down wooden cottages filthily dirty, busily engaged in the unpoetical manufacture of a "dirt-pie," and utterly regardless of the shrill screams of her slipshod mother. Perhaps Sapphos, in these degenerate days of modern Greece, make dirt-pies even at Lesbos ! This was a melancholy thought the other day, when standing at my garden-door, and hearing those names called in the noisy children's gambols.

But it is getting late. Vassili is opening the garden-door for Johannichino, who, returning from school with satchel slung across his shoulder, looks quite a Greek edition of Shakespear's Second Age of Man. There is usually a cord attached to our rude latch, like that to Red Riding-Hood's grandmother's, and Vassili is grumbling at having to go further than the door of his den to answer the tinkle of the rusty bell. Johannichino slips quickly by to his mother, in evident fear of being devoured at least by his amiable colleague.

It is now nearly twilight, and I will conclude my gossip with you, my dear sister, and practise 'Adelaide' on the old pianoforte till dinner-time. A string of camels has just passed by, laden with baskets of charcoal : the tinkle of their bells sounds pleasantly in the distance, as they wind round the steep roads leading to the village. I have been so many hours alone, that I could write the history of the day by its sounds, Christian and Mohammedan. What should I do without my letters to you all, by way of employment ? I might take to sighing and dozing by the wayside like old Fortunata, a Greek woman here ; or create myself a female dervish, and practise necromancy and the black art.

## LETTER XXXVI.

TEA-PARTY.—VISIT OF A TURKISH GENTLEMAN.—MORALS IN TURKEY.—  
PASHAS.—THE SULTAN.—FASHION OF LEARNING MUSIC.—TROUBLES  
OF A MUSIC-MASTER IN THE HAREM.—FLOWERS.—JASMINE-STICKS.  
—PIPES.—A VILLAGE BURNT.

Constantinople, April 15th, 1856.

My dear Mother,

We had an amusing tea-party last evening. Antonio, the Armenian, came in, and wrote in Italian that, if perfectly agreeable, his mother and eldest brother desired to pay us a visit; and at the same time begged permission to introduce a Turkish gentleman, a friend of theirs, who was anxious to make our acquaintance. We were of course happy to see them, and Johannichino was instantly dispatched with a note to my kind friend Miss Clara Barker, to enable us to have the pleasure of also understanding them.

The good old Armenian lady presented the Turk with her usual dignity and grace. He lives in a large yellow house on the Bosphorus, in the harem part of which he has one wife, and his brother two. So Dhudu whispered to me on the divan ; for, although of the new school, and affecting European manners, he seemed shy of ladies, and soon crept off to the stove and the gentlemen.

I was going to clap my hands for coffee ; but they said that he was ambitious of making himself acquainted with English customs, and had expressed a hope, before coming in, that he should see an English lady make tea. So I gave him that pleasure, although I must say that the taste, at least, seemed to afford him anything but satisfaction. He was asked to take another cup, and declined with great earnestness. He seemed so wretched without his chibouque, that we agreed to offer him one, even in my little *sanctum*. With very little persuasion, Dhudu skilfully made cigarettes for her mother and self, and bowing, they each took to them kindly. The conversation now became animated, for the Effendi's shyness soon wore off under the friendly shelter of his clouds of smoke.

From questions about England, our army, and Government, he was soon led to speak of Turkey and its affairs. He told us, very bitterly, many things relating to the disgraceful immorality of the Turkish Ministers, sunk in indolence and vice ; how devoid they almost all are of the slightest feeling for their unhappy and despised country, the slightest sympathy for its impoverished and ruined state ; how they only seek their own interest and aggrandisement,—in fact, all that doubtless you have heard many times before, although not from the lips of one of their own people. There was a certain eloquence about him, or, it might be, that there is something so startling and tragical in the description of a kingdom and people falling to ruin by rapid strides,—so rousing in stories of barbaric cruelty and oppression in these days,—that we all listened with the greatest attention to accounts of poor olive-growers and unfortunate farmers of the provinces, taxed, robbed, and ruined by Pashas revelling in palaces on the Bosphorus, “at this moment perhaps drunken with

wine, (as many of them I could name constantly are after sunset) and shut up in their luxurious apartments."

He went on to talk of the Sultan—"sovereign only in name—wishing to do much—able, from the prejudices, quarrels, and corruptness of his Ministers, to do so little. When, by a fortunate chance, he succeeds with these, some foreign Power steps in, and with mortifying interference puts the whole thing aside. He is deeply in debt, even for the clothes and jewels of his wives, in their morning shoppings at the bazaars,—still more deeply for his favourite fancy of palace-building; his health is wretched, thanks to the wicked and unnatural conduct of his mother, who led him into every excess when a mere boy, in order to gain more power of intrigue herself during his minority. Sometimes there is quite a scene at the Palace with the Minister of Finance, about the frightful amount of Royal debts and difficulties; and then it is reported that the poor weak Sultan, in his anger and mortification, drinks deep and desperate draughts of champagne and brandy." It is a sad story of so good and kind a heart! One cannot but feel what he might have been, and how much he has had to battle against with his Ministers, and—worse than all—with himself, to do even what he has done for Turkey. Although I listened, I did not at all like our guest's talk, feeling shame for him, that he could so speak of these things, even though true,—so publish to strangers the disgrace of his own sovereign and country and religion. I am afraid that there is little good in him. He regretted very much not being able to speak English. We taught him to say "God save the Queen," which seemed to afford him vast satisfaction. He took up and buckled on an English sword, and said, what would he not give to be a Englishman, and to wear

it in Her Majesty's service! He took his fez off his head, and throwing it on the ground, shook his fist at it. It was very painful, even if he was sincere; and I was glad when he was gone, and the ladies remained for a quiet chat. However, I have promised to pay a visit to his wife very soon, in the latticed house below. He said, "She still wears that rag, that symbol of slavery, the yashmak, which I long to see torn from the faces of our women."

So much for the conversation of our modern Turk, which I did not at all like or credit. He had a sharp, insincere face, and a restless manner, so different from the few I have seen of the fine, dignified Turkish gentlemen of the old school of Eastern manners. I had an amusing chat with Dhudu when he was gone,—interpreted, as usual, by my kind and constant friend, so untiring in translating that which I fear was not very interesting to herself. You will remember that I told you how poor the Almiras have become, since the death of their father. Dhudu spoke very sadly of him, and of his tenderness to them all, and showed us a beautiful ring he had given her; for, after the fashion of the country, they still possess some fine diamonds, although almost threadbare in their dress, and existing on air, according to our notions of living. Talking still quietly of their fallen fortunes, as we listened with interest, poor Dhudu went on to relate a new trouble. It seems that her younger brother, who is remarkably good-looking, and showed a great talent for music, was sent to Vienna in their prosperous days for his education. His pianoforte-playing is thought much of here; and being so poor, and the Sultan having set the fashion of Turkish ladies learning music, he now gives lessons to the wives and daughters of several Pashas on

the Bosphorus. He is married, greatly attached to his wife, and has two pretty children; added to this, he is a grave, shy young man. Well, Dhudu's trouble for her brother is this. He goes quietly in the morning to give his lesson. Perhaps there are two or three veiled ladies in the room into which he is ushered by the attendants. Sometimes the Pasha himself is there, but very seldom; there are always two or three black attendants. "The lesson begins," says Dhudu, in a melancholy voice, "and they are generally rather stupid. The men who guard them soon grow tired of looking on, and stroll away to their pipes. They are hardly outside the door, when down goes the yashmak of one of the ladies. She is very pretty, but very tiresome: my brother is afraid to look at her. What should he do if the Pasha were suddenly to return, or one of the slaves to enter and report this to him? So he turns his head away, and tries to induce her to go on with her lesson. Would you believe it," says Dhudu, still more indignantly, "the other day, she took hold of his chin, and turned his face to hers, and said, laughing, 'Why don't you look at me, you pig?' What can my brother do? The Pasha would never believe that it is not his fault. Sometimes one of them will creep under the piano-forte, and putting her finger into his shoe tickle his foot. Yesterday they slipped two peaches into his pocket, tied up in muslin with blue ribbons, clapping their hands and laughing when he found it out. You know what those peaches mean? They mean kisses," said Dhudu, colouring; "and it made my brother so nervous, for the men were in the outer room, and might have heard all about it. He would be sorry to have them punished; yet they make his life miserable. That pretty one is the worst of all, she is so daring. I visit at that Harem, and

went with my brother one morning. Knowing them so well, I took him in at the garden entrance, the way I always go myself. We heard somebody laugh, a loud, merry laugh, and—oh, what a fright I was in!—there she was, up in a peach-tree. My brother turned his head away, and walked on very fast; she pelted peaches at him, then got out of the tree, and would have run after him if I had not stopped her." And here poor Dhudu fairly cried. "What can my brother do?"

I thought this account of a Turkish romp might amuse you, as it did me, still sympathizing with the kind and anxious little sister.

I suppose these are wild and original specimens of Turkish ladies: those of rank are usually very peaceful and polite, I believe, although perfectly ignorant of even their letters. The little golden flower which I enclose was given me by a gentle and pretty Turkish lady yesterday; it is the blossom of a sort of mimosa, and is greatly prized here for its scent, which I think much too powerful to be agreeable. Small bunches are sold in the streets of Stamboul and Pera, tied on fine branches of cypress or arbor-vitæ; for the mimosa bears so few leaves itself, that they are too valuable to be plucked. We have some delightful gardens here, on the hill opposite, especially strawberry-gardens, where I am told that in May vast numbers of people come, and sit on cushions on the grass, and enjoy the ripe fruit. This is the village, too, in which the famous jasmine-sticks for chibouques are principally grown. The gardens look very pretty, the trees being trained as standards, from seven to ten feet high, and crowned with leaves and flowers. Great care is taken of these tall stems, which are bound round with linen. Tell Uncle Albert that I can get him a beautiful jasmine-stick here for a few piastres. An amber

mouth-piece may cost from five pounds to fifty or sixty—about the latter, if set with brilliants. I am told that Redshid Pasha has two pipes valued at eight hundred pounds each. He is reported to be the richest man in Turkey, as well as one of the best and most enlightened; and most friendly to English interests, through his great esteem and admiration of Lord Stratford de Redcliffe. Great things are constantly prophesied of him, should he ever come into power again.

I must conclude my long epistle, or the Mail will start without it. I missed the grand Review at Scutari last Monday. The Sultan was there, and they say that it was a very fine sight; our troops looked magnificent. By the way, I went the other day to Kadikoi, the next village to Scutari, with Mrs. Cumberbatch, to visit Mrs. Sanderson, the wife of the Consul of Broussa. I had been there some time before with her brother, Dr. Zohrab. They then lived in a pretty cottage close to the sea, which was easy enough to find, for your caique landed you on a rough little platform by the door. Now, to my surprise, all the houses dotting the shore of the Sea of Marmora, and clustering thickly behind, with so lovely a view of mountains and waves, had entirely disappeared, and nothing but a heap of ruins met our eyes. We had heard the fire-guns one dark night a short time ago, and had been told that the fire was at Kadikoi, but never expected to find nearly the whole of the village laid low. We were very much puzzled at first to know what to do; but after wandering about for some time among the charred foundations of houses, and ruins of little streets and byeways, we met a couple of sturdy Greeks strolling along, who, in answer to the Cavass's inquiries for the family we were in search of, pointed to a few houses still standing on the hill above.

So up we scrambled, in the burning sun, through steep and narrow pathways of stones and mortar, thinking how terribly the poor ladies and every one else must have been frightened by so vast a fire. Here and there we saw a Turk quietly gazing on the spot where perhaps his house once stood, or smoking contentedly at the opening of a tent put up within the scorched foundation-stones, and beside the torn and broken walnut-trees,—the poor village trees, under whose shade so many cups of coffee had been drunk, so many chibouques smoked! It was a melancholy sight, for many of these people are never able to erect their houses again, or at least have to spend months, and even years, in a thin and leaky tent. At last we reached a kind of narrow street at the top of the hill, between high garden-walls, and every now and then came to a closely latticed house, surrounded by beautiful gardens. We heard the buzz of soft voices, and saw shadows flitting across the close bars, as you often do when passing these poor prisoners on a sunny day. We now soon found our kind friends, and rested pleasantly. Ramazan, the great Turkish Fast, begins in a few days, the ladies told us. Every night the city and mosques will be illuminated; they say that it is a most beautiful sight. But I must conclude, or I shall certainly, in my fatigue, conjure up some frightful Geni of the 'Arabian Nights,' which, to say the least, would frighten poor little Fuad, sitting so faithfully beside me.

## LETTER XXXVII.

EXCURSION TO THE CRIMEA.—WILD DOGS.—PLEAS.—INVASION OF RATS  
AND MICE.—ENCOUNTER WITH A SPIDER.—GARDENING.

Orta-kioy, April 22, 1856.

My dear Mother,

BEFORE this reaches you I shall have been to Sebastopol and returned. Mrs. Brett, my cousin Henry, and myself, with two maids and an Orderly of Major Brett's, start from Tophana tomorrow morning. It is lovely weather, and we hope to get there in thirty hours. Neither Major Brett nor Edmund can accompany us; but they do not wish us to lose this opportunity of seeing the breaking up of the Camp before Sebastopol, or rather its ruins. We have pressing and hospitable invitations from all our Crimean acquaintance, to spare tents, clean straw, ruined out-houses, and capital horses and mules. Russian officers and their ladies come down to the Camp almost every day, and we are looking forward with the greatest pleasure to our expedition. Hundreds of troops are daily embarking from Balaklava. We shall be only just in time to have a good idea of the grand encampment.

I shall not have returned to Constantinople in time for the next Mail, so do not be uneasy at any unusual silence. Every time the wind waves the fir-trees at Weybridge, do

not imagine a tempest on the Black Sea, or fancy you see me clinging to a broken mast, or hencoop, on the wildest breaker there. I will write immediately on my return. Meanwhile I am hardly sorry to leave Orta-kioy, for our lives are literally made miserable by the fleas, which, as I told you, began to appear in alarming numbers immediately on the approach of warm Spring weather. I have passed whole nights without sleeping one moment. Morning after morning I see the sunrise from the divan in the outer room, where I have either sat quietly for hours, or wandered about despondingly in utter despair of sleep.

Sometimes I light a lamp, and attempt to read; but a large party of wild-dogs have taken up their abode in the ruined garden of one of the burnt-down houses opposite my window. Whether other dogs intrude on their beat or what it can be, I know not; but about every ten minutes one or two sharp voices give an alarm, and then the whole pack sweeps desperately down, yelling and barking in the most hideous manner you can conceive. About midnight out creep the mice, which however do not much trouble me, if even they carry on their gambols close to my bed. Rats run between the rafters over the ceiling like a charge of cavalry, and may be often heard pattering briskly across the keys of the piano-forte. Last week two of them jumped out of it, and on some of the notes of this unfortunate instrument seeming rather more out of temper than usual, we investigated the matter, and Apple-blossom fled precipitately from a huge old rat, who bounced out in her face, leaving a comfortable nest lined with bones and other delicacies behind him, which no doubt he had been preparing for a very happy family. The numerous wild-cats sit upon the housetop, and howl, scream, and quarrel, but do not seem to think of interfering with either rats or

mice, after the fashion of respectable Western felines ; they only unite with all the other creatures in making night terrible. It is quite trag-i-comic to see us all meet in the morning, worn, feverish, and dispirited. At first we lamented and bemoaned with each other loudly, but have now become less lachrymose on the subject, merely bestowing a glance of pity on the last languid arrival at the breakfast-table, or an inquiry as to the particular species of enemy from which the patient may have suffered most.

“ Fleas ?”—“ No, worse.”—“ Dreadful ! Another cup of tea ? What is to be done ?”—“ Dogs ?” (to my cousin Henry, who is really ill). “ No, mice ; and a rat, who *would* sit on my bed dressing his whiskers.”—“ Was that you, walking the garden like a ghost in a white sheet ?” “ Were you sitting on the doorsteps at sunrise this morning ?” “ The mosquito season is coming on soon,”—with a deep sigh ; “ we seem about as unequal to it as they say France is to a continuance of the war.” However, we have hopes of getting rid of our worst enemies, the fleas ; for while I am away, Edmund goes on a visit, and Vassili promises to have all the matting taken up and every room well washed. The matting is very old, and it is no longer of any use merely to wash its surface ; no doubt the habitation of the multitude is underneath. I have often been puzzled at the contradictory accounts of travellers on this subject ; many speak of torments they have endured, and yet all agree about the perfect cleanliness of Turkish houses. The explanation is, that in Turkey no really good houses are ever let furnished, or accessible to strangers. There are no Turkish hotels, no refuge for travellers but the caravanserais of the ‘ Arabian Nights ’ and the peasant’s hut.

Lodgings are only let by Greeks, and mixed races of the

lower and dirty order, and fleas multiply wonderfully in a dry and warm climate like this, unless a house is kept clean and frequently washed, as the large Turkish houses are. The kiosk in which we live has been uninhabited for some time, the mattings are never scrubbed, and the divans never beaten; so we have suffered, as I say, beyond conception. Greeks and Armenians of the lower class think nothing of fleas here, and those who have not many servants get used to them. Beside all these pleasant creatures, we are sometimes enlivened by the visit of a centipede or two. I believe that all my movements are now rather grave and sedate, but I flew round the salaamlik faster than ever young lady whirled in a Polka, one quiet evening, on seeing one beneath the folds of my muslin dress. Apple-blossom rushed in with the charcoal pincers in answer to my call, and skilfully seized the creature, to my great satisfaction. Mr. Frank Buckland ought to be here,—he could carry on his favourite studies so pleasantly, finding interesting subjects and specimens on his very table, without losing valuable time in search of them; in fact, I think they would walk fearlessly into his microscope.

The other evening I was alone, writing industriously for the morrow's Mail. It was one of those ghostly nights, when the wind howls a little, and white clouds hurry over the moon, and curtains by open windows sway to and fro, rustling drearily, and strange footsteps seem to fall about the house. It was late, and I was very tired, having written several long letters. Vassili had placed a cake—one of his best “dolces”—with some sherry and water on the table before me. Presently I heard a noise, a sort of pattering on some papers scattered about, and, looking up, beheld an enormous spider making toward the cake. Anything so huge of the genus I never beheld; his long, hairy

legs thréw a fearful shadow on the white paper. Although accustomed to watching and being friendly with spiders generally, I could not help shuddering at this gaunt midnight visitor, who made a dash towards me when I moved my hand, and was evidently disposed to fight for the cake. To that he was quite welcome, but I so thoroughly objected to the risk of his running over my hand, that I resolved on capturing him if possible. For an instant we menaced each other ; then, as quick as lightning, I popped my glass over him. He gave one rapid run round it, and finding no possible escape, sat a surly prisoner until Edmund came home, and we contrived to put him out of the window un-hurt. Certainly this would have been a splendid specimen for our talented and earnest friend Frank Buckland. Oscu would charm him too, by knowing where to look for scorpions about the gravel-paths and old woodwork here, and by fearlessly watching their little forceps seize upon flies, as she suns herself under the verandah of their worm-eaten house. In the garden I sometimes find enormous green locusts, and on the hills grasshoppers, with wings and legs of every colour, from the brightest blue to the deepest red. Hundreds of these fly before your feet in summer-time, and the effect is very curious ; when the wings are opened for a leap, the bright colours gleam in the sunshine, and when they alight on the ground, all vanishes into the light-brown of their backs and of the scorched turf, until the next rose-coloured leap forwards.

I must conclude : my time for writing is shortened to-day, for I have been very busy in the garden. Simione has brought out all his fine orange and lemon trees, acacias, and tree-geraniums from the conservatory, and we have been placing them up the doorsteps, and bordering the quaint little garden with them, after the favourite way

here. Spring has come on very rapidly. The fig-tree by my window is putting forth its green leaves, and the large passion-flower over the trellis-work begins to revive after the winter storms; it has never lost its foliage, and the verbenas in the open borders have not been killed by the frosts, which, although sharp, do not last so long as in England.

Again adieu, my dear Mother ! I will write from Balaklava, but do not be anxious if one Mail arrives without any news, as I may not have a letter ready on our arrival there.

## LETTER XXXVIII.

**RETURN FROM THE CRIMEA.—COMMENCEMENT OF THE FAST OF RAMAZAN.  
—PROTESTANT CHURCH.—RETURN OF THE ARMY.—THE PEACE.**

Balaklava, April 29th, 1856.

My dear Mother,

I HOPE you received my letter announcing our safe arrival here. A Mail is just starting for England, and I send these few lines, to let you know that we return to Constantinople to-day, after a delightful week in the Crimea, which ought to have been three to enable us to see all we wished. On Thursday we spent a long day at Sebastopol; yesterday Colonel Hardinge most kindly made a party for us to the Valley of Baidar; but I must defer all accounts for a long letter when I have more time. I can hardly believe that we have watched the sunset from the Redan, listened to linnets singing on the banks of the Tchernaya, and gathered you some wild flowers from its stony banks; all seems so peaceful now! General Windham was here yesterday. We have seen Crimean heroes to our heart's content, and talk in our sleep of the Mamelon and Malakoff.

Orta-kioy, May 7th.

Here I am, quietly settled in our little kiosk again, after

all the pleasure as well as fatigue of our excursion to the Crimea. Every room has been thoroughly cleaned, the mattings taken up, and one can now sleep in peace. My dear little Fuad was so delighted to see me home again. How I wish you could see the Bosphorus in its Spring dress ; it is really like Paradise, and the nightingales are singing the whole day long. Close to the cypress-trees on the shores are shrubs covered with a rich pink blossom ; the contrast is beautiful.

Ramazan began yesterday, and the minarets were illuminated in the evening with wreaths of light. The thirty-seventh day is the grand one, when the Sultan goes to Mosque at night, in his beautiful state caïques.

Mr. Mansfield has been staying with us here, footsore from his tremendous walks in the Crimea, but greatly enjoying this garden, which is extremely pretty now, with the passion-flower in full beauty over the arbour, orange-trees and tree-geraniums all put out round the borders, and the old wooden balcony completely covered with clusters of pale pink roses.

The little Protestant Church here, on the other hill, was opened last Sunday. It is a very simple and pretty Gothic building, all of wood. The altar was wreathed with wild flowers, and a very impressive service was read by the Chaplain of the 'Queen.' The bells sounded so sweetly, ringing for the first Protestant Service on the shores of the Bosphorus !

The weather is warm, but with occasional showers, and everything looks as gay as possible. Shiploads of troops are constantly passing down from the Black Sea. Early in the morning we hear the notes of a bugle, followed by a hearty English cheer from the men on their way home. Sometimes a drum beats three times, as the Transport

steams slowly down, and then as many rounds of cheers are given. The red-coats are clustered, thick as bees, upon deck. I like to see them returning home, much better than to watch them going up to the Crimea, as I used to do before Sebastopol was taken. However, no one approves of this "French Peace," as it is called ; and I do not like the idea of our countrymen all going away, and leaving us behind in this strange land. I long for home, and to see a green lane, and a cottage, and a bit of fern again, after all this fine panoramic scenery, which never touches one's heart.

## LETTER XXXIX.

START FOR THE CRIMEA.—THE BOSPHORUS.—A SWELL ON THE BLACK SEA.—PLEASURES OF THE VOYAGE.—HARBOUR OF BALAKLAVA.—CHANGES ACCOMPLISHED.

Constantinople, May, 1856.

My dear Mrs. Austin,

I AM much flattered and pleased to find that my letters from this part of the world afford you any entertainment, and now send you a short account of our trip to the Crimea. I have not had time to do this before, having been out a great deal. I was unwilling too to miss writing you something about the illuminations of Ramazan and the three days' Feast of Bairam, at the moment that it was all passing before me.

It was a lovely morning when we started from among the forest of masts at Tophana, and wound our way among French and English men-of-war, transports, and gunboats, into the more open part of the Bosphorus. The broad blue stream seemed to flow on more gloriously beautiful than ever, between the hills and valleys of the two great continents, already dressed in the delicate green of Spring. Even those who had lived here for years, stood on deck, glass in hand and thoroughly enchanted, marking the bright pink blossoms of the Judas-tree, contrasted with the

rich, dark green of the cypress, slopes of white strawberry-blossom glistening on the hillsides, with orange-trees and the gayest flowers peeping through the trellised walls of many a harem-garden. On we swept through the sparkling waters, passing many a gay caïque, many a light Greek barque, with its sail set and pennants fluttering merrily in the breeze. The white tents of the German Legion, encamped on the heights of Kulalee, shone in the morning sun. On we swept, past the hanging woods of Kadelij, past Therapia and its arbutus-covered hills, past Beicos Bay and the numerous men-of-war lying at anchor there, past the Giant's Mountain and its traditionary grave of Joshua, past the ancient ivy-covered Castle of Roumelia. Then we soon came to the sharp and rugged rocks, so famed in classic story, defending the wild and barren-looking shores of the Black Sea. Breakers were raging furiously against the sides of the watch-tower, and the sea looked dark and threatening before us—so sudden a change, from the bright and sunny waters of the Bosphorus! How many, we thought, have looked on these gloomy shores since the War began, passing by them never to return!

At last we were fairly on the Black Sea. There was little wind, but what is called a heavy swell made our small steamer roll and pitch in a distressing manner. One by one the smiling enthusiastic voyagers of the Bosphorus disappeared; laughs were no longer heard on the deck, people returned books and glasses to each other, folded their wrappings round them, and assumed a quiet and distant demeanour. Our poor maids became dreadfully ill and desponding, and at last lay helpless in their berths. Mrs. Brett and myself held out bravely to the last, when I saw her grow pale, looking on those terrible waves. I was just able to place a pillow under her head, and then I,

who have always boasted my good seamanship, lay deadly faint on the deck beside her, the ship pitching more and more every moment in that remorseless sea, cruel as in ancient days!

“Poor ladies!” said a kind old gentleman, who was not ill, laying another warm cloak over us. “Just like the Babes in the Wood!” lisped a travelling exquisite, of anything but gigantic proportions, in a pitying tone; “it is certainly true that we are the stronger sex!” I was just well enough to feel conscious of what a capital sketch this would make for our English friend ‘Punch.’

“Dinner, ladies!” screamed the cabin-boy. We had thought him such a pretty boy in the morning; now he appeared to us something worse than demon, and the voices of those able to eat below seemed like the horrid chattering of evil spirits. Somebody said something about Sir Walter Scott, and that “drunken as the Baltic” was nothing to this mad tossing about; but we were surly, and turned our heads away, lying cold and miserable under our cloaks, until a heavy night mist sent us staggering down to all the horrors of the ladies’ cabin below. I will not dwell on our sufferings; we could but bear them well, thinking constantly of our poor soldiers, tossed about in that dreadful sea, and lost in last November’s tempest!—we, with every comfort and bent on only amusement,—they crowded, comparatively uncared for, and bound to all the sufferings of war.

After another rough day and night, another morning dawned, cold and chilly. Ill and depressed, we felt as glad to hear the anchor drop as we could feel about anything, and made an effort to look out of a port-hole. Such barren cheerless rocks, after the sunny hills we had left behind! I remember the thought, or rather the hope,

which crossed my mind: "Life's weary journey over, may we arrive at a fairer shore!" It was too rough to land; so, when dressed, we paced the deck, gazing on the stern inhospitable coast, and full of sad thoughts of all that had been suffered there. Only three or four vessels were anchored near us. In the profound silence we heard birds piping amongst the grey rocks, over which some huge snow-piled clouds were majestically rolling. The steward coming on deck, told us that the Captain had gone on shore to try to get permission for his vessel to enter the harbour; but that this was very difficult, crowded as it was now. He had been in a fearful storm when so many of our transports were lost, and gave us some obliging (but, in our depressed state, not particularly cheering) information as to the almost impossibility of keeping a vessel off the rocks in the event of a gale blowing strongly upon them; how we were anchored in the very spot where the ill-fated 'Prince' went down;—how unlikely it was that the Captain would obtain permission from the Admiral to enter the harbour; and lastly, that, if the breeze kept on blowing steadily as it did now, we should have an excellent opportunity of seeing what the sea was here in a storm. However, nothing was to be done but to wait patiently. A fellow-passenger kindly pointed out to us General Marmora's white tomb high on the cliff above, the ancient Genoese tower, and Miss Nightingale's wooden hospital huts.

The Captain returned, and we met him anxiously. To our dismay, he said that the Admiral's orders were imperative; not another merchant-vessel was to be admitted into the harbour, already too much crowded. However, Mrs. Brett had long before sent her Orderly on shore with our letters; some were to be dispatched up in front, but one of hers was fortunately addressed to Colonel Hardinge, Com-

mandant of Balaklava, an old friend of Major Brett's. How glad we were when the Colonel came on board, and kindly offered to take us on shore ! From the sea nothing is seen of the harbour, but clusters of tall masts, at some distance, apparently inland, and surrounded by cliffs. As you row on, a small opening in the rocks appears, and corkscrew-like, you wind gradually into the creek, overhung on both sides by grim and gigantic cliffs, and commanded by the still formidable old Genoese tower. It was certainly a wonderful sight,—the vast crowds of shipping, the heights thickly studded with huts and soldiers, officers riding down, men, mules, and horses, thick as bees, busily cutting a steep and winding road. Sardinians strolling here, sailors wandering there, red-coats everywhere ; high above, and far down below, the same ever-shifting, crowded panorama of one scene of the great Russian War. We walked along the quay. What a sight it was, to look on the vast preparations for the return home of a great army ! Some of the countless ships were taking in crowds of hurrying soldiers ; others, loads of shot and shell, brought down from the camp by fine sleek mules,—commissariat stores of all kinds, Russian cannon, vast quantities of iron, soldiers' clothing and accoutrements. The railway-cars were busily at work, transporting huge bales and packages. Officers, naval and military, were walking or riding up and down, inspecting, directing, and commanding. All was activity, energy of head and hand, so doubly striking to us, having but just left Constantinople. Every appliance of industry and invention was here ; there, all falling into decay and corruption, from a seemingly charmed and fatal lethargy. It was glorious to see, at a single glance around, the greatness of our nation, whose sons showed so strangely among these remote and frowning heights, and the vast and dreary

Steppes beyond. Even the wretched mud-banks of the harbour were metamorphosed into a broad and excellent quay, the railway coming down close upon it. The Russians will surely never recognize the place on their return, Colonel Hardinge and others have worked so untiringly and so well. The foundation of this long quay was made by throwing old hampers, filled with stones and pieces of rock, into the broad border of morass. But perhaps I may be telling what you know already.

After hearing all the horrors of this place when our army landed,—men and horses sticking in mud and mire,—it seems now, with its railway and fine roads, a marvellous picture of skill and industry. People in England can hardly form an idea of what our officers and men have accomplished; of the gigantic difficulties overcome at a fearful cost. We were sorry to quit the busy shore, crowded with our countrymen, to return to the ship. After having been so much among Turks and Eastern people, the sound of many English voices was very pleasant.

But I must conclude, my dear Mrs. Austin, or I shall lose the Mail, or tire you. My letter has grown so much longer than I intended it to be, that I must send the rest of it in my next huge envelope for Weybridge.

## LETTER XL.

**LANDING AT BALAKLAVA.—COLONEL HARDINGE.—RUSSIAN GOVERNOR'S  
HOUSE.—A PRISONER OF WAR.—HEIGHTS OF BALAKLAVA.—MISS  
NIGHTINGALE'S HOSPITAL.—“THE SISTERS.”—FLOWERS.—SOUVENIR  
OF THE GOVERNOR.**

Constantinople, May, 1856.

My dear Mrs. Austin,

WE passed rather a rough night outside the harbour of Balaklava, on our return to the ship, and in the morning the sea was so high that we began to fear it would be impossible to land. Unaccountably we had received no reply from any of the letters sent up to the front, and it seemed that we were to be prisoners on a stormy coast, and to see nothing more of the Crimea, thanks to the Admiral, against whom I vented my displeasure as we paced the deck. “Patience!” said my pretty, good-tempered friend, “there is a boat coming to us;” and, steering over the great waves, came Colonel Hardinge again, and his stout rowers. We looked upon him as our good genius, especially when he offered us a room at head-quarters, that we might not risk being kept out at sea. I don’t think invitations are often more cordially given, and am certain that none was ever more delightedly received. Leaving our maids to pack up and come on shore in the ship’s boat with the Orderly, we stepped into the dancing boat below.

We were soon on the crowded quay. The square, low-roofed, white house, with a sort of balcony in front, which shows so conspicuously in the prints and photographs of Balaklava, is now head-quarters, and was formerly the house of the Russian Governor. It is built much after the fashion of Greek houses here at Constantinople, with one large room, from which several others open on both sides. It was very cold, with the sharp and penetrating east wind so much felt in the Crimea. The Colonel had ingeniously invented a fireplace, in a hole in the whitewashed wall, formerly appropriated to a stove; his handsome English terrier was warming his nose before it; a real kettle was singing merrily; a few books were strewn about. We settled down joyfully upon the hearth, and thought ourselves the most fortunate women in the world.

Strange it seemed, to be in a place the name of which had thrilled the world with interest but a few months before, and which we had so little expected to see,—we two, strangers to each other then, like sisters now. First, we gladdened our hearts with a cup of tea; then we wrote letters to Constantinople, announcing our safe arrival, and afterwards looked over the curious old house, which seems to have been much knocked about when the place was taken by the English.

There were only a few old and worm-eaten chairs and tables in the outer room; ugly brass candelabra, which the Colonel had had polished up from their ancient dirt, were fixed against the bare and whitewashed walls. The large double windows opened on to the wooden balcony. In one of them stood an equestrian statuette of Napoleon, with both arms and part of his cocked hat knocked off: he had suffered severely in the war. One of the opposite rooms was rather better furnished, and the walls covered with

paintings after the manner of the Greek Church. This was doubtless, we thought, the apartment of the Governor's lady. Colonel Hardinge had given strict orders that nothing should be disturbed, and even himself watered a large and beautifully trained hay-plant in the window, which had evidently been a great favourite with the owner. In another recess of the window lay a touching evidence of hasty flight; it was a little doll's cap, with the gay ribbons not yet quite sewn on, and a small toy of seed-beads of many colours, containing tiny rings and necklaces,—threaded perhaps with childish delight just as our great ships of war were coming up. Colonel Hardinge had one prisoner in the place, a pretty pigeon, which had been caught and given to him at the taking of Sebastopol. A soldier had made him a strange little pigeon-house out of some rough wood, and after the quaint model of the Greek Church at Balaklava. This was placed on a tall beer-barrel in the sitting-room, for fear of rats, which abounded in the Governor's house. The captive surveyed us all very complacently from his high place, cooing occasionally: and although his wing was only clipped, he never attempted to leave it. Outside the windows, on the rough old balcony, was the Colonel's garden, in which he took great interest during his few moments of leisure. He used to hang over his mignonette, sown in deal boxes, and water his irises and other roots, with a solicitude enviably philosophic when one considered that the poor flowers would be left to die in a few weeks, after all his care. This soldier's *ménage* interested us very much, although, on seeing more of it, we felt humiliated to find what delightful little dinners, and cheerful, chatty fireplaces, our masters can contrive to produce under great difficulties, without the aid of a single creature of womankind.

This first day of our arrival we took a long ramble on the heights of Balaklava, by the old Genoese castle. On one side is a solitary and magnificent view of sea and cliffs ; but pass a sharp and lofty turning, and the crowded port beneath, and all the active military movements, are instantly before your eyes. We then walked among the scattered wooden huts a little lower down,—beautifully neat and clean, with broad and well-swept roads between.

Many of the occupants evidently took great pleasure in the names so carefully painted on some of them,—perhaps the same as those in which their wives and children lived in England. “Albert Terrace,” “Prospect Cottage,” amused us much, and especially one tiny wooden hut, looking not much bigger than a toy on those great hills, dignified with the appellation of “Marine Villa.” Many of these had pretty little flower-borders, about two feet wide, with not a weed to be seen, and carefully watered. Higher up, we came to Miss Nightingale’s hospital huts, built of the same long planks, and adorned with the same neatly bordering flowers. The sea was glistening before us, and as we lingered to admire the fine view, and to look with interest about us, one of the nurses, a kind motherly-looking woman, came into the little porch, and invited us to enter and rest after our steep walk, which we were very glad to do. A wooden stool was kindly offered to us by another and younger Sister, a bright, fresh-looking, and intelligent woman. On the large deal table was a simple pot of wild flowers, so beautifully arranged that they instantly struck my eye. The good Sisters were enthusiastic in their praises of the beauty and variety of the flowers about the heights and valleys of Balaklava, of which they always gathered a fresh bouquet, they said, in the early morning walk which each took in turn. They were most

agreeable women, their eyes sparkling with interest in speaking of simple things and of the fine views. The first whom we saw, "Sister Margaret," showed us a basket of three beautiful kittens, which she had named Alma, Bala-klava and Inkerman. The tiny soft creatures were found and saved at the taking of Sebastopol; they were fat and playful, and seemed to delight as much in Sister Margaret, as she did in them. How charming the little deal house appeared to me, with its perfect cleanliness, its glorious view, and the health, contentment, and usefulness of its inmates! How respectable their few wants seemed; how suited their simple dress to the stern realities, as well as to the charities of life; how fearlessly they reposed on the care and love of God in that lonely place, far away from all their friends; how earnestly they admired and tended the few spring flowers of a strange land; these brave, quiet women, who had witnessed and helped to relieve so much suffering!

This was the pleasantest visit I ever made. Miss Nightingale had been there but a few days before, and this deal room and stool were hers. There were but two convalescent patients lying in the little ward; but the "Sisters" said that there was a great deal of fever still among the Sardinian troops, and that they knew it by the frequent applications for ice to our camp. At last we said adieu, and parted with regret. Walking homeward by another and less frequented pathway over the heights, we found many of the wild flowers of which the "Sisters" had spoken. It seemed a pity to see horses tethered in the poor ruined vineyards, and vines trampled down, once so carefully tended. It was a curious scene, Far and wide, on the hills and slopes, many a group and many a horseman was returning to camp. The evening light fell brightly

on the white crosses of the distant Sardinian cemetery, and on the tomb of their lamented General on the cliff; bugles were ringing here and there, and lights were beginning to appear in the valley below.

We had almost regained our quarters, when we heard a voice calling to us; and looking back, we saw a soldier, with a bundle of flowers in his hand. They were specimens of a beautiful blue and yellow iris, which I had admired at the hut. The kind "Sisters" had hastened to get us some roots, and had sent the old soldier after us with them. We have planted them in a little box, and hope to see them flourish one day in England, a remembrance of our friends and of this pleasant walk. We made the Colonel a fresh bouquet for his table on our return, and, while the pleasant after-dinner chat was going on, prepared the different specimens of plants which we had found, to form the first chapter of a Crimean herbarium. Mr. Walker, a friend of Colonel Hardinge's, has arranged some beautiful ones, from every battle-field and all places of interest here, and was most kind and patient in helping us.

We repaired to our room early, anxious to be fresh for the morrow. The maids were snugly ensconced on a large sofa at the further end of the apartment,—our "things" neatly arranged on the large and dreary toilet-table of the fugitive Governor's lady. A dilapidated work-box stood on a side table, the needles just beginning to rust in knitting suddenly left off. A bouquet of wax flowers stood in a glass case beside it, and a few well-thumbed books were scattered about. On a chest of drawers lay a broken toy: we hoped that the little owner was still safe and well. Opening a crazy wardrobe, to hang up my dress, the Governor's uniform quite startled me. There were two rents on the

breast of the coat ; I suppose the poor man had cut off his Orders in the hurry of flight. On how many gala and happy home days he may have worn them here ! We began to grow nervous, looking over these ghostly things in the deep silence of night ; and were glad to remind each other that the Governor and his wife were both alive and well. Presently the challenge of the sentinel, and the cheerful "All's well !" reassured us ; and it was pleasant to sink to sleep, feeling that we were guarded by English soldiers.

## LETTER XLI.

BALAKLAVA.—THE CAMP.—THE BATTLE-FIELD.—VISIT TO THE MALAKOFF AND THE BEDAN.—BOTANIZING.—BAIDAR.—RETURN FROM THE CRIMEA.

Constantinople, May, 1856.

My dear Mrs. Austin,

VERY early in the morning, as you may suppose, every one was stirring at Balaklava, and the tramp of soldiers, the clattering of horses and mules, and the thousand other sounds of the great embarkation, began again for the day. Colonel Hardinge had most kindly made arrangements for us to go to Sebastopol, but could not spare time to go himself; it was no joke being Commandant of Balaklava just then.

Mrs. Brett, fortunately for her, is a perfect horsewoman; so the Colonel mounted her upon a favourite but fiery horse of his own, and her Orderly found one somewhere in the camp. I should have been grateful for a humbler steed; but my saddle had been unfortunately left by mistake at Constantinople, and no other was to be got. So Colonel Macmurdo was good enough to lend me an ambulance, drawn by four stout mules, for myself and the rest of our party.

Off we started at a brisk pace through the narrow street of Balaklava, if street could be called merely a few old whitewashed Russian houses, scattered here and there among the hundreds of long wooden huts and storehouses of our army. We could but wonder at the fine road which, after crossing the railway, we soon came to—the perfect order in which everything seemed to be, the prodigious Commissariat depôts, the fine teams of mules coming down from the front, laden with all sorts of stores to be returned to England; Tartars, in their fur caps, driving quietly along in rough wooden carts; and crowds of nondescript, half Eastern, half European-looking people, mixed up with soldiers and sailors—English, French, and Sardinians.

The “hotels” were very curious too. All constructed of deal, like every other building, but gaily decorated with little flags, fluttering all round, after the manner of the Crystal Palace, and bearing the high-sounding names of “*Hôtel de l'Europe*,” “*Hôtel de la Paix*,” painted in large letters on their sides. A passing glance showed the single apartment of these hotels, neatly papered with the ‘Illustrated London News,’ with here and there a few gayer scraps of art. Then we came to the different town-like encampments of our army, scattered over the vast steppes and plains of which one has so often read. Every moment something ingenious met the eye by the way-side,—nicely contrived and sheltered little gardens,—tub sentry-boxes, prettily roofed with turf, a fir-tree planted on each side by way of ornament,—neat little fowls’ houses, and flourishing-looking cocks and hens sunning themselves at the doors,—a goat tethered here and there,—a cosy turf dog-kennel, the faithful friend in excellent condition dozing in the cleanest straw. In fact it would

have taken us days to see half of the great and small things of interest in this wonderful Camp.

The white tents of the French army in the distance, with a glimpse of the sea before them, formed a beautiful picture, in the bright beams of the morning sun. A more touching one was the wayside cemetery of the 33rd Regiment, in which monuments were being erected to the memory of those buried there. The graves were very thick, and rows of white stone, inscribed with many a gallant name, stood out in sad array against the clear blue sky. Soldiers were busy laying turf around them, planting arbor-vitæ and juniper trees, and placing shot and shell at the head and foot of each. The little paths were also bordered with fresh green turf; and it seems to have been a labour of love to leave these graves as fair as possible.

The whole was surrounded by a strong wall of turf and stone. Far away in the distance, on a vast slope of land, lay the Zouave burial-place,—merely fragments of rock and stone thrown down, with here and there a rough wooden cross,—looking so bare and desolate, compared to our much cared-for one. How sad it was, to see the thousands left far behind in these dreary plains.

Further on is the ravine called “The Valley of the Shadow of Death,” where our poor soldiers were shot off the rugged cliffs on each side, by hundreds, when fighting their way on to Sebastopol. There we met a large party of Russian officers, driving handsome droshkeys, with four horses abreast. They bowed to us with the greatest politeness, and each party regarded the other with interest. We stopped for some time at the foot of the ravine, and collected as relics a few pieces of the vast quantities of shot and shell scattered about. The ground was torn up in every direction, the banks of the little mountain stream

broken down here and there, and its clear waters bubbling over more shot and fragments of shell than pebbles. A ruined farm-house and vineyard lay in the hollow; we crossed over to look at the crumbling foundations, and gathered a few sprigs of a poor rose-tree, and some pretty bunches of apple-blossom which had sprung from torn and broken branches, yet marking "where once the garden smiled."

A little further on we caught sight of the sea. Its blue waters, glittering in the sunshine, interlaced, as it were, vast piles of white stone ruins, rising abruptly out of them. And this was once the fair yet dreadful Sebastopol! We looked long with wonder at its utter destruction. Walking up the hill, we met a party of "Sisters of Charity," quietly looking about, and pointing out to each other the ruined garden of the slope beneath. It was indeed a sad sight; noble poplar-trees shattered in the middle of their lofty trunks, their tops hanging down, and broken branches swaying drearily in the wind; masses of gravel and earth hurled upon what were once, perhaps, cheerful gravel paths for the townspeople to stroll about on; fine shrubs torn up and dying; turf ploughed up, scorched, and blackened. Ruin on the most gigantic scale, everywhere! And the remembrance of the grief, and horror, and suffering which the struggle had cost to thousands of human beings, made an acute impression of pain on my mind which I shall never forget. The fine barracks, which we next came to, were powdered almost to dust; but as to the magnificent docks, blown to pieces, the huge blocks of beautiful pink granite with which they were entirely lined, toppling one over the other, as if they, and the great oaken gates, had been dashed and tossed up together by an earthquake or some hideous convulsion of nature,—

even remembering what war is, it was difficult to believe this to be the work of man!

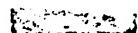
Then we went by masses of ruined storehouses toward the Malakoff, looking frowning and formidable still, though conquered. We toiled up with difficulty in a burning sun, our feet sinking deep in the loose earth and sand at every step. You may well imagine the almost breathless interest with which we looked at everything here; at all the signs of the deadly and terrific struggle which had so lately taken place. It seemed almost startling *not* to hear the cries and the din of war, which we had so often heard described. Torn and empty cartridge-boxes lay thick on the ground—shot and shell, as hail after a storm,—here a torn shoulder-knot, there a broken scabbard. We crept beneath eight or nine feet of sand and earth, supported by enormous rafters, into one of the cavities where the Russian gunners lived during the siege. One of the poor fellows' rope shoes lay near the entrance; and I carried off a heavy iron hammer and a small crow-bar, to take to England.

Marvellous defences these were; their foundations formed of hundreds of baskets, filled with sand, which even women and children toiled night and day to bring up. It was sunset when we gained the summit, and the tower of the Malakoff; and oh, what a magnificent spectacle it was, to look upon the distant range of mountains, the ruined city, and the sunken ships,—on the Mamelon, the Redan, the Garden Battery,—all the grand plan of the attack and defence, bathed in the glorious purple and violet light of the sun's parting rays! The blue sea glittered to our right, and the tall masts of many a stately ship at Kamesch rose clear in the distance.

It was time, but so difficult, for us to depart; for we felt

chained to the place, as if to stamp everything, and for ever, on our minds. Even now I seem to see it all before me, and to hear plainly the air of a Norman song which one of the few French soldiers left in the tower was singing, as he roasted his coffee in a huge fragment of shell. Nature seemed to remember that it was spring-time, even in this scene of desolation, for a nightingale was singing in the distance, and a few wild flowers springing up in companionship with some bright tufts of turf beyond the line of earthworks. A starling sat whistling on a piece of broken wall to the left, and frogs were croaking contentedly in a grass-grown pool, probably once belonging to the poor farmhouse of which only those few scorched bricks remained.

When we reached the Redan, it was still the same sunset picture—grand beyond expression—of the fearful struggle; but there we saw the sun sink beneath the waves, bathing the whole scene and every object, from the broken cannon to the little purple iris flowers springing up on the trampled earth and amidst shot and shell, in the same unclouded blaze of golden light. Then in the profound silence, when the grey twilight came falling sadly over all, it seemed to us that the splendour which had entranced us was like the glory our brave men had gained, and the darkness, like the pain and sorrow for their loss. We paced the fearful path up which our soldiers trod, and gathered, from around the huge holes made in it by bursting shells, many of the same wild irises which we had noticed by the Mamelon; their lovely violet colour, mixed with a brilliant yellow, gleaming like jewels among the stones, and looking strangely beautiful amidst those signs of war. These are carefully dried in my book, and prized beyond everything I possess, as memorials of that sunset. Passing



over the vast camp in profound darkness, excepting the light afforded by the large, bright stars, which gleamed suddenly forth,—encampment after encampment,—each marked out by its numerous twinkling lights stretching far and wide over the vast hills and plains and valleys, was another memorable sight to us. Everything was profoundly tranquil, only now and then we passed a soldier wrapped in his long cloak, and returning to quarters. It was bitterly cold, and we were glad to hear the challenge of the sentinel, on arriving at last at Balaklava, and still more so, to be welcomed back by our kind host, who had begun to think some accident must have happened to us.

But I must write no more of our delightful trip, for my pen lingers with so much pleasure on the recital of many happy days, that it would willingly write much more than I fear you would care to read. However I must tell you, my dear Mrs. Austin, you who love flowers so much, that we passed a whole day botanizing in Leander Bay, among the rocks, for beautiful orchidaceous plants, and in the green valleys and ruined orchards and mountain slopes about, found an endless variety. We took our luncheon on the steep sides of a ravine, filling our cup from the mountain-stream, leaping its way down to the wide sea beneath, watching the many-coloured lizards playing about in the sun, listening to distant bugles, and talking quietly of pleasant things long to be remembered. The day after that, our whole party rode to Inkerman, but, to my great regret, I could not accompany them, having no saddle. So I walked about Balaklava, seeing the admirable hospital arrangements, and other things of interest; and altogether was consoled for not going, by finding Mr. Mansfield and Colonel Campbell at Colonel Hardinge's on my return, having a long chat about Weybridge, and afterwards re-

ceiving a visit from my husband's old friend Major Loundes, who, as well as others, had not been able to find us out before, in consequence of our ship being outside the harbour.

Admiral Freemantle dined with Colonel Hardinge in the evening, and was much amused at having been called a "cruel potentate" by us both, in our difficulties, and with the inspection of our collection of relics from Sebastopol.

Another pleasant day at Baidar was our last. We passed through the beautiful Sardinian camp, famed for order, ingenuity, and music, and planted with pretty clumps and avenues of fir-trees, to the camp of the Highlanders on the heights of Kamara, and then walked through the valley beyond, gathering specimens of wild flowers for our collection. The thorn, called here "Christ's thorn," was in blossom; linnets were singing, and bugles ringing on the hills; every sound so sweet and cheerful, and we, so thoroughly enjoying a ramble through this fine scenery, that the whole story of the war seemed like a dreadful dream, not believed in, and put by on a bright morning.

How I wish you could have seen the fine Woronzoff Road, along which our four sleek mules, with their soldier drivers, stepped out so finely after the party on horseback! It is quite a mountain road, with precipitous fir-clad hills above, and valleys of oak, and woods, and rocky streams, and green meadows below. Spring was just budding in the valley of Allucca; soldiers strolling about in small parties here and there in the sunshine; a few Tartar peasants jogging along in their wooden carts; all quietly enjoying the greenwood. At Baidar we stopped to dine; and by the time Colonel Hardinge's soldier-cook and Tartar servants had spread the feast under a noble oak-tree, Sir

Hugh Rose, Colonel Macmurdo, and the rest of our party came galloping back from the Phorus Pass—one of the most magnificent sea and mountain views, they said, in the world. However, I had had my stroll, with an enthusiastic botanist, about the beautiful slopes of the valley, and could regret nothing.

Many a day, we said, even then, we shall talk over that delightful party assembled under the old tree at Baidar. Everything was so different from the worn-out amusements of ordinary life,—all that we had seen so full of interest,—the party so well chosen for pleasant conversation and sparkling good-humour! Is it not well to have a few days in one's life like this?

I think I see now the party of riders gallantly mounted, and galloping far before my jingling mule-team, on our return home, in another of the glorious sunsets of the Crimea, which light up even its vast plains and huge and dreary cliffs into perfect brilliancy. Now and then, each party stopped to admire any particular fine point together, and then merrily sped on again, across the Camp, to Balaklava. But for the last evening! The next morning we said adieu to our kind and courteous host, and to the good old house which had been to us the head-quarters of so many golden days in our memory, and to the many who had shown us every possible kindness and attention. Mr. Arthur Walker gave me a little book, containing dried specimens of flowers from each battle-field, and from every place of interest in the Crimea, including a beautiful white immortelle, which, curiously enough, he found growing wild on the grave of poor General Cathcart. Mrs. Brett had a square wooden box of flowers in full blossom, which she was taking down to cheer her drawing-room at Pera, and which we call her Crimean garden: the iris roots of

the good "Sisters" were there, snowdrops from the Heights of Balaklava, and many bright things from Baidar and Leander Bay.

On reaching our ship, we found the lower deck covered with a savage and motley crew. Never had I conceived any creatures so fearful in the shape of humanity. They were the harpies of the camp and the battle-fields, returning to Constantinople with their spoils, now that the war was ended. I often used to watch them, and think of the frightful things they had done. Many of them had the richest cushions and carpets spread upon the deck, and sat huddled up together, frequently opening their dirty bundles, and taking out snuff-boxes, pistols, and things of all kinds to polish, by way of passing the time. One mere boy among them had no less than three watches and chains. Almost all had two or three signet and other rings on their fingers; one dreadful-looking old woman, many Orders, especially two of the Russian Order of St. George, which she wanted us to buy. Several of the men had on handsome but stained and dirty boots, spurs, and other things evidently once belonging to English officers, which it made one shudder to look upon. We longed to get to the end of our voyage; but it seemed that we were doomed to mishaps by sea, for a slight accident happened to the machinery one night, which detained us, with fires out and steam let off, for some hours, beating about on the rough waves. Then the captain missed the mouth of the Bosphorus, and we were a whole day steaming down the wild coast of Anatolia, where we saw the wrecks of four small vessels, which had been driven on shore,—no cheerful sight, with a strong wind blowing, the ship's officers quite out of their reckoning, and no water on board; for they had shipped bad and brackish water at Balaklava, which

even the savage party on deck could not drink, and we were almost famishing with thirst, only wetting our lips now and then with a little claret. I never thought to have been so glad to see again the mouth of the Bosphorus, as when we at last came to it.

“The charmed sunset linger'd low adown  
In the red West.”

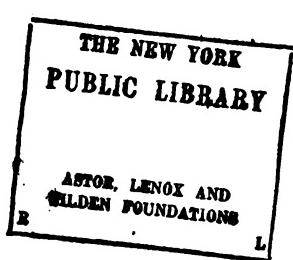
The challenging gun was fired, and we anchored for the night just below the beautifully wooded slopes of the Anatolian castle.

Nothing could be more delightful, after the dreary shores and dull waves of the Black Sea; nothing more striking and surprising than the change, in half an hour, to the softest air, the scent of a thousand flowers, the ceaseless trill of the nightingale, and the fantastic streaks of phosphoric light on the musical ripples of the water. It told at once the whole story of the languor and dreaminess of Eastern life.

“All round the coast the languid air did swoon,  
Full-faced above the valley stood the Moon.”

“There is sweet music here that softer falls  
Than petals from blown roses on the grass,  
Or night dews on still waters between walls  
Of shadowy granite, in a gleaming pass;  
Music that gentlier on the spirit lies,  
Than tired eyelids upon tired eyes.”

TENNYSON.





## Methodology

It is now about 10 P.M., & we have had a long & fatiguing day. We have been on the road since 5 A.M. & have had to go through the most difficult portion of the mountains, & by the hand, & with the help of our mules. We have also stopped at the French station, & have still to go another distance, & will be compelled to camp near the mountains, & without their party of Indians, & therefore the temperature has been very cold, with a light frost. The sky is very cloudy, which makes it difficult to see, while the moon sheds a pale & bright & varied light over the snow, & the sun is sinking down from the clouds, the sky becoming darker, & the weather better. It is so cold that the



## LETTER XLII.

VISIT TO A TURKISH HAREM.—THE GARDEN.—THE CHILDREN.—SCENES  
IN THE GARDEN.

Orta-kioy, May 20th, 1856.

My dear Mother,

YESTERDAY morning, while walking in the garden, the Armenian girls came to ask me to pay a visit, with them, to the Turkish ladies in the yellow house below. I was very glad to go, and off we started; the good old lady, who had put on her sabled jacket for the occasion, leading me by the hand, after the simple and kindly fashion of the country. Rich and fashionable Armenians of the present day attempt the French style of dress; those of the old school still retain the veil and feridjee; my friends adopt a middle course, and wear only a handkerchief bound round their plaits of hair in the street,—neither the French bonnet nor the Eastern veil. It was lovely weather yesterday, with a light and refreshing north breeze, bringing down many white-sailed vessels; caiques rapidly threading their way over the swift and silver stream; sea-birds flitting about; while the many-shaded green hills above looked more bright and varied than usual. Transports slowly steaming down from the Crimea, the decks covered with hardy, weather-beaten troops, tell so cheerfully that the

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war is over. The merry notes of a bugle, or the sound of a hearty cheer, frequently reach the shore these pleasant spring mornings, and make one rejoice for the brave fellows returning home.

We soon reached the garden-door of the Harem, and found ourselves in a pretty but formal garden,—formal, perhaps, on account of the shade which long trellised paths, bordered with tall orange and lemon trees, afford in the sultry heat of summer. There was a beautiful yew-tree in the very heart of the garden, and underneath, as far as its rich dark branches extended, a pavement of pebbles had been laid, in small black and white stones. The design was charming, and something like the disk of a huge sun-flower. Cushions were arranged all round, and pretty little lamps were suspended from the branches ; I suppose, to light up for a supper or concert of music, and the usual night feasting of Ramazan. None of the ladies were there now ; but cross-legged, under a tree close by, sat a hideous negress, with a fair, sickly-looking child in her arms, which she was trying to rock to sleep. She seemed savagely fond of it, and would hardly permit us to look at the poor little thing, but roughly said to Miss Barker that it was ill, and afraid of strangers. No doubt the faithful nurse feared the “evil eye ;” and if the poor baby had been worse that night, would have laid it to our charge. She did not offer to guide us to the house ; but, calling out in a harsh grating voice, some other slaves appeared, and leading the way up a wooden flight of steps, covered with luxuriant creepers, ushered us into a large cool hall, floored with the usual matting. We were then conducted through several rooms, to a shady one, with a painted ceiling and latticed window, looking on to the Bosphorus. Besides the divan, there was nothing in this apartment but a kind of cabinet, filled with

old china, and a table, upon which two gaudy clocks, several flower-vases and other ornaments, were heaped up, just as if intended for inspection and sale,—in fact, as you would see them at a broker's shop. As we were noticing these things, and the comfortless look of the room, the door opened quickly, and a young Turkish lady, dressed in a light-coloured muslin jacket and trousers, ran up to the Armenian ladies, kissed them rather boisterously, laughed like a school-girl, with a stray shy look at us, and seated herself on the divan. She laughed again in my face when I was introduced to her, and said something, which, on inquiry, I found was, that she thought a bonnet must be a very uncomfortable thing. Notwithstanding this attack on our national costume, I offered my hand in a friendly way, which she took with another giggle, and then clapped her hands for the eternal sweetmeats and coffee, which she afterwards declared she had almost forgotten to call for, it being Ramazan. She was not at all handsome: her eyes were rather fine, but the face fat, heavy, and uninteresting, although certainly good-tempered looking. She had several slaves about her, but none of them at all pretty, except one charming little girl of eight, beautiful as an angel, the child of a former wife who was dead, and evidently the pet of the Harem.

The lady of whom I am speaking is wife of the Effendi who drank tea with us the other evening. The brother's wife seems to be the chief, and she sent a message to me, begging to be excused, as she was unwell, and about to go to the bath. Of course we begged that she would not disturb herself. The younger lady offered to show us the rest of the Harem; and she seemed as much amused as a child, leading us from one latticed room to another, and laughing all the while. An old lady now joined us, in such an odd

flannel jacket and trousers that, looking at her vast ill-concealed dimensions, it was difficult to preserve a grave countenance. I suppose she was some ancient relative, and could not help thinking very favourably, at the time, of the flowing grey or black silks, and the snow-white caps of our grandmothers. Each lady had her separate suite of apartments, and each her separate slaves. One young lady, also a relative of the Effendi's, we were told, was anxious to show us hers, and they all pressed forward with the utmost kindness to display anything which they thought might please us,—just like children when they have other children to amuse. Our moon-faced friend, (a great compliment, by the bye, in Turkey,) produced with great glee a musical-box, and set it playing. The old lady, seeing that we liked it, immediately touched the spring of a clock, and set it off to another merry tune; a third lady, not to be outdone in hospitality, ran off for hers; and the three, playing vigorously different airs at the same time, made an excruciatingly dreadful noise, as you may suppose. However the ladies seemed to think we were much entertained! We escaped from this infliction at last, by the chief wife of the elder brother sending to say that, if we liked to see her apartment, we were quite welcome. At first we hardly liked to go, but our merry hostess pressed us to do so, adding, "It will do her good to see you; she is dull about her sick child, whom you saw in the garden." So we went. These rooms were prettiest of all, and looking on to the garden. They were hung with pale blue silk, instead of flowered chintz, like the others; for the lady inhabitant had been a present from the Sultan, and etiquette demands that her apartments be better furnished and adorned than all the rest. Her bedroom was charmingly fitted up; a deep alcove covered with rich Persian carpets,

filled with luxurious cushions and embroidered coverlets, taking up one side of it. On the other side was a light green and gold bedstead, covered with gauze curtains. The toilette-table was extremely pretty, dressed with muslin and lace, after our fashion ; a Persian looking-glass, shaped like a sunflower, in mother-of-pearl, hanging above it. The ceiling was painted with a trellis-work of birds, leaves and flowers. Three steps led into the cool and shady garden, and to the wide-spreading household-tree I told you of. Opposite the alcove were doors ; one led into a sitting-room, hung with the same blue silk, and furnished with richly cushioned divans ; the other opened into a beautiful white marble bath ; the air still heavy with steam and perfume. The poor lady had just taken her bath. Oh, how pale and sickly she looked, and how very pretty she was—so touchingly gentle and graceful in her manners ! I was much charmed. She talked some time to us, but merely asking a few questions, as to how long I had been here, and how I liked the country. Presently the black nurse came in with the little child. It was still moaning in her arms ; and as the poor mother hung over it, it was difficult to say which looked the fastest fading away. My old Armenian friend took it kindly in her arms, and, speaking Turkish, talked over its ailments, while I walked with the other ladies to the end of the apartment : then, seeing their conversation over, I returned to say adieu. A sweeter or a sadder face I never saw : it quite haunted me. Our merry friend did not show much sympathy for the invalid, and insisted upon our returning to her own apartments, to show me her clothes and jewels. Robe after robe, carefully pinned up in muslin, was produced, of every colour and shade, for all the ladies ran to fetch their whole stock of finery. Dresses of light green edged with gold, and

violet trimmed with silver, flowered dresses, embroidered dresses, shawls, scarfs, and jackets, were produced in endless array, and with an immense amount of chattering. Then I must be dressed in them, they said, laughing with delight as the masquerade progressed. You would certainly never have known me in the gorgeousness of Eastern array, which however they pronounced became me very well. Two large sprays of brilliants, set as a kind of convolvulus, with turquoise centres, were fastened in each side of my hair.

All on a sudden, the beautiful little child I told you of, burst into a violent passion of tears, and I was concerned to know what ailed her. "She weeps because she does not also possess jewels and rich clothes," said the black nurse, soothing her. "Never mind," said my merry, round-faced friend, who was trying on a rose-coloured feridjee with great satisfaction; "one day or another you will marry, and then you will have plenty."

While we were thus playing children, the poor sick lady entered with her nurse and baby, sitting on the divan at the further end of the room, and languidly looking on. Never have I seen any one look so utterly hopeless and miserable as she did, turning every now and then to her evidently dying child. I said to the brother's wife how much I pitied her anxiety about the poor little thing. Her reply was translated: "Oh, she did not think the child was so very bad; it only had an abscess behind the ear, which the holy Imaum at the mosque was going to lance. The fact was," (and here she giggled heartily again), "that the mother was suffering more from jealousy than from anything else." The idea seemed too ridiculous to her sister-in-law. "Her husband had just taken a new wife, and they had gone to Stamboul that morning. He used to be very fond of those two," point-

ing to the faded mother and child ; "but now of course he is pleased with Ayesha, who is young, pretty, and sprightly. However, she will soon get used to it ; she was stupidly fond of him, and has a jealous temper." I was glad to be able to say to Miss Barker, "Let us go," without being understood.

The very atmosphere of the Harem seemed to stifle me ; and I could hardly help throwing the jewels and finery away from me with disgust. What Mrs. Longworth told me some time ago is quite right. "If a Turkish woman possesses an atom of refinement, one particle of affection for either husband or children, one thought of the future, she *must* be wretched ! Her only chance of contentment is, in being degraded to a mere animal state, eating, drinking, and basking in the sun."

We rose to go ; the ladies crowding round, and pressing us not to leave so soon. Poor things ! they are so greedy after a little amusement in their utter idleness. I felt more angry and impatient than you can well conceive, and kept exclaiming to Miss Barker, "Say we *must* go ; let us get away directly ; if we meet the Effendi returning, I shall certainly be taking off my slipper and beating him upon the face in a most savage manner, or breaking his chibouque, or making him 'eat dirt' in some dreadful way or other, to my utter disgrace in Turkey and elsewhere." So, with many civil speeches, they at last consented to allow us to depart.

Going up to the poor sorrowful lady, I said that I should hope to hear a good account of her. She was soon about to become again a mother. She smiled sadly, and shook her head. The Armenian ladies kissed her hand, and would have kissed the hem of her garment, but this she would not allow, and turned again to her child as we

left the room. The rest of the ladies walked through the garden with us, plucking flowers, oranges, and lemons for every one until we were all laden. When we came to the hall belonging to the garden of the gentlemen's apartments, the rest would have turned back; but the chief lady, peeping out first to see if the gardener or any other men were there, caught up the long trailing ends of her dress, and scampered at full speed along the gravel path after us, throwing me a beautiful bunch of laburnum, which she pulled from a tree close by. Then, laughing heartily, she scampered as swiftly back again to the Harem garden-gate. Carefully closing the door, we re-entered the narrow streets of Orta-kioy, and walked through the village home.

## LETTER XLIII.

PAST OF RAMAZAN.—TURKISH NATIONALITY.—THE SHEIK-ZADI.—END OF THE FAST.—PREPARATIONS.—ILLUMINATION OF THE MOSQUES.—KABA-GÖZ, THE TURKISH ‘PUNCH.’—FIREMEN.

Constantinople, May 29th, 1856.

My dear Mr. Hornby,

I GREATLY regretted not being well enough to go to Stamboul, and see a night of the great Fast of Ramazan. During this Fast the poor Turks seem to suffer dreadfully, touching no food from sunrise to sunset. The other day, coming from Scutari with Mrs. Cumberbatch, our caïquejees were in an almost exhausted state, and could hardly make way against the stream. They kept looking at the sun ; and the moment the evening gun was fired, seized a cucumber, and eagerly bit off two or three pieces of it. Of course the rich do not feel the Fast so much, if at all ; they merely turn night into day—sleeping all day, and feasting all night. Every mosque is illuminated two hours after sunset, and you hear nothing but sounds of music and revelry from every great Turkish house. We hear the Sultan’s band begin about nine in the evening. The working classes are in a dreadfully exhausted state, especially caïquejees and porters. Poor fellows ! you see them turn

their heads away from the fountains, as they pass by in the burning sun; for not even a drop of water must pass the lips of a good Mussulman from sunrise to sunset, and a good Mussulman is wonderfully good and conscientious in doing what he thinks right. The minarets were beautifully illuminated last night, with wreaths and sprays of lamps. An old Turk told us that they ought to be as brilliant every night of Ramazan and Bairam, but the priests (Imaums) steal the oil! They are allowed by Government four hundred "okes" of oil for each mosque, and an "oke" is three pounds and a half English weight.

Colonel Ebor has written a graphic and charming account of the Ramazan, which I believe has appeared in print, but which I send, in case you have not seen it.

"The more the intercourse between the different nations exerts its assimilating influence, the more interesting become the remaining traces of a distinct national and social life. In Europe this assimilating tendency has spread so far that very little indeed remains; and railways and steamers efface more and more even the few traces which have been left hitherto, so that a man will soon be able to go from one end of Europe to the other without finding any difference in the appearance of the different countries.

"In Turkey this cosmopolitan tendency has not yet succeeded so completely. There is, indeed, a rage in Stamboul for everything which is *alla Franca*. The picturesque Oriental costume is more and more giving way to ugly straight-collared coats and broad-strapped trousers, the best specimens of which would disgrace even the shops of the Temple at Paris. The beautiful ceilings carved in wood are disappearing, in favour of wretchedly daubed flowers and trees; the comfortable divans running all round the

walls, are replaced by straight-backed, uneasy chairs. But these innovations are scarcely known out of Stamboul, and even in the capital there is a time when a kind of reaction takes place against this tendency, and Oriental life seems to revive for a time. This time is that of the Ramazan, with its days of fasts and its nights of feasts. Then everybody returns to the old style of living ; knives and forks, tables and chairs, plates and napkins are discarded, and all eat in the old patriarchal way, out of one dish, with their fingers. There are even people who abandon the raki bottle during that time, and go back again to the pure element. The mosques begin again to exert their attractions ; and many a man you may see there, bowing down, who during eleven months of the year is making philosophical comments about the Koran.

“ This is therefore the most interesting time for a European, who can get, by a stroll through the streets, more insight into the character of Mohammedian life than by the study of volumes. Although the external appearance of the people has been changed, from what it was, when Turkish dignitaries rode about in colossal turbans and richly embroidered kaftans—when the only carriage seen was the gaudily-painted araba with milk-white oxen—when swaggering Janissaries and Spahis made themselves conspicuous—and when the old ruins through which you now walk were in their prime,—enough still remains to give the whole picture that strange mysterious colouring which we connect in our minds with the idea of the East.

“ The day begins for the Moslem, in Ramazan, two or three hours before sunset. There are, indeed, toiling wretches, such as hamals and caiquejees, for whom the day begins as usual, at daybreak, and grows only so much harder by the privations it imposes ; but most people do not get

up before noon, and bazaars and shops kept by Mohammedans seldom open before the afternoon; even the office hours at the Porte do not begin before that time.

“Two hours before sunset all the town turns out into the streets. It is the time for making purchases of provisions, and for promenading. There is a long, and in most parts tolerably wide, street leading from the place in which the mosque of Sultan Bajazid stands, to the mosque of Sultan Mehmed. This is the centre of all life. Originally a market, flanked on both sides with shops of every kind, it has in a great measure lost its original distinction. The shops have ceded their place to a nearly uninterrupted series of cafés, and the market is converted into a promenade. This is principally the case in the part of the street called Sheik-Zadi, from the beautiful mosque along which it leads. A double and often treble row of carriages, with dark-eyed and thickly-veiled beauties, occupies the centre of the street, while the raised arcades in front of the shops are filled with women in gay feridjees (cloaks) and admiring ‘swells.’ It is the Rotten-row of Stamboul, quite as characteristic, and even more picturesque, with its quaint balconies, graceful minarets, cypress-trees, and the shady little burial-grounds stuck among the houses, all illuminated by a gorgeous setting sun. This movement in the Sheik-Zadi lasts till near sunset: as the shadows grow longer, one carriage after the other loses itself, the yashmaks and their wearers disappear, and only the smoke-thirsty people remain sitting on the little stools in front of the cafés, looking every minute at their watches, hating the sun, and preparing everything for the moment of the signal-gun. The water is boiling on the brazier, ready for the coffee, the tumblers are filled with lemonade or any other decoction, but the greatest care is

given to the preparations for smoking. It is a work of love, and helps to idle away the last half-hour in pleasant anticipation of the coming pleasures. Every fibre is unravelled and put in with judgment; steel, stone, and tinder are taken out; and the most impatient amuse themselves with lighting the tinder and putting it out again half-a-dozen times.

"At length the last rays of the sun have disappeared, and the gun in the court of the Seraskeriate announces it; a faint cry of satisfaction rises, drowned nearly as soon as it rises in a cloud of smoke or in a tumbler of water. As soon as their first cravings are satisfied, every one hastens to the 'iftar,' the first meal of the day. It is the only time when you can see the usually abstemious Oriental gorging himself. Sweets follow meat and meat follows sweets alternately in endless succession. All the innumerable resources of the Turkish cuisine, nearly superior in inventiveness to the French, are put into requisition, so that thirty to forty dishes are no uncommon occurrence at a fashionable house.

"There is scarcely time to swallow all these dainties, wash the hands, and smoke a pipe, when the sharp cry of the Muezzin calls the Faithful to night prayers. By this time the galleries on the mosques have been tastefully illuminated by lamps; the rows of windows under the cupola shine with the lights of the thousand lamps inside. All the cafés, grocers' shops, and eating-houses, all the numerous stands, with ices, lemonade, and sweetmeats, and the thousands of paper lanterns of the thousands of the crowd, with their numberless lights, lend to the whole scene a fantastic glare which surpasses the last and most exciting moment of the Roman Carnival.

"This is the hour when one ought to go and see the

mosques. The simple grandeur of some of these master-pieces of Eastern architecture is only to be felt, not to be described. That solemn abstraction from all surrounding earthly objects which characterizes the prayer of the Moslem, rises to a kind of stern enthusiasm which strikes even the most sceptical with awe.

“ By the time prayer is over, the scene outside has even increased in animation. Everybody is visiting everybody ; the crowd is so dense that you can scarcely pass through the main thoroughfares ; all the seats in front of the cafés and shops are occupied, everywhere you hear chanting, singing, and music. The mosques have increased in light. On a rope stretched from one minaret to another, figures formed of ingeniously hung lamps, representing flowers, animals, birds, ships, and other objects, swing about high in the air. A thousand ‘Buyouroun,’ (‘Please’) invite the passers-by to the shops, and mix with the hum of the busy crowd. And all this host, without anybody to direct its movements, is orderly and quiet ; no pressing or jostling, no acute noise or excess. This is, perhaps, the most wonderful part of the whole, and gives to the scene an air of mystery, which impresses you almost with the belief that you are witnessing the thousand and second of the ‘Arabian Nights.’

“ If you have no acquaintances to go to, and if you are tired of the crowd, you may go and see the Kara-göz, the Turkish ‘Punch.’ He haunts mostly out-of-the-way lanes, and chooses invariably for his exhibition one of the numerous gardens with which the town abounds. You enter the little door, and are received, as in exhibitions all over the world, by the proprietor, who acts at the same time as the cashier, with the polite demand for a few piastres. If you have thus acquired the right to enter, you

must look out for a seat ; and, according to the confidence in your generosity which your appearance inspires, you will be accommodated with a wooden sofa, a chair, or stool, or you will be banished among the crowd in the background, where you are at liberty to squat down. Most of the gardens where Kara-göz exhibits are covered in by trellises, on which the vines creep along, letting their untrained branches hang down, through which you can see the stars. A solitary lamp, or at most two, form the illumination, except where Kara-göz, the wag, appears. Here a dark curtain is drawn across, except in the centre, where a thin transparent veil shows the scene.

"The performance is acted by marionettes of wood, some of them rather cleverly jointed, so as to enjoy the liberty of all their members. Here, as in Italy, there are stereotype figures,—Kara-göz, his friend and rival in wit, Hadji-Vatt, a 'swell,' *the woman*, a Jew, an idiot, a Persian, and the police. The subjects are most varied, but all representing tricks played by Kara-göz on all the *dramatis personæ*, who all rise at last against the wag. The most interesting part, for any one who understands the language, is the dialogue, especially between Hadji-Vatt and Kara-göz, who try to surpass each other in the skirmish of words. Some of them are exceedingly witty, and, what is more, the wit is fully appreciated by the spectators.

"Scarcely less interesting than the performance, are the faces of the spectators. The first row are all children, and never did I hear childish delight and ringing laughter so joyous and free. One could scarcely imagine that those grave persons behind had been likewise once sitting in front. But even these latter did not resist a well-turned *jeu de mots*, in which the whole performance abounds. In general, one would scarcely believe what a fund of fun

there is in the grave Osmanli, and how sensible he is of the ludicrous.

“By the time the performance is over, the crowd begins to disperse in the streets, and is wandering home, to wait for the drum which beats two hours before the morning-gun, for the second meal. Now the bye-streets, which have had hitherto a deserted appearance, dark and solitary, begin to get their part of the movement, although the want of illumination and the absence of open shops always make a great difference. Indeed, a lover of contrasts could not do better than take a stroll in the bye-streets after having walked about for some time in the thoroughfares,—it is like life and death; here and there a solitary wayfarer, or a mysterious lady with a servant carrying a lantern before her, or a sleepy dog, who will rather be trodden upon than move out of the way, is all he will meet. Yet it may happen to him, as it did last time to me, that, as if by a magic stroke, the whole street becomes alive. We have first a dull trampling sound from afar, as if a body of troops were moving in a run. It becomes more and more distinct. The sound of the steps is intermingled with shouting and yelling; at last a lantern appears, and behind it fifty or sixty men, running along at a wonderfully measured but quiet step, and going over everything which comes into their way. In the midst of them you perceive a dark object, with brass mountings glittering in the dim light of the Fanar. ‘They are the firemen, with their portable engine, the only one applicable in the narrow streets. All the houses begin to get animated, doors are unlocked, windows opened, and everybody inquires where the fire is. When the host of firemen have passed like a wild chase, and inquiry shows that the fire is far off, everything sinks again into silence and solitude.

"An hour before sunrise the morning gun puts an end to the feasting, and everybody turns in. Not less interesting than at night, is Stamboul early in the morning, in Ramazan—a city of the dead by daylight. If you lose yourself in the interim, you may go about for half an hour without meeting a soul,—a strange sight for any one who knows Stamboul in the morning at other times, for its population are generally very early risers."

## LETTER XLIV.

CELEBRATION OF THE QUEEN'S BIRTHDAY.—THE FÊTE-DIEU.—ILLUMINATIONS.—‘THE NIGHT OF DESTINY.’—THE SULTAN'S VISIT TO THE MOSQUE OF TOPHANA.—NIGHT OF PRAYER.—PRINCE MUBAD.

Constantinople, May 30th, 1856.

My dear Mr. Hornby,

We are looking forward with some anxiety to Tuesday's Mail, not having heard from any of you by the last. Two or three copies of the ‘Times’ have arrived from you at irregular intervals, but evidently having been opened and kept a considerable time by some one here; so pray do not send any others through the Post-Office, for papers are in such request just now, that there is the merest chance of their coming safe to hand.

The weather here continues most lovely, very hot in the sun, but always with a fresh breeze, so that indoors it is quite cool. The Queen's birthday was splendidly celebrated on Thursday. I took a caique to see the shipping dressed with innumerable flags. The French and English men-of-war looked magnificent, and while the salvos of artillery were firing, one might almost imagine an action was being fought. Lord Stratford held a levée at noon, attended by the French Ambassador, the whole *corps diplomatique*, and a great number of English officers. The

courtyard of the palace was lined with a detachment of Guards and Highlanders, and the fine band of the German Jägers played a choice collection of airs. At the grand dinner in the evening, the only toast was, "Her Majesty!" when the discharge of three rockets from the illuminated palace was answered by a tremendous salute from the 'Queen.'

In the evening hundreds of ships were illuminated. At nine o'clock, I heard the guns plainly down here; and the tremendous cheers of the sailors were carried from ship to ship, it is said, quite up to the Black Sea. I thought how pleased her Majesty would have been, could she have witnessed such demonstrations of hearty affection. I plainly heard the band of the German Legion encamped at Kula-lee, opposite, playing the anthem; and they had an immense bonfire, which lighted up the hills far and wide. It was a beautiful sight from our windows, for the minarets and principal Turkish palaces on the shore were also illuminated for Ramazan. Edmund was at the Ambassador's dinner, and I amused myself at my old seat on the divan, watching all that was going on. They say that Pera had never before seen so gay and splendid a day. The French celebrated the *Fête-Dieu* in the Embassy Church of St. Louis; the palace-yard was tastefully decorated with the flags of the Allies; a guard of French soldiers was at the door, and lined the walls of the church. Later in the day, all the world was struggling to see the Sultan distribute the medals for the campaign of Roumelia, which took place in the courtyard of the Seraskeriate, or War-Office. It is said that there is to be a special decoration for the defence of Silistria,—of course one for the Crimea.

Friday was a grand night on the Bosphorus, after the numerous fêtes on shore. It was the twenty-seventh of the

fast of Ramazan, or Night of Destiny to all true Believers; and, according to ancient custom, the Sultan went in his state caïque to the Mosque of Tophana, to offer up the prayer of night. On account of the Peace, the illuminations and fireworks were more splendid than usual. We were on board a yacht, and had a perfect view of the “seven” glistening hills of light, rising out of the most fantastic-looking sea you can conceive; here was a huge, phantom-looking ship, marked out in living fire,—there, the dark-flowing stream; then a man-of-war, one blaze of lamps, and throwing up rockets every now and then, which were beautifully reflected on the waves. Bordering the shore, were moored countless caïques, awaiting the Sultan’s approach in profound silence, some filled with veiled Turkish women of the poorer class,—all with varied and attentive groups, looking still more picturesque by that strange and dreamy light. This deep silence lasted for a long time, and people seemed to sit in a kind of delighted reverie, gazing far down to the illuminated masts in the Golden Horn; then back to the glittering Port; high above, to Santa Sophia, appearing still more like enchantment among the dark cypresses; and then on the Mosque of Tophana, on the shore, where the Sultan was to pray, and where, between the two fire-wreathed minarets, his cipher hung suspended high in the air, in lamps of pale and gleaming gold.

Beneath this, in the Court of Tophana, were piled heaps of cannon-balls,—trophies from the Crimea,—which were converted into pyramids of light, by lamps skilfully placed amongst them. The guard-house was covered with warlike designs, every mosque with mystic ones. It was a beautiful sight. The Sultan came down about nine o’clock. The moment he left his palace, a signal was given, and

every one in the row of boats lighted up flambeaux, in the glare of which came, swiftly gliding on, the white-doved, and the rest of the graceful royal caïques. Every English and French man-of-war burned blue and red lights; every public building burst out into a blaze; and every person in the splendid procession could be seen with perfect distinctness, the Sultan's magnificent boatmen being certainly the most conspicuous. After the Sultan has passed to prayer, and all is silent and dark again, except for the mystic, dreamy light of illuminations, suddenly the torches are extinguished, or burnt out. It was as if the city and the sea lay under some spell of enchantment. The Turks are engaged in earnest prayer, for this is the night in which their destinies are determined for the whole year to come. Presently, in the profound quiet, Captain Hamilton kindly took myself and some other ladies on shore. We stepped into a man-of-war's boat, and soon landed, among countless crowds of caïques, at the stairs of Tophana. The court was filled with most extraordinary illuminations—large trees bearing fruit and flowers, in coloured lamps—exactly like the garden of Aladdin. Beyond, among the trees, were telekis filled with veiled Turkish ladies, attended by their slaves, all silent as the crowds around; even among the dense masses of soldiers, through which we passed in this enchanted garden, not the slightest sound was heard: all were sunk in deep and dreamlike prayer of Kader Gnedessi, beneath millions of twinkling lamps. About midnight the vast crowd stirred; the Sultan's prayer was over, which was announced by some huge rockets sent high into the air, and scattering about thousands of many-coloured stars. Then all was life and stir again. The 'Melampus,' and other ships of war, burst into a flood of light, as the Sultan stepped into

his caique on his return to the Palace. Each tiny caique, the large Greek and stranger barques, burnt numbers of dazzling torches. The fine figures of the caiquejees, standing up in the glare, and holding them out to illuminate the royal way,—the veiled boat-loads of women and sailor groups behind, splendidly lighted up, had the finest effect, shadowed far in the dark and shining water beyond. After the Sultan had passed by, the crowds sank down again, the hum of expectant voices roll on the night air, and the grand display of fireworks commenced, which is his yearly treat to his people.

The yacht in which we were was fancifully and brilliantly illuminated, and the Sultan's eldest son, Prince Murad, came on board, with his tutor, to see it. He is a tall, pale youth, of about seventeen, with a broad, expressionless face, and large wondering eyes. He asked, through his tutor, that we might be presented to him, and looked very shy and uncomfortable when we were. I said, pitying his nervousness, "Pray say to his Highness that I am happy to have the honour of seeing him." His Highness replied, "Tell her that I am very happy to see *her*." Then I begged the Effendi to say how charmed I had been with the beautiful scene on the Bosphorus that night. "Tell her that I am very glad she liked it." This finished our conversation. I made my lowest salaam, and retreated on deck, and afterwards saw through the deck-lights the Prince looking with an air of relief at the embroidered sofa-cushions, evidently thinking Europeans and European manners very formidable, and congratulating himself on having safely got over an introduction to an unveiled woman. I think I have now almost exhausted my stock of Turkish news, my dear Mr. Hornby; except that there is a report of Omar Pasha's being made chief of a military police at

Constantinople, which most people think would be a dangerous appointment for the Sultan—in fact, a second edition of the Janissaries—as he has immense influence over the wild soldiers he commands. The Bashi-Bazouks and the Sultan's Cossacks are said to be in almost open rebellion against the Turkish Government. Since they have been paid regularly, and fed and commanded by English officers, they have been so happy, that they now refuse to return to their former miserable state; no one knows what is to be done with them. Very much I pity the poor Sultan. On Friday he was to have read the Hatti Sheriff to several regiments of his soldiers, but did not do so, and it was said he was advised that it was not safe. However, this is but an *on dit* of a place famous for very absurd ones, and I should think such a thing as reading a proclamation very un-Sultan-like. Stories of approaching rebellion everywhere—risings of the Greeks, and afterwards the massacre of all Christians by the Turks, the moment our army is gone,—are all the fashion here just now, but they do not trouble us much.

## LETTER XLV.

A SAIL ON THE BOSPHORUS.—THE 'BELLE POULE.'—STRAWBERRY-GARDENS.—LAST DAY OF RAMAZAN.

Orta-kioy, June 3rd, 1856.

My dear Mother,

I AM sorry that you had no letter from me by the last Mail. Mrs. Brett persuaded me to stay with her at Therapia until the evening, and as the Ambassador is not there, there is no mail-bag. I enjoyed my visit to Therapia extremely; the sea was rough, and the cool breeze very refreshing. All the gentlemen whom the Admiral chooses to invite, go up to Pera in the morning in his steamer, which has a curious look waiting almost close to the door of the hotel: the ladies amuse themselves as well as they can. Mrs. Brett and I had a sail on the Bosphorus yesterday with a pleasant party. We all landed on the other shore, taking a long ramble in the Sultan's Valley, and then to the deserted kiosk beyond, where the view is very beautiful, and pretty tortoises are to be found.

The 'Belle Poule' is lying off Beicos Bay, among many other ships. She is painted black still, and has been since the time when she brought the body of Napoleon home from St. Helena. After our sail, we walked in the garden of the French Embassy, the hills and the blue sea peeping

in through waving boughs ; and then, in the pleasant winding shrubbery paths, we talked over a visit to the Forest of Belgrade, and to the old fountain, and Lady Mary Wortley Montague's house near it. However, the weather is too warm inland to make any expedition now, so I must come up from the Islands early some morning. We are just off to a cottage there belonging to a Greek named Giacomo, and Giacomo's Cavass is come with a large island caique, to remove our goods and chattels ; and the hamals are come, stalking up the stairs ; and the Apple-blossom, and Vassili, and our Sais are chattering in Greek and Turkish, as if the tongues of Babel were let loose ; so I think it is time for me to say good-bye.

June 5th.

How I wish you were here, among other pleasant outdoor wanderings, to regale yourself with the delicious strawberries of our village, which are now in perfection. Parties of Greeks and Turks are constantly visiting the cool strawberry-gardens, spreading their shawls and cushions in the shade, and enjoying the fruit and the view at the same time. With very little cultivation, the plants produce wonderfully. Hundreds of baskets are sent in to Constantinople, besides those which are discussed here *al fresco*. The baskets are of a very pretty shape, round and deep, with a good stout handle, and holding five or six of what we call " pottles " in England. We get a magnificent dish for three piastres (sixpence), and no doubt they are cheaper to the natives. It is a pretty sight to see the baskets going into Constantinople, strung on a long pole, which a Greek in picturesque costume supports on his shoulders at each end. Everything is a picture here.

Yesterday was the last of Ramazan, and the Sultan went in procession to the old palace at Seraglio Point, to take the yearly Ottoman oaths of empire. Cannon thundered, drums rolled, and streets and windows were crowded, to see the procession. The minarets were beautifully illuminated last night, with wreaths of pale gold lamps, and words strung from one minaret to another, on this and the opposite shore; last night it was "Mashalla,"—*i. e.* 'God bless you,' in Turkish. The effect is singularly pretty, and the golden words appear to hang suspended in the air; in fact this place is more like a dream than reality just now. All night the roll of little drums is heard on the hills and in the villages, for it is also a Greek festival. The streets are crowded, and gay parties constantly moving about on the water. The poor here seem to have as greatly too much outdoor amusement, as the English have too little.

## LETTER XLVI.\*

VISIT TO A HAREM.—THE CHILDREN.—RAMAZAN.—THE DINNER.—  
HASSEN BEY.—HAREM OF ALI BEY.—NOCTURNAL MEAL DURING RA-  
MAZAN.

August, 1863.

My dear Lady Hornby,

You have expressed a wish for some account of my visit to the Harem of Hassan Bey during the Ramazan of last year; I will endeavour to give you as many recollections as possible. I had a long-standing invitation to spend an evening and sleep there, with a young Hungarian lady who was well acquainted with the family, and spoke Turkish perfectly. At length the day was fixed, and knowing how much pleasure it would give to our friend Mrs. C—, and to another young English lady, I asked them to join us, as it is a very rare thing to get an invitation to a Turkish house during their great fast. It was beautiful spring weather, so we walked over from Pera, crossing the old Karakeney Bridge, and winding up those steep streets leading to the Bazaars, which, as you know, are so terribly trying to European feet, we came out upon the great square in front of the Sultan Bayazid Mosque. As usual during Ramazan time, the place was crowded with

\* The Authoress has been favoured with this letter by a friend, which will be read with interest.

loungers, in carriages and on foot, and we had some difficulty in threading our way across; but our faithful Pedros succeeded in steering us well through the entanglements; and on the further side of the broad area we engaged again in a labyrinth of tortuous lanes, now stumbling over a litter of puppies, coolly nestled in a large hole in the very centre of the roadway, now all but slipping ankle-deep into some pool of black mud, until we were fairly landed before a tall dark gate, set in a high garden wall: this was the entrance to the dwelling of Hassan Bey. Our knock brought out the porter, a respectable Moslem, with an undeniably orthodox turban, quite of the old school, but he received the "Giaour" ladies nevertheless with great politeness, told us we were impatiently expected in the Harem, and ushering us through a further entrance, looked on with mild approval whilst we took off our goloshes at the foot of the great staircase. Notwithstanding the perfect dryness of the weather, we had been careful to bring these goloshes, though I confess we only slipped them on a few yards before reaching the door; but "taking the shoes from off the feet" has been from the earliest times a mark of respect from a visitor in the East: one is supposed thus to avoid bringing in any dirt or impurity from the street, which would render the flooring unfit for the prostrations of prayer; many families are exceedingly particular about this observance.

At the head of the stairs, the young daughter of Hassan Bey (the mother was dead) waited to welcome us. With the graceful Turkish salute, touching the lips and forehead, and with a few words murmured in the soft plaintive manner which seems to be "*bon ton*" amongst the languishing Orientals, she conducted us through a large room and presented us to the "Dada," the nurse who had brought up

the family, and who acts as mistress of the Harem and housekeeper. She is a large, good-looking woman, past thirty, very kindly mannered and hospitable. She begged us to make ourselves quite at home; so, under the guidance of my Hungarian friend, we placed our bonnets and other belongings as much out of the reach of curiosity and fingering as possible, and settling ourselves on a broad divan, proceeded to business; that is to say, we sipped coffee and wound through the ordinary string of questions and answers which make up conversation in this country. Of course, as usual they were astonished, and said “*Mashallah!*” when they found that three of our party were unmarried, and asked a great deal about our fathers and mothers and relations in general.

Iffet Khanum, the eldest daughter of the master of the house, took her part in the conversation from time to time, and gave me some information about a young Khanum, in whom I was much interested, whose husband, a chamberlain of the Sultan, had fallen into disgrace, and I had lost, consequently, sight of the family. Iffet Khanum herself, about sixteen, is very pretty, with soft dark eyes, a straight, well-formed nose, full rosy lips, and the fashionable languid manner before mentioned. She is very intimate with one of the Imperial Princesses, and had just returned from spending some days with her in her palace near Beshiktash. The wife of Hassan Bey, and mother of these children, who had been dead for two years, was formerly a Serailly Khanum, a lady who had formed part of the household of the Great Seraglio. She had been given in marriage to Hassan Bey, a hakim or physician, and always maintained great friendship with the ladies of the palace. After her death, they continued to show much affection for her three children.

Nedret Khanum, the other daughter, a dark, sprightly, in-

telligent little creature of ten years old, is generally dressed as a boy, and on the day of our visit wore a suit of grey cloth, and a little red fez: it is a very common custom in the harems to dress little girls in masculine attire.

The eldest son, Djaffir Bey, a very well-behaved, polite lad of fourteen, was at school when we arrived; he made his appearance before dinner-time. By the bye, this dinner-time is a serious event in Ramazan; whatever may be your amount of fatigue or exhaustion, you must not expect to see the shadow of solid refreshment until the sun has disappeared below the horizon. Out of compliment to our "infidel" customs, they had served us the coffee; but even this is a degree of kindness not often met with at this season. They did not touch it themselves; so rigid is the observance of this Ramazan fast, that during the whole time, from sunrise to sunset, they abstain from even a drop of water or the whiff of a cigarette. There are cases in which the rule is relaxed, such as illness, of course, or when a lady is "interesting;" but the days of indulgence thus conceded must be paid back before the succeeding Ramazan, and if you visit a harem a few weeks before the "holy month," you are sure to see one or two of the inmates looking pinched and drawn, and decidedly not improved in temper, and you may conclude that they are making up their missing days of abstinence.

While waiting for this great event of dinner, we wandered about rather listlessly from room to room, taking however strong interest in the lengthening shadows on the high garden wall, for conversation had got to a low ebb, and we were heartily glad when the welcome "boom" of cannon came rolling successively from all the batteries of Stamboul and the Bosphorus, setting thousands of eager fingers and spoons at work. You may be sure they lost no

time in ushering us into the adjoining room, where the table had been long prepared. Some slaves waited near the entrance, to pour water over our hands from an elegant gilt ewer into a richly embossed basin of the same material; another attendant stood by, holding a long towel embroidered with gold or coloured silks. After you have dried your fingers on this, you retain it for use during dinner. We seated ourselves (as little awkwardly as possible) round a large metal disk, placed on a low stool; a thin white calico cloth, pinked out round the edge, served as table-cloth, and was covered with a variety of little saucers, containing spiced and salted stimulants to appetite, such as caviar, mutton-ham, Turkish cheese, olives green and black, pickles, salad, etc. All about were placed Ramazan cakes, rings of unleavened bread called *semeet*, sprinkled with aniseed, and in the centre a number of cut and ornamental glasses filled with lemonade; the whole was set out and disposed with great taste. This was the prelude to the entertainment, and when we had tasted the contents of some of the saucers, and taken a little lemonade, the glasses were removed, and the dinner began; the dishes being placed, one at a time, on the centre of the table. We waited until Dada, as mistress of the house, saying “Bouyourûn,”\* put her spoon or fingers into the dish, and then every one endeavoured to do the best they could for themselves, using only the right hand, and keeping the left generally under the embroidered napkin. Iffet Khanum turned up her sleeve, displaying a fair round

\* “Bouyourûn” is almost untranslatable; it means many things, the most familiar perhaps being, “make yourself perfectly at home.” The rule of etiquette, which ordains that the mistress of the house should taste first of every dish, has a deeper meaning, which doubtless originated in the fear of poison.

arm, and managed very dexterously and delicately, with two fingers and the thumb, assisted by a piece of leathery bread, to convey the food to her mouth without spilling the gravy. Little Nedret was almost as expert, and showed considerable aptitude for fishing out the lumps of kaïmak, or clotted cream, concealed under the luscious surface of the “Ekmek-cadaïf;” but my companions were utterly at a loss, until Dada took pity on us, and ordered a slave to bring some European silver forks: most good families possessing a few of these useful implements, although they themselves invariably prefer the fingers.

They gave us, first, an excellent rice-soup flavoured with lemon-juice, then a fowl stuffed with pistachios, fir-nuts and rice stewed in butter; after this came every sort of vegetable in succession, dressed with little bits of meat, “baklava,” “cadaïf,” “ekmek-cadaïf,” “beurek,” “ouhalva,”\* and many others, winding up with pilauf, which, as you know, is rice stewed in water, then mixed with butter, and flavoured sometimes with cinnamon or saffron. There were about twenty-five dishes in all, not to mention twelve or fifteen saucers of pickles, sweetmeats, fruit, salad, and bowls of yahoort, into all of which we were expected to make occasional digressions; and Dada, who presided with great kindness and hospitality, appeared quite distressed that we found it impossible to eat largely of every dish, or even to touch some of them.

After dinner we again washed our hands, with soap this time, and returning to the principal saloon, took our seats

\* *Baklava*, little squares of pastry floating in syrup. *Cadaïf*, Turkish vermicelli baked with butter and sugar. *Ekmek-cadaïf*, a double pancake soaked in syrup, with lumps of clotted cream placed between. *Beurek*, a flat paste cake stuffed with cheese and chopped herbs. *Ouhalva*, a paste made of flour, butter, and sugar.

on the divan. While we sipped the black coffee, which we found most welcome after the rich dishes we had tasted in such variety, and were admiring the two embossed silver candlesticks standing on the floor, at least four feet high, Hassan Bey entered the room to pay his respects. He had a grave, gentle manner, very polite and courteous; he spoke a little French, and told us he was very happy to see us there, hoped we were well received, and that we should repeat our visit. We said, of course, many things in praise of the beauty of Stamboul and the Bosphorus, and thanked him, as we could do in all sincerity, for the kindness and hospitality of our reception. Presently the plaintive chant from a neighbouring minaret announced the hour for prayer. Hassan Bey rose, and with elaborate parting salutations, departed off to his devotions at the mosque; soon after which the younger children, under the care of a confidential man-servant, started in high glee to see Kara-göz, the Turkish Punch.

We were beginning to feel terribly sleepy, and it was a great relief when Dada told us that we were anxiously expected in the neighbouring Harem of Ali Bey. She proposed to set out immediately; so we joyfully put on our bonnets, while our hostesses shrouded themselves in yashmak and feridjee. Besides Dada and Iffet Khanum, two of the slaves came with us, and we stumbled and shuffled along, preceded by a man carrying a large paper lantern. It was only a few yards off; we were speedily admitted into the friendly Harem, and welcomed by its mistress, a charming young Circassian, very winning and amiable. She was evidently flattered by our visit, and placed us in the seats of honour, clapping her hands immediately, to order in the sweetmeats and coffee, which were followed by cigarettes.

Ali Bey, her husband, is an officer in the army ; his house, without being very rich or luxurious, is exceedingly comfortable. The room in which we assembled was nicely furnished with a divan, padded cushions, a thick carpet, and curtains before the doors. There was a tolerable piano-forte also, which induced the invariable question, "Do you play ?" We replied that we played a little. "But can you play from notes ?" they inquired again. "Mashallah ! how clever you must be !" Many Turkish women are fond of learning by ear, and will pick out little tunes tolerably, but those who study seriously from notes are considered to display an unusual amount of zeal and industry. We endeavoured to take our part in the general amusement, but when we begged our gentle Circassian hostess and Iffet Khanum to place themselves at the piano in their turn, we found that they required as much pressing as any drawing-room belle ; they yielded to our persuasions at length, and played some little European airs "from the notes" very prettily. My Hungarian friend, Amelia Hibelt, was their instructress ; she is much esteemed and loved by all her pupils, who appreciate quite as fully as we can do, the value of steady, irreproachable conduct even in a "Giaour."

After this, we talked again for some time about the new dresses preparing for the Baïram, and their plans for witnessing the fireworks which are always exhibited from Tophana at the close of the Holy Month ; when, finding sleep stealing over us again, I imagined a desperate remedy, and seating myself at the piano-forte once more, struck up an excruciating tune, which is torture to an educated ear, but which always sends the inmates of a Harem into ecstasies of delight. It is the Circassian marriage tune, the air of the song with which they accompany the

brides when they are brought to their new homes. It was given me by a French lady, who formerly taught music here ; she had heard and noted it down, and when she returned to France she left it with me. I know nothing of the words, but the effect of the air is magical. Whenever I play it, the Circassians,—and there are many in each household,—crowd round me with expressions of intense pleasure, patting me on the back, and calling to one another to come and hear the Madame who knows "*our* tune." Until that moment they had probably never heard it since they left their wild mountain home in childhood, and the frightful string of unmelodious sounds has more charm for them than the sweetest harmonies of our thrilling music. On this evening, at Ali Bey's, they begged for it over and over again ; and at last, when my wrists quite ached, and I was preparing to rest upon my laurels, I was entreated to play it yet once again for the benefit of the black cook of the Harem, who was brought forward from out the sanctuary of her stew-pans, to be regaled with "*our* tune."

About ten o'clock some friends dropped in ; one of them was a singer in great request for the evenings of Ramazan, marriage festivals, and domestic fêtes of all sorts. They brought her a tambourine. She was a good-humoured woman, and did not need much pressing to burst into song, straining her voice in terrific screams, till all the cords of her throat swelled up. Her energy was wonderful,—she seemed to me to be composing the words as she went on ; there was a great proportion of lamentation, or something like it, as "Aman ! aman !" (alas !) occurred perpetually. It delighted the Turkish ladies extremely, and some even seemed a little scandalized, which made us conclude that in our case just then ignorance certainly

was bliss. The musician screamed on till she was fairly hoarse, and nearly black in the face, and then we subsided again into quiet for a time. At eleven o'clock a slave entered, bearing on a small tray several beautiful covered cups in porcelain, or Bohemian glass, filled with very delicious sherbet and lemonade. After taking some, and thanking Madame Ali Bey for her welcome, we said adieu, and returned to Hassan Bey's house. We found that our beds had been prepared, spread out upon the floor of the principal room. Two or three cotton mattresses are covered with a muslin sheet, some flat pillows in embroidered muslin cases are arranged at one end, and a quilted covering or two, with an embroidered or even a gold and silver tissue for the exterior, is folded in a particular manner at the foot. Before retiring for the night, a slave came in and placed a low stool in the centre of the room, and presently afterwards on it a tray laden with fruits, various kinds of sweetmeats, sugar-plums, and other delicacies. I believe we were all so much fatigued that we would have infinitely preferred going to rest at once, but it was impossible to slight the hospitality ; I took a few grains of pomegranate, and some of the nice citron preserve, and felt heartily glad when we were at length at liberty to sleep. But even this repose was not to be undisturbed ; two or three hours must have passed over, an unearthly hollow sound began to mingle with my dream, a sepulchral voice uttered strange words, the rumbling became louder and louder, until I started up wide awake. A glance round the room and a moment's reflection explained everything ; it was the Turkish drum beaten through the streets two hours before sunrise, and the Beckdjee (watchman) proclaiming that it was time to get up and eat again. We rose,—very slowly, I own ; but we had agreed to see

everything completely, and had determined to be present at the nocturnal meal of Ramazan. It was as nearly as possible a repetition of the dinner, rather less plentiful perhaps, and served with little ceremony, but certainly a substantial preparation for the approaching hours of fast. After this sleepy repast had been disposed of we lay down again ; and I imagine we might fairly have slept until mid-day, had it not been for the repeated visits of the slaves, who were so constantly peeping into the room, and passing in and out on one pretext or another, that we were sure they would not rest until they had run off with our mattresses ; and so it proved : we were no sooner fairly on foot, than two or three stout girls rushed in, and rolling our beds into bundles, bore them off in triumph.

The good Dada, the most considerate of women, had reflected that *we* were not bound to observe Ramazan, and had thoughtfully provided an excellent breakfast, which presently appeared,—eggs fried in butter, several kinds of preserve, cheese, olives, “frangioles” (white rolls), and coffee ; and notwithstanding our midnight feasting, we were not sorry for this refreshment, as we had a long walk before us. We took an affectionate leave of the Dada, who accompanied us to the head of the stairs. Iffet Khanum came half-way down, begging us to repeat our visit, with many soft phrases of Turkish compliment. We found our Pedros waiting for us at the door of the salaamlik, and departed, much pleased with our visit to the Harem of Hassan Bey.

## LETTER XLVII.

VISIT TO A HAREM.—DILBIR ADAH.—HER DAUGHTER GULBIZE.—THE YOUNG CIRCASSIAN.—BOUGHT AND SOLD.

Belek, July, 1860.

My dear Mother,

IT is very sultry on the Bosphorus just now; all nature seems asleep,—very little stirring on land or sea; a few Greeks moving about in the high terraced gardens; here and there a caique slowly threading its way up the stream, or lightly gliding down, the cool *thud thud* of the oars sounding pleasantly enough. The pennants of the anchored ships are scarcely waving in the languid air, and even the restless sea-birds are quietly away somewhere, till sundown.

I rowed close in shore yesterday afternoon, on my way to pay a visit to the Harem of — Pasha, whose wife and daughter I have known for some time; having been here now for five years, my acquaintance among Turkish ladies is considerable. Not a soul was visible even from the salaamlik, or male part, of the numerous water-palaces which I passed; not the murmur of a single voice sounded through the closely latticed and curtained windows of the women's apartments. Here and there, through an open door, I got delightful glimpses of cool

gardens, with rows of orange and lemon trees, and rich parterres of flowers. Here and there by the stone steps sat a turbaned Turk of the old school, quietly fishing with a line wound round his hand, looking so cool and comfortable in his soft, flowered robe; then you float by the silent, mysterious caique-haus, where dark green water ebbs and flows and murmurs against rows of boats,—the stately ten-oars, the light and sylph-like three. Sometimes a rapid turn brings you close to the grey-stone causeway of some ancient house, before which sits a huge Black, silently smoking, who slowly turns his yellow eyes to mark you as your caique shoots past. The deep plunge of the oars re-echoes against the lofty walls, and through the depths of the vast open hall beyond.

All the clefts of these stone causeways are inhabited by innumerable crabs, which sometimes remain perfectly still, their long claws hanging down outside their retreat far into the bubbling water and many-shaded lichens below, and sometimes dart back instantly as you approach.

Here, in the deep shadow of a palace wall, floats, lightly moored, a superb caique. It is at the Pasha's end of the huge range of apartments. The cushions are all covered up in snowy white wrappings until he shall appear. The Pasha doubtless thinks the sun too high to start yet, but the light, iron-railed door of his gay garden is open, and from divans under the windows you hear a faint murmur of voices, or your eye catches a light cloud of smoke.

My friend Dilbir Adah has (or rather her husband has) a beautiful house just beyond one of the rapids of the Bosphorus. Your caique shoots by the foaming and bubbling waves, and one of the men is just able to bring it up in smoother water by catching at the stone causeway with his gaily-painted pole, on which is fastened a strong iron hook.

You jump out, and knock at the great, strong, quaint-looking door. Not a sound is heard for a long time, and you wonder if any bright eyes are peeping at you from the many large, closely-latticed windows; you note the orange-trees and the sprigs of tamarisk high above in the terraced garden, and the fine crimson carnations peeping between the close iron railings on the wall. The sweet smell of basilica is wafted across your face, and with a slight start you are awakened from some Eastern dream floating across your fancy, by the door suddenly and noiselessly opening, and a jet-black face closely and cautiously scanning your own. This scrutiny generally ends in a great show of glittering white teeth, and you take for granted that the few words spoken are an invitation to enter. A large courtyard is arched and cloistered like a convent, and paved with great stones; opposite the entrance, is the first terrace-wall of the garden, in which trickles a pretty fountain—the top of the wall set out with pots of orange and lemon trees, carnations, roses, and clumps of large cool lilies past their bloom; down from higher walls hang masses of Virginia creepers, trailing vines, and clusters of the fine rich-coloured trumpet-flower.

At the foot of the stairs leading from this cool, shady entrance, you leave your outer shoes. Many slaves have gathered round by this time; and on the first landing the gentle, pretty young lady of the house meets you, says some sweet-sounding words of welcome, and leads you across huge anterooms, only furnished with rich mattings, and here and there a cabinet, to an inner room. Dilbir Adah is immensely fat, and scarcely stirs off her divan.

It is a pleasant seat, with the blue expanse of the Bosphorus shining through the caffess, or lattice-work, of the window, and every point of the hills forming living pictures.

Dilbir Adah is intelligent and kindly ; she must have been very pretty, for you can trace in her features the exact counterpart of her young daughter Gulbize,—the same large, soft black eyes, the same graceful turn of the head and neck, though now disfigured by immense size.

She received us as usual, most cordially, placed us on the divan by her side, and while the slaves served coffee and sweetmeats, asked us many questions,—how we were, and why we had been so long away from my kind interpreress Mrs. Binns, of Orta-kioy, who speaks Turkish as perfectly as her native tongue. Then we were asked to hear Gulbize play on the piano-forte, and to say whether we thought she had made much progress since we last heard her. She is taught by an Armenian lady, and certainly the airs which she played by ear, and almost with one finger, were barbarous enough. It was difficult not to discourage her, and yet she was such a gentle, diffident little creature,—just one of those with whose feelings you are so tender. However, I managed to persuade them to remonstrate with the Armenian lady, and to have her taught to play by note, so that she might in time be able to study good European music. These are very civilized people for Turks. Dilbir Adah is a daughter, not of the present Grand Vizier, but of the last. She cannot read herself, but is most anxious that Gulbize should, and they told me she is making considerable progress. Kind Mrs. Binns has already taught her her letters, and to spell a little in English, and is quite struck with her intelligence and quickness. The Pasha is very fond of his family, and twice when I have been in the Harem he has paid us all a visit, and listened to his daughter's playing. He has but one wife and one son, a boy of about twelve—still in the women's apartments,—pale and listless, lounging on divans, sometimes with his

head on the slaves' shoulders, sometimes exerting himself to eat sweetmeats, or to smile languidly on us.

What a training for a boy! no wonder that Turkey is a ruined kingdom! Dilbir is in good spirits this morning, unusually vivacious over her chibouque. She has had a fine present of jewels from her husband, to wear at the grand wedding-feast of some of his family. The slaves bring them to show me, and it is easy enough to admire them sufficiently to please all. Large butterflies in brilliants and sapphires to fasten round the head, glittering sprays of emeralds, superb ruby clasps and rings. Pity that no personal loveliness remained to grace the wearer! Dilbir is so fat, so yellow, and she has painted her eyebrows to meet quite across her low forehead; not even the yashmak could make her look soft or picturesque. But she regards the richly-embroidered dresses to be worn at the wedding with great complacency, and they really are splendid. Gulgize, in her delicate blue and silver, will look very graceful and pretty; only you so clearly see that she will be exactly like her mother after extreme youth has passed into a few years of sickly and debased harem life, that it somehow lessens your interest in her beauty, poor thing! Just as we had finished admiring these beautiful things—antarys, feridjees, and jewels,—in came, with a profound salutation to the mistress, whose divan was covered with them, a most imposing-looking old Turkish woman. Her features were fine; her fez, beneath which a few silver hairs strayed on the broad, pale temples, was bound round with a dark green handkerchief, fastened here and there with a diamond. Her antary was purple, gathered round her tall, slightly-bending form with a rich-coloured Persian scarf. She seemed to be highly esteemed by her mistress, who listened attentively to what she related, while half sitting, half kneeling at her feet.

From the other end of the room I asked Mrs. Binns what it was all about. "This is the head nurse of the family," she said, "and has just returned from Stamboul, where she was sent this morning to fetch a little Circassian slave, who has just arrived, and whom the Khanum (or mistress) is anxious to purchase, as she is a great beauty. They are going to fetch her." Of course, I was all interest and surprise.

With a low salaam, bending down to the ground, and touching her lips, breast, and head with her fingers, entered a lovely child, about ten years old. She kissed the hem of the lady's garment, then folding her arms on her breast, remained standing mute, and with downcast eyes, before Dilbir Adah. Her outer dress was of dark crimson gauze, trimmed with an edging of gold. Long plaits of golden brown hair escaped and hung down her back from a light net of pearls and gold thread. She was of rare beauty; deep, deep blue eyes, at last raised to answer a question from the Khanum; long, dark lashes; colouring like a very sunny peach, a form of mingled grace and strength. Such dear little bare white feet, gleaming from the tiny, embroidered slippers! Such a wonderfully self-possessed manner; such poetry of calm, although blushing beneath the gaze of so many eyes. Dear little mortal, could she be saved now! "What does the Khanum say? what are they going to do?" (a black slave had hurried from the apartment.) "The Khanum thinks that her complexion is too dark for blue eyes, but the nurse thinks she is sunburnt or flushed, so they are going to wipe her cheeks with cool rose-water." Back came the slave with a small wet towel. Smoothing back the golden hair from the child's temples with her ugly black hands, you could see how white and clear the skin was; but she had not been

old enough to wear a yashmak, and the free mountain breezes had browned it a little. So this point was decided, with much chatter, between mistress, nurse, and slaves. Something else yet: Dilbir Adah beckoned to her to come quite close; then seizing her nose with one fat hand, and her chin with the other, she forced the child's mouth open to its fullest extent, and with her great black eyes examined every white tooth quite leisurely: "Perfect!" A murmur of satisfaction from the slaves, as the panting child, again released, stood before the divan.

"What is the matter now?"—"The Khanum is displeased with her neck being so brown." Another consultation about that; again the little creature is commanded to come close to the Khanum. With one strong pull she tears open the pretty little jacket,—there is the snow-white chest; none of them regards its agonized heaving of mingled shame and anger,—they merely see that it is snow-white,—the proper market price.

The suppressed anger of the child was intense; her nature was true then. No doubt she had always been taught to look forward to be sold at some great harem at Constantinople,—all the Circassian and Georgian girls are; but her natural instinct of shame, insult, and degradation was powerful still. She flushed crimson; angry tears flashed in her eyes, and fell rapidly one after the other down her cheeks and on to her poor torn jacket; she drew her breath quickly, her little hands clenched; but she stood perfectly still, until dismissed to the other end of the apartment, when some small slaves surrounded and began to tease her.

"The Khanum fears that the girl has not a good temper; look, she says, how she turns like a little panther at the black children." (It was evident that she would not submit to them.)

I never felt so angry, so shocked, in my life, and it was with the greatest difficulty I could refrain from crying, like the child, with anger and grief. I looked often at the poor dear little thing, and longed to snatch her by the hand, rush down with her to my caique—floating only a few feet from us outside—and make her free. I asked, when I felt a little calmer, what her price would be. About two hundred and fifty pounds, English money, they reckoned, as she was expected to turn out a first-rate beauty. “Did the Khanum intend to buy her for herself?” Not exactly; the fact was, that many great Turkish ladies at Constantinople make a sort of speculation of this kind sometimes. If they hear of a Georgian or Circassian child of great promise being brought down, they get their nurse, or some other confidential servant, to negotiate the purchase. The child costs but little to feed and clothe (“to take the run of the harem,” were the lady’s words), and if she turns out a beauty, care is taken to spread a report of her charms from harem to harem, and through the black men to Pashas, sometimes even to the Sultan himself. Great sums are often given; and so, said Dilbir Adah complacently, “we make a handsome sum as pocket money.” Fancy a woman coolly saying this, with her own young daughter and son sitting close to her on either side.

How I did detest her! I longed to get away, but just as we were preparing to depart, the Pasha entered, who, hearing we were there, had come to pay us a visit. After a few words of ceremony, saying he was glad to see us, etc., his wife told him of the child. It was beckoned up; again the poor little thing made its low reverence, and stood with folded arms before him. Even before us, and just as coolly as he would have felt a piece of cloth for

a coat, he felt the skin of her cheeks and throat, then examined her mouth in the same horrid manner as his wife had done. The “nurse,” with many salaams, handed him a paper, which he looked over: it was a sort of warranty, they said, of her parentage and soundness, written by her uncle, who had brought her down to sell. She might, the paper added, be kept on trial for a short time, if the lady pleased.

How glad I was when this visit was over! I could hardly reply to the usual kind adieu of Dilbir and Gulbize, who accompanied us to the outer salaamlik. The Pasha himself conducted us through the garden, instead of leaving by the harem door, by which we had entered. His son and two or three young slaves followed us, and the dear little Circassian, now calm and quiet, though with the traces of tears still on her face, slipped by them all and put her little hand in mine with a look that made my heart ache.

The Pasha was anxious to show me some very fine orange and lemon trees. It was a charming garden,—masses of the richest flowers hung over the walks of many-coloured pebbles and shells, and clusters of trellised rose-boughs waved in the evening breeze, heavy with the loveliest blossoms. It was sunset, and “a sudden splendour from behind flushed all the leaves with rich gold-green.”

The slaves gathered me flowers,—bright pomegranate, jasmine, myrtle, and tamarisk; the Pasha himself politely presented branches of orange and lemon, bearing both flower and fruit, and led me through a shadowy lawn to see a beautiful palm which he was rearing. All pleasant evening sounds were coming on,—the birds singing in the vineyards above, the tinkle of watercourses just let loose on the terraces; but I could not forget, could not recover

from the scene which I had just witnessed ; I could do nothing but regret having to part with the beautiful little creature still at my side.

I drew a long breath when again free on the Bosphorus, and skimming over the sunset waves, fully determined never to enter that harem-gate again. And I never have ; but I often wonder where is poor little Derran now.

## LETTER XLVIII.

END OF RAMAZAN.—ILLUMINATIONS.—NIGHT.—PALACES ON THE BOSPHORUS.—FEAST OF BAIRAM.—TORCHLIGHT PROCESSION OF THE SULTAN.—CEREMONY IN THE MOSQUE OF TOPHANA.

Constantinople, June 7th, 1856.

My dear Mrs. Austin,

TUESDAY, the 4th, was the last day of the Ramazan, and as the rays of the setting sun disappeared from valley and mountain, the roar of cannon from "Ramis-Tchiflik" announced that all true Believers might eat again in daylight. It is said\* that an Imaum is stationed on Mount Olympus to catch the first glimpse of the new moon of the month *Chevale*, from which dates the Mussulman new year; and at his signal from afar, carried from minaret to minaret, the spell of this long and weary Fast is broken, as it were by enchantment, by the sound of the announcing cannon; and coffee-bearers and sherbet-bearers and pipe-bearers minister to the longing and famished multitudes of Constantinople,—to the rich man who has been dozing or wearily counting his beads all day, and to the poor hamal and caïquejee half-fainting with hunger and fatigue. Before eating, a good Osmanli washes, prays,

\* Admiral Slade's 'Travels in Turkey.'

gravely smokes a chibouque, and sips a cup of coffee : after these ceremonies, he feasts in right earnest.

Two hours after sunset the cannons fire again, for joy that the Fast is ended. Drums roll, fifes are heard on the hills and in the valleys, muskets are let off every now and then, and splendid rockets are thrown high up in the air, which have a beautiful effect, bursting over the dark water or above darker cypress-trees. By the time that the summer's night has fairly set in, the Imaums have finished their work, and

“ Millions of lamps proclaim the feast  
Of Bairam through the boundless East.”

As every one says, it is impossible to give an idea of the marvellous beauty of these illuminations. Hour after hour I have sat at the window spell-bound, and with the idea of enchantment constantly creeping over me. The lamps are of a pale gold-colour, clustered, thick as bees, round each balcony of the high white minarets ; and fantastic devices are hung from one minaret to another, which, in the soft grey light of the summer night,

“ Glitter like a swarm of fire-flies tangled in a silver braid.”

I have often thought of those lines of Tennyson's during the lovely nights of Ramazan.

The opposite mosque of Begler Bey, on the Asian side, was an exquisite object from hence. Far over the dark waters beneath was reflected a golden cascade of light, with shades of purple waves amid its sprays, ever shifting and moving in the stream : it was just like the Fountain of Golden Water of the Arabian Nights, only I saw it while quietly resting on a soft divan, and without taking the journey up the enchanted mountain in search of the charmed phial. But these Asian hills looked enchanted on the last night of Ramazan : far as the eye could reach

glittered bright lights, some moving, some stationary, some by darkest cypress-woods, some where I knew stood solitary and latticed houses. The water's edge was fringed with pale and glistening gold; for at the gateways of all these silent, dreamy palaces of the Bosphorus, shone stars, and trees, and often the Sultan's name, wreathed on shore, but sparkling as brightly on the waves. The Imaum chanted to prayer about an hour before midnight, and the deep, full, prolonged notes quite filled the valley. Every sound in this lovely scene seemed as strange to me as its sights.

At last, half bewildered and half as if in a dream, I looked up at the moon, and the sight of her was pleasant enough; for she is always the same in every land, fair, serene, and kind, and always looks like home. The nightingales were singing in every cypress near. It is quite true what Byron says, and here, in summer-time,

“The voice of the nightingale never is mute.”

Her sweet notes, and the moon's soft and tranquil beauty, were very composing after the fantastic and bewildering sights of this Eastern night's *fête*. The Turkish drums were rolling long after midnight, but I did not wait to see the lamps die out.

So closed to me the last night of the Mussulman Old Year. Before daybreak next morning, cannon announced the Feast of Bairam, or the New Year; and presently we heard the heavy tramp of a large body of troops marching into Constantinople. It was a strange scene, the glare of their torches mingling with the grey light of morning, and shining on their arms and accoutrements. They were going to line the streets through which the Sultan was to pass on his way to mosque, as first Imaum, or priest of

Islamism, which ceremony he always performs, as head of Church and State, on the first day of the New Year, at daybreak. I was very sorry not to have gone, but seeing the fireworks on the 27th day of Ramazan, when the Sultan goes to mosque by torchlight, had so tired me, that, not being strong, I did not think it prudent to take a row in the mist at three o'clock in the morning so soon afterwards. The Sultan's ladies all went in telekis, and by torchlight; by which, I was told that the motley crowd of soldiers, fakirs, Armenians, Turks, Arabs, and black slaves, looked most picturesque and striking. All the Pashas attended in gorgeous array; the Sultan was of course splendidly mounted; and they went to the Mosque of Tophana, where the Sultan swears to govern by the laws of the Prophet. We knew when this ceremony was over, because our poor little kiosk trembled visibly at the roar of cannon which follows. The Sultan afterwards held a levee, in the open air, before the "Gate of Felicity," when the Pashas swear homage, and are permitted to kiss the hem of his garment, or rather two embroidered strips of cloth, several yards long, which are attached to either side of his chair of state. This is an old ceremony of their camp-life, which I should much like to have seen; but another is performed at the "Courbam Bairam," at the end of the month, and of this I hope to give you an account. These customs, it is said, have been observed by the Osmanlis since the time of Amurath.

But I must say adieu, for we are going to the Sweet Waters of Europe. It is a great day there,—the Turkish Sunday, and the last day of Bairam. All the Faithful are in the highest spirits; drums and fifes resound in every valley; the Bosphorus is covered with gay caiques; every Turk dons his best garments, and forgives his enemies, and

makes presents to his wives, children, and slaves ; for these three days of his New Year are feast-days ; all his sins have been forgiven him for the Fast of Ramazan, and he is on excellent terms with the Prophet, and with himself, and with his beautiful Bosphorus. So the Sweet Waters will be gay indeed to-day, for it is also a Greek holiday. Adieu, my dear Mrs. Austin ! I will write again to-morrow of what we see in the Valley.

## LETTER XLIX.

A STROLL.—THE BOSPHORUS.—TURKISH ARSENAL.—SUBURBS OF CONSTANTINOPLE.—POVERTY IN THE EAST.—KIOSKS.—STORKS.—TURKISH AND GREEK DRESSES.—SCENES ON THE RIVER.—THE SWEET WATERS.—SCENES ON SHORE.—THE SULTAN'S KIOSK.—THE SULTANA AND HER DAUGHTER.—EVENING SCENE.—RETURN FROM THE SWEET WATERS.

Orta-kioy, June 8th, 1856.

My dear Mrs. Austin,

IT was very sultry yesterday, so I put on my coolest muslin dress and my wide straw hat, and, with the Armenian girl Dhudu and my cousin Henry, strolled slowly through the village to take caique to the Sweet Waters of Europe, whither all the world had gone hours before. We scarcely met a soul in the usually crowded narrow streets. All were holiday-making in the shade, whither the noisy street-commerce had also followed. Only a few Greek beggars, and the surly scavenger-dogs, dozed, or quarrelled in groups here and there, on the loose pavement-stones of the way-side. Even the little *café*, usually crammed with noisy, laughing Greeks, was almost deserted to-day, and many a bright nargileh stood neglected on the clean and polished table. We found our two favourite caiquejees fast asleep in their boat, which was moored in the shade beside the mosque. Vassili soon roused them up. They took the

handsome boat-cushions from under the linen covering, made the caique comfortable, greased the leather thong of their oars, and out we dashed, through ships unloading cattle from Varna, on to the middle of the Bosphorus. Our white umbrellas sheltered us effectually from the sun, and we had the usual delicious breeze. It was delightful sitting still; but large, round drops soon fell in showers down the bronzed faces of the rowers, who merely shook them off, like a Newfoundland dog when he gets out of the water, and dashed on in splendid style under this burning sun, with nothing but a thin white jacket and a light fez to protect them from its scorching rays. We passed but few caiques; all were gone to the Sweet Waters, either on the Asian or European side. The flags of the English and French men-of-war at Stamboul scarcely stirred in the quiet, sultry heat. The very tar seemed blistering on the sides of the vessels, and not a soul was to be seen, even on board the French frigates, where all is generally stir, and music, and life.

The Bosphorus was of the loveliest blue, and the sky only just a little paler, with the lightest “fleck” of white cloud every here and there, borne by the south wind from Mount Olympus. It was very lovely; for, in the midst of this gorgeous Eastern-summer’s scene,—from trees and flowering shrubs in their freshest, fullest beauty, rising out of the waters at Stamboul,—you had but to turn your eyes to the lets, past the Maiden’s Tower and the shadowy Princes’ Islands in the Sea of Marmora, to behold distant mountains glittering in snow, reposing in their cold and solitary grandeur, as if disdaining the gay summer, and leaves and flowers of the lower world. This place is like a beautiful dream; but we were soon gone from it, and had passed under the Bridge of Boats, and arrived at another, so like

the Chinese representation on plates, that I almost expected to see "Sing-sing's" parasol peeping over it. Presently we came to a Turkish arsenal, and noticed an immense ship with its huge skeleton just completed. Before the arsenal lay four or five Turkish men-of-war (three-deckers), in one of which we counted a hundred and thirty guns. They were dressed with flags, from the top-mast down to the very water's edge, in honour of the Bairam, and made a splendid appearance: except for the huge gilt lion at their prows, I should not have known but that they were English ships, though perhaps a sailor might. Mehemet Ali, the Sultan's brother-in-law and Capitan Pasha, was going on board one of them; his boats were also gaily dressed with flags and awnings, and the Turkish frigates had bands of music on board. I could not help shuddering, as I looked on the standard of the Crescent and Star, now waving quietly over the water, thinking that some of these ships had been at the massacre of Scio, when the Turks so mercilessly put all those unfortunate Islanders to the sword: one hears such frightful accounts of that barbarous affair still, from the Greeks, who have never forgotten or forgiven it.

After passing the last bridge, we had an excellent view of the suburbs, and the poorest part of Constantinople, with here and there a ruined square tower, or piece of ivied brickwork of the old Roman Wall, peeping out from tumble-down wooden houses, which could only be inhabited by the very poorest of the poor, and look as if the first rough wave would wash the wretched tenement away. Many of the supports and rafters have really crumbled and broken away, leaving only a few rotten boards between the happy "tenant" and the Bosphorus. A few miserable-looking donkeys were standing patiently on the shore,

laden with stones, just brought in by a large Greek boat, whose bowsprit was knocking in a friendly way at a frail little casement, and playfully threatening to demolish it altogether. I wish Preziosa would take some sketches of the Turkish poor and their habitations. Though miserable enough, I must say there is nothing so frightful in their poverty as in ours. Street vice of every kind is a thing almost unknown here, except at Pera, and that which is caused by Europeans.

Poverty here is respectable, in every sense of the word. A hamal's bride is like Caesar's wife, free from all reproach, though dining upon an artichoke and a piece of brown bread; she is stately and veiled, could not be noisy, and never hangs out clothes; but half starves magnificently on an old divan, with a fox-skin to represent costly furs, and a dearly cherished chibouque as a consoler for every sorrow, at which she puffs away with the air of a princess. Poverty does not seem to degrade or vulgarize in the East; its very rags are worn so royally, that one no longer wonders at King Cophetua, who says,—

“This beggar-girl shall be my bride.”

She would ascend the throne with the same native grace, as that with which she a moment before accepted a para, or asked for a piece of brown bread in the name of the Prophet. But I shall never get to the Sweet Waters if I linger so by the way.

We are now rowing up a narrow creek of the Bosphorus with the environs of Pera on the right, and of Stamboul on the left. What a vast city is Constantinople! it is wonderful to think how people manage to find their way among the distant and secluded parts of it, lying in dense masses as it does, without positive streets, and without any name or direction shown on any part of it. The Stamboul

suburbs seem very pretty, the dark-red masses of houses relieved here and there by green trees, which have sprung up in large spaces made by fires long ago, and by ruined walls covered with creepers of the most luxuriant kinds, especially the Virginian. We passed the great fez-manufactory, which belongs to the Sultan, and brings him in a large revenue, being a royal monopoly. His Majesty has a beautiful kiosk, or summer-palace, close to it, with a mosque and shady garden adjoining; making about the hundredth he has on the Bosphorus. The windows of the harem part were not latticed, but a high white railing, built far out in the water, prevents all prying caïques from going near enough to tell a yashmak from a feridjee. In the shallow water, near the railings, grew a large tuft of tall water-flags, and near it was a magnificent pair of storks, the first I have seen here. One of them was standing perfectly still, as if admiring her snowy plumage and bright-red legs in the water; the other fishing at a little distance very adroitly, wading about, and every now and then swallowing her glittering prey with evident satisfaction. Our caïquejees treated them with great respect, and told me they were very good birds,—“Chok izi kùsh.” We were much amused all the way, learning Turkish words of our caïquejees: they told us the Turkish names of different things which we passed, and we returned the compliment by instructing them in the English, each party repeating the word or sentence over and over again. Nothing can equal the good-humour and good breeding of these fine fellows.

But now the creek has become much narrower,—about the breadth of the Thames at Weybridge,—and we are far from palaces and minarets and Roman walls, and far from tumble-down houses and arsenal stores. We have left the

seven-hilled city behind, and are rowing up a valley surrounded with green slopes and high hills. Our caiquejees tell us that this valley and these fine hills belong to the Sultan, who has a kiosk higher up; but this we had divined, for magnificent trees begin to appear, which only adorn the land about Constantinople when it belongs to the Sultan or some great Pasha—to make their Paradise perfect. But now, borne on the soft breeze over the scented water-flags, come distant sounds of revelry.

This delicious shade from overhanging trees, and the low, regular sound of our oars in the dark-green water, with the glimpse here and there of a gay caique moored against the sedgy banks, bring pleasant thoughts of the “lotus-eaters,” and many a dreamy Eastern fancy, as we lean back in the caique, and wish every one we love was with us. But as we speed on, the crowd of caiques becomes thick, and our dreams are chased away as we look about and admire the various occupants, and by the more prudential care of minding that wild young Greeks do not dart the sharp prow of their boat right through your new straw bonnet or into the back of your head.

Another turn in the river, and the most beautiful, the most brilliantly coloured and varied scene was before us! Fancy a pretty villa mingling its shadows in the water with the high trees surrounding it, the blue sky peeping in above, and a distracting peep of rose and orange gardens on either side, in which Turkish ladies, veiled and splendidly attired, are walking slowly about, or reclining on cushions in the shade! Fancy knowing that one of these, and the fairest, is the Sultan’s daughter, and the rest her ladies, enjoying the Bairam, in this happy valley, for the day! Fancy opposite the windows of the palace, floating idly, her oars at rest, a huge caique, gilt and flowered at prow and stern,

and filled with picturesque Greeks in bright holiday attire ! The women have stuck roses and lilies into the embroidered handkerchiefs wreathed round their heads. The men's jackets are resplendent with gold and scarlet and green. Three boys in the stern play on a kind of guitar, and a rude drum made out of an earthenware water-vase. They are all laughing in the wildest mirth, taking up the song one after another.

Fancy, in contrast to this, a Turkish boat, stealing noiselessly along, filled with veiled and silent women, and carefully guarded by hideous and ferocious Blacks. In the middle of this boat stands up a lovely Turkish child, about five years old. She must be a Pasha's daughter, for down the front of her velvet and embroidered cap is a badge of brilliants, with a large emerald in the centre. Her dress is a jacket and trousers, of that soft green satin of which the feridjees are made ; and round her waist the dear little beauty wears a belt of gold embroidery with a jewelled clasp. She is pointing to a most singular group. About twenty huge musk-oxen have waded into the water, and their hideous, black, flat heads, and crooked horns, look so strange among the sparkling waves, and in the midst of this brilliant scene. It must be very sultry, for they will not move, even for the raps which they get from numerous oars in passing by, but their large black eyes glitter with pleasure and enjoyment. No doubt they have brought to the Sweet Waters many a weighty load of Turkish beauty, in their crimson and gold-canopied waggons, and are now reposing, in luxurious Asiatic abandonment, after the heat and labour of the day.

I was thinking what a gorgeous picture of Eastern life this group before the kiosk would be, when the rapid approach of a splendid Tunisian boat obliged our caïque

to dart rapidly on, in order to make way. Seated under a richly fringed white and scarlet canopy were two Tunisian officers, in full costume, and with military Orders on their breasts. Noble, swarthy-looking men they were, and would have made excellent "fancy portraits" of Saladin or Osman, or any other famed Eastern warrior of olden times. Their boat, painted in stripes of white and green, was rowed by sixteen men in flowing white robes, with an under-vest of scarlet showing down the breast. Two soldiers, bristling with splendid arms *à la* Bashi-Bazouk, sat in the stern. Of course all wore the scarlet fez, with its rich purple tassel. Their gay standard flutters proudly in the breeze: they make a dazzling appearance, and you fancy that they must be going to pay a visit to the Caliph Haroun Alraschid.

But now the river has become so crowded, that it is with the greatest difficulty we can get on. The caiques are so thick that it is only possible for our men to pull a few strokes every now and then. There is an immense amount of shouting, in Greek and Turkish, especially at antique-looking Greek boats with fringed and beaded prows; for the revellers in them are singing, and drumming, and shouting, in the wildest manner, allowing themselves to float as chance may direct, and not troubling themselves to get out of anybody's way,—much to the disgust of the majestic Turks, who float by, with their calm and dignified aspect, looking neither to the right nor to the left.

The banks meanwhile are most lovely to look on. Your eye is charmed, delighted, and contented, for there is nothing to wish for, nothing to imagine: it is a full, complete, and harmonious picture. Here and there a sort of guitar hangs on the trees. Group after group of people, in the most splendid and varied costumes, are seated under the

dark plane-trees, from their deepest shade down to the gay and sparkling water's edge, where a beauty in snow-white veil, and shining lilac feridjee trimmed with silver, is laughing with a lovely child and her black attendants, who are carrying embroidered cushions from the moored caique. Every turn on the river brings you upon different groups on either side, the last appearing more striking than the first.

By the landing-place the banks were literally lined with white-veiled Turkish women, their feridjees of every possible brilliant or delicate hue, from blue, trimmed with rose pink, and cherry trimmed with silver, to delicate apple-green and the palest straw-colour. The dark-brown and dark-green feridjees of the slaves, or of the poorer women, prevent one's eye from being wearied with too much brilliancy. It is perfect, and you are reconciled even to the rude Greek songs and the wiry-sounding guitars.

The Greeks kept mostly on the left bank of the river,—of course men and women together; but no Turk of any rank is ever seen with his womankind; the women sit or walk in groups with their children and slaves, and laugh and eat, and enjoy a summer's day like a bird or a fish. They have little to prize but the hour, poor things! so they may as well be happy while they can, until their beauty is gone, and they are less esteemed than the ox which carries them.

At last we are on shore, and mark well the spot by an old willow-tree and a few rough planks where our caique is safely moored. One of our caiquejees, mounting a pair of coarse knitted socks and an old pair of red canoe-like shoes, follows us with camp-chairs and white umbrellas. We are on the edge of a wide plain, over which English officers are galloping, with every here and there a Turkish Lancer,

and a couple of wild Greeks are dashing recklessly along, determined to win the race for the honour of the new scarlet and gold jacket, and because a splendidly-mounted French officer is looking quietly on. The sun is sultry on the plain, and the arabas make a great dust; so we dart under the shade of the trees by the water's edge, and admire the nice contrivance of a Turk for the distribution of really cool sherbet and lemonade to the multitude. His emporium is in the shape of a gigantic canvas umbrella. You look at it with respect, for it might have belonged to Jack's vastest giant. It is covered with fresh green boughs, which cast a pleasant shadow over the little table underneath, delicately adorned with a white cloth, and graced with three enormous decanters of sherbet, each stopped with an immense lemon. There is a great crowd here, and our Turk, in his blue and white turban, looks contentedly on his heap of piastres.

His next-door neighbour is a Greek, who has very cleverly made a rude kind of altar out of clay. On this some charcoal is burning. Little white and gold cups are in a basket by his side. There are a few rough stools around him, in the shade. This is a *café*; and the Greeks, Armenians, English, French, Circassians, Arabs, Blacks, Croats, and Persians of this motley throng stop, as they stroll by, to take a fragrant cup, or to rest awhile on the little wooden stools under the tree. The gaily dressed Greek strawberry-sellers look very picturesque, carrying the pretty baskets of fruit on long poles from shoulder to shoulder, stopping at the doors of arabas by the wayside, and then darting off to distant parties of revellers on the shady slopes, whence still come sounds of laughter, of guitars, and of little drums.

We still press on through the crowd, past sellers of

many-coloured sweetmeats, of *yahoort* (a kind of sour milk, white as snow) and of *seneet*, bread sprinkled with small seed, and hanging in tempting brown wreaths round a basket. A magnificent old Turk is selling kabobs (small pieces of meat strung and roasted on sticks), which are kept hot by a little iron machine turning round a charcoal fire. A large wild dog, with a strong infusion of wolf about him, sits at a little distance sniffing the savoury smell, but that is all the poor wanderer seems likely to get for his pains.

We amused ourselves by watching the crowds for some time, and then walked on to get a peep at the Sultan's kiosk. It seemed in bad repair, for I believe he seldom goes there, but the trees around it were magnificent, and we heard nightingales singing in the deepest shade. The very luxury of neglect seemed delicious on this sultry day, and peeps of distant grass-grown walks and sedgy fountains were charming. At the gate of the kiosk stood, or rather lolled, a depressed-looking Turkish soldier, holding his musket all on one side (as they always do), and when bored tossing it about as a schoolgirl does her parasol.

The gateway looked down a fine avenue of trees on to a canal, very like those at Hampton Court, but neglected of course, and only suggested what the place might be in careful hands. We walked down the banks of this canal, under the shade of the huge waving boughs. On the opposite side were rich meadows belonging to the kiosk ; and grazing here and there were the Sultan's favourite horses, turned out to grass for the summer months. It was a very pretty sight, for there were at least two hundred of these fine creatures ; and the attendant Arabs and Turks, quietly smoking at the doors of their tents, looked the very picture of turbaned happiness and content, as

they gazed on some beautiful white or brown or chestnut favourite, pawing in the distance, and rejoicing in its strength and liberty.

These rich pastures are on the left side of the canal; on the right is a broad road, and up and down this drove arabas and ox-carriages with crimson and gold awnings, filled with veiled women, and rude wooden carts wedged full of Greeks in holiday attire. How astonished Rotten Row would be! I thought this, as a fine Turk of the old school rode majestically by on a snow-white mule with scarlet trappings. He was evidently a descendant of the Prophet, by his green turban: his flowing robes were of spotless white, his bare legs of a fine bronze-colour; his shoes red. He was quite a picture, moving along under the old plane-trees by the wayside; but so was, in a different way, a singularly handsome English officer, Colonel ——, dashing by with two Crimean clasps on his breast, and a little bunch of golden acacia-flowers in his hand, to give to "somebody;" and so were two stately Circassians in their flowing robes and splendid arms; and so in fact was everything in the Valley of the Sweet Waters, including two wild Negro boys mounted on the same horse, and stopping by the fountain to dispute merrily which should alight for water. On the bank by the fountain sat a poor old Dervish and three or four veiled Turkish women, enjoying the shade, for the fountain-tree is a very fine one. But I shall never get to the end of my journey if I attempt to describe half the groups which delighted me so much.

We sat down to rest a little further on, in a small thicket of trees very like some of those in Bushey Park, and we rested right royally. First we sipped some delicious sherbet; then we ate a few crisp almond-cakes, dotted

with pistachio-nuts; then we clapped our hands, and the “musicians” came and entertained us with “a concert of music,” sitting cross-legged at our feet. I must confess that it would have been intolerable, but that we were possessed with the notion of doing all as in an Arabian Nights’ story. Then we drank delicious coffee, handed by a graceful young Greek, who spoiled the effect of his classical countenance by looking too sharply after piastres. Then we laughed immensely at the coaxings and nonsense of three beautiful wild Arab girls, wanting to tell our fortunes in real Arabic, and regretted deeply that we were not artists and geniuses, to paint their splendid features, raven hair and eyes, and most royal rags. Then we looked admiringly at our neighbours, seated on cushions on the grass,—four beautiful Turkish women, like tulips for bright raiment, and regarding us with shy looks; behind their thin veils. Their ox-car was close by, caned, and with large gilt wings carved on its sides. The white oxen, their cheeks and foreheads painted red, and with neck-laces of blue beads, worn as charms against the “evil eye,” lay contentedly resting by the slaves, who chatted and laughed, and were as merry as the rest. This was a beautiful group. Golden sunlight, stealing through the boughs, illuminated the soft veiled faces, the richly embroidered cushions, the antique-shaped water-vases, the rude but magnificent car, the gentle white oxen, and the richly-attired black slaves.

It was one of those splendid pictures so difficult to leave; but the Sultana’s carriage was crossing the little white bridge from the Sultan’s kiosk, and we hastened (as much as it is possible to hasten in this charmed land) to get a look. The Sultana, or chief wife of the present Sultan, is the mother of his sons, and it is said he is

greatly attached to her. Her daughter, lately married to Ali-Ghalib Pasha, the son of Redshid Pasha, is considered one of the prettiest women in Turkey. Over the picturesque white bridge came their carriage, drawn by four superb black horses. A Turkish officer, mounted on a white horse gaily caparisoned, rode before, and about twenty Lancers brought up the rear. The carriage was peach-coloured, and completely covered with barbarous silver ornaments; the spokes of the wheels were gilt, and the axletrees silver; the ends of the reins were peach-coloured ribbons; the coachman, a mixture of mountebank and Turk.

But the ladies inside, how beautiful and gentle, and delicate, they looked, through the dim, soft haze of their white veils! The Sultana occupied the principal seat in the carriage, and her daughter sat opposite. The Sultana is very small and pretty, but melancholy-looking, and with an air of exquisite refinement about her which is difficult to express. I had but just time to notice this, when my eyes fell and rested on the Princess. Fortunate that I was not Abulhassan, Prince of Persia! It is quite true that a Turkish beauty—really a beauty—“strikes you all of a heap,” as the sailors say. The Princess sat, bending slightly forward in the carriage, her “gazelle eyes” resting thoughtfully on a Turkish fan of snow-white feathers, which she held in her hand, the centre of which was entirely of emeralds and diamonds,—slight as a fairy,—the exquisite tint of her skin, seen through the misty white veil, just the hue of a shell where it approaches pink. The delicate robe of palest sea-green, and the wreath of diamonds trembling round her head like splendid drops of water in a charmed crown, instantly reminded me of Undine in her softest mood, travelling in this rich but fan-

tastic equipage to visit some great River Queen on shore for the day.

About fifteen arabas, more or less gilt and flowered, followed the royal carriage. In the first four all the ladies of the Harem were dressed alike. First, pale-blue feridjees with diamond stars shining under their white veils ; then a magnificent amber-colour shot with white, green trimmed with gold, purple, pink, and violet ; gems shining on every head and breast. It is something to see the ladies of the Harem, on the fête days of Baïram, in all their splendour. We saw them well, as the carriages stood still for some time on the plain, until, I am sorry to say, the bad taste of the English and French officers obliged them to move on. After driving slowly once round the plain, the train of arabas disappeared down the winding road which leads through the valley to Beshiktash.

The shadows were by this time beginning to lengthen, and we agreed to look for our caïque. It was very pleasant to sink down on its cushions again, after all the walking we had had through the valley and avenues. The river-scene was beautiful beyond description, the purple light of the setting sun, falling upon departing caïque-loads, upon the fine trees and distant mountainous slopes, where here and there a scarlet feridjee moved slowly along or rested by the way, and on a few splendid groups of Greeks, still remaining on the banks. Almost all the Turkish women and their attendants had left, but the Greeks seem to be the most insatiable people in the world for pleasure. They were now singing, laughing, and dancing, as if they had that moment commenced. The children, and many of the young men, had made crowns of rushes, which they wore with evident delight. Others had twisted chaplets of wild flowers round their heads. The little liquid-sounding

drums were beating time to the songs as industriously as ever, which, although rude enough, mingled pleasantly with the sound of oars and the splashing of water, as countless caiques dashed down the stream. Presently we came to a secluded creek, and under some large trees was a singular group preparing to depart.

Some French officers had "fraternized" with a party of Arabs, and were taking an impressive adieu, before stepping into a man-of-war's boat with the tricolour fluttering gaily in the evening breeze. Some of the Arab women, their loose veils flowing round their dark faces, came tripping with bare feet among the thick water-plants which shrouded the prow of the boat; and a little child, with its single ragged garment fluttering in the air, was scampering down with them to see the last of the companions of evidently a very merry repast. Some French sailors were bringing down baskets and other evidences of their good cheer under the plane-trees that day.

How we enjoyed our row back in the golden light of evening, and the cool, pleasant smell of the water-plants, which we touched with our oars now and then in avoiding the crowds of caiques! I looked for the storks again, and saw one of them still fishing and wading about in the water.

When we got as far as the arsenal, the crowd of returning caiques was really a wonderful sight: carriages returning from "the Derby" in England were nothing to it, and I could not help comparing the two almost national fête-days. Here was the wildest mirth, but neither drunkenness nor vulgar mischief. The Turks were floating by as calmly and composedly as they went,—the Greeks, wild among themselves, but offending no one. I shall long think of that return from the Sweet Waters at sunset, with

the minarets of beautiful Stamboul shining before us, and the picturesque groups on the purple water. Here the sun sets, as has been so truly said,—

“Not as in Northern climes, obscurely bright,  
But one unclouded blaze of living light.”

Now the distant domes of Achmetie and Santa Sophia, the lofty cypresses, the masses of dark-red houses, the flag-embellished men-of-war, with their huge gilt lions, the turrets of the Roman Wall, and the windows of many palaces were illumined in a clear haze (if I may use the expression) of purple and gold, which must be seen to be believed, but which we watch with delight every evening stealing over the Asian hills.

Two antique caïques, lashed together, made a magnificent picture in this gorgeous light. Several of the men in them were remarkably handsome, and one was standing up, reciting a story with great emphasis and gesture, to which all listened with attention, while another, with a wreath of wild-flowers and rushes round his head, reclined at the stern of the caïque, one foot dangling in the green waves as they floated slowly on. In another of these bound-together caïques some rude dancing was being performed on the raised stern, as well as circumstances would permit, the dancer singing and reciting loudly all the time. These fine figures of Greeks looked wonderfully well, standing up, in their gold-embroidered holiday jackets and rich sashes, in the sunlight. But just before coming to the first bridge of Constantinople we were delighted indeed; for on the piles of timber, in a kind of arsenal close to the sea, were clustered, in every shade of bright and sombre-coloured feridjee, hundreds of Turkish women; they were sitting by the wayside to see the rich and gay return from the Sweet Waters, just as those who are unable to go,

watch the crowds return from races and fêtes by the way-side near London. But this was a splendid sight, the purple and gold light of the setting sun, falling upon two immense parterres of richest dye, and on soft white veils, and upon little children playing with the ripples at their mothers' feet. What would a painter not have given to have seen it, and what would the world say could he paint it !

But my description of our day at the Valley of the Sweet Waters must come to an end, or you will be as tired as our poor caïquejees were, pulling up the rapid stream . of the Bosphorus.

We left all the revellers far behind long before reaching Orta-kioy, and enjoyed a rest in our cool, quiet little arbour, before relating our adventures at dinner-time. We had certainly spent a very delightful day, and my quiet friend Dhudu thought so too. In the evening we sipped coffee on our divan under the window, listening to nightingales singing far and near, watching the fireflies flitting among the orange-trees and passion-flowers, and the illuminated minarets of the last night of Bairam. But adieu at last ! Ever, my dear Mrs. Austin,

Your affectionate

E. B. H.

## LETTER L.

THUNDER-STORM.—RETURN OF TROOPS.—THE COMMISSION.

Orta-kioy, June 9th, 1856.

My dearest Mother,

I AM writing to you in the midst of a tremendous thunder-storm. About seven o'clock huge black clouds came frowning down from the north. The Bosphorus was quite darkened over, and we could not see halfway down the valley. Presently down came large, heavy drops of rain, pattering upon the dusty fig-leaves; then such floods as I have only seen *here*, tearing the very roads to pieces. In about a quarter of an hour an angry stream of turbid yellow water (almost a river) dashed down from the hills, over the road by the side of our house; and loud was the conflict of wind and water, where only an hour before weary cattle had panted up the hot and dusty hill! Down the noisy stream tumbled and rolled, first a dead dog, then a cat, and lastly the skeleton of a wretched ox, which had died on the road of hunger and thirst a few days before, been skinned where it lay, and its miserable carcase left for the dogs, after the horrid fashion of this place.

I soon turned to our other windows, overlooking the garden. The poor roses, all in their fullest beauty, are sadly spoiled, and many bunches of orange-flower lie strewn

on the ground. The passion-flower over the arbour and wall (a few hours ago covered with fine buds and flowers) is torn down, but the great aloes look very fine and fresh, after such a gigantic shower-bath. Poor little Simione, the Armenian, will be busy in his garden to-morrow !

What a night it must be in the Black Sea ! the storm has evidently come down from thence. It is now nearly dark, but violet-coloured lightning illuminates the whole of the valley and the hills beyond. Then comes the thunder, crashing and echoing from hill to hill, far away on the Asian side. Our little wooden house quite shakes and trembles beneath the storm, but they say that lightning is not so dangerous here as it is in England. Another prolonged flash ! and the houses in the valley beneath, the minarets, the dark Bosphorus with shipping here and there, the villages and mosques on the opposite banks, are lighted up with a stream of coloured light. The effect is most beautiful. The large fig-tree by my window rustles in the heavy gusts of wind. The muslin curtains wave ghostily to and fro. The mice shriek, and run frantically round (or between) our wooden roof. My poor canaries wake up, and flutter about their cage with fright. The wild dogs howl in the most dismal manner. There is not a light to be seen in the Turkish camp opposite, nor further on at Kulalee, where the music of the German Legion usually enlivens the banks in an evening. I wonder how their thin tents have borne the tremendous gusts of wind and torrents of rain.

This is the first summer storm I have seen on the Bosphorus, but we had many as violent in the autumn last year. Huge black clouds are now sailing slowly down toward Stamboul, and the worst of the storm has broken just over our heads. We can count several seconds be-

tween between the blaze of violet-coloured lightning and the crash of thunder, which shows that the storm-fiend is passing on to the tall minarets of Constantinople. The rain still pours down in torrents, and the large cypress-trees on the hillside sway to and fro in the hurricane of wind which comes with a shrieking sound down from the north. We are all looking anxiously at each other, hoping that our ships in the Black Sea may ride out the storm in safety.

June 11th, Wednesday evening.

It has rained with little intermission all day. Several large ships have passed by from the Black Sea, crowded with troops. Poor fellows, what a time they must have had! I noticed that only one ship had an awning, and that just at the stern of the vessel. All on deck looked drenched, cold, and miserable, clustering at the sides of the ship, and no doubt longing for the shelter of a roof. However, they are going home, to forget all the sufferings of war.

I was sadly disappointed yesterday, on hearing that the Mail had arrived, but no courier, who, owing to one of the railways in France being out of order, had missed the ship at Marseilles. Every day I hope to hear something about the Commission being finished, but Edmund has some cases to settle for the Commissariat, which is hard work: for many weeks he has scarcely had a moment to himself, and sits up very late. But I must say good-night, with dearest love to Ediebelle!

## LETTER LI.

EDUCATION OF TURKISH WOMEN.—BEARING OF CHILDREN.—WANT OF INSTRUCTION.—BOOKS.—THOUGHTS OF HOME.—THE CLIMATE.—RELICS FROM THE CRIMEA.

Constantinople, June 26th, 1856.

My dear Mrs. Austin,

WE have a most valuable and agreeable acquaintance here in Admiral Slade: he is an Englishman, in the Turkish service, has done much for their Navy, and has resided at Constantinople for several years. He has also travelled in the provinces, speaks both Turkish and Greek perfectly well, and has written a very clever and pleasant book about Turkey. His name among the Turks is "Muchaver Pasha."

I believe he is considered rather an eccentric man by the English, since he infinitely prefers the ease and freedom of an Eastern life, to the rigid conventionalisms of London and Paris. Spite of all that he laments in their executive and government, he thoroughly loves the Turks as a people, and, I should think, thoroughly understands them. We had a long chat about the women the other day, and agreed that, pretty, gentle, and intelligent as they generally are, their ignorance would be in the highest degree ludicrous, were it not so lamentable.

Then the question comes, "What can be done?" and what I want to ask your advice about is this, my dear Mrs. Austin. Admiral Slade promises that, if I can get a few little books, of the simplest instruction, from England, for these poor women, he will undertake to get them translated into the Turkish language, and given to such of them as can read. He assures me that there will not be the smallest difficulty in their being allowed to accept them, and suggests, as the most important subject to begin with, a few words on the rearing of fine, healthy children, for thousands are annually laid in their little graves from the ignorance and folly of the mothers. The whole race may be improved by the women being told that there are such things as digestive organs, muscles, and nerves, which perhaps not one in five thousand have ever heard of. I assure you that I have myself seen a baby sucking down raw chestnuts; and it is quite a common thing to see a child with not a single tooth through, gnawing a large lump of cucumber. The other day, as I was passing near the mosque here, the Imaum was standing by a fruit-stall, with a most miserable-looking child of about eighteen months in his arms, which he was feeding with green apricots!

But these things you may see all day long, in every street in Constantinople, besides many a poor baby borne by on its little bier,—killed by an over-dose of opium, given to keep it quiet if fractious from teething. I am afraid, however, the English of the lower classes may blush at this.

From the immense quantity of sweetmeats given here, mere babies have black and decayed teeth; and it is by no means uncommon to find boys and girls, from seven to ten and twelve, with not a single sound one in their heads,

nothing but a mass of black and broken stumps, most melancholy and sickening to see. The boys are brought up in the harems, lounging with the women on divans, until fourteen or fifteen ; it is easy, therefore, to see the vast importance of teaching the mothers how to rear fine and healthy sons, to take the place of the present miserably emaciated, listless race of Constantinopolitans.

I am assured that the women of this country are far before the men in intelligence, far less prejudiced, and far more willing to know and to adopt wiser and better ways.

The fresh mountain girls from Circassia and Georgia, who are always coming in, are very different in mind and body to the poor slave bred and born in a harem at Stamboul. Their admiration of the strength and beauty of the English race knows no bounds, and I have no doubt that almost every mother would be thankful to be taught how to rear such beings herself.

I am really in great spirits about this cheerful little ray of light for the poor Turkish women, my dear Mrs. Austin, at least if you will lend your head ; your heart I am sure of, as everybody is, in a good cause. Great caution will be important, that our books may " creep and gang," without rousing the prejudices or fears of jealous masters. Tract-giving people would stop the whole thing at once. What is wanted is all-powerful common-sense and general information. I think we should soon get to pretty moral and instructive stories.

What a different idea would a Turkish boy have of his mother, if he saw her occupied in reading and teaching instead of sitting on a divan, slapping and quarrelling with her slaves for want of something to do, and sunk in the most degrading ignorance !

The slaves of the Sultan's ladies, some of whom have lately been taught to read, have had a translation of the Arabian Nights given them, and a book of Persian love-songs. Other books there are none, but Admiral Slade assures me that they would be eagerly caught up by the few who can read. As I said before, he undertakes himself to get them printed in Turkish here; and he is no visionary, but a kind-hearted and clever man, who thoroughly understands and knows the people, and what will answer with them. Here then is really something useful and interesting to do, which is frequently so great a want in many easy lives.

Mrs. Campbell once lent me a very useful book, called, I think, 'Hints to Mothers.' It was by a physician; but I believe there are many such, from which the most important directions might be extracted and simplified. In fact, the language must be as if written for children of seven years old. Of course any works prepared with this view need not be printed, as I could easily get them put into Turkish writing here, with the aid of my friend the Admiral, who is greatly interested in the affair.

How profoundly you would pity these poor degraded women, when young, so pretty and soft and gentle and intelligent,—but mere animals, though they be gazelles or fawns,—and when their first bloom and vivacity is past, indolent to disease, gluttonous, spiteful, hopeless! Such they are made by the tyranny of their masters, when Nature has given them everything.

I would help them with all my heart, and only wait for you to show me how, my dear Mrs. Austin. I hope to hear that you are tolerably well, and enjoying your garden and the green lanes and fresh heath. After all this grand panoramic scenery, one longs for the charming detail of

England. A hill looks lovely here at a distance, but when you get to it, there is no fern, "or old thorn;" nothing small, or pretty and refreshing; no roadsides, no cottages, no little gardens. But in this world one must be away from a thing to prize it at its full value. I always loved Weybridge, but now it seems a little Paradise.

The Loan Commission is rapidly coming to an end, and, I am happy to say, satisfactorily; so I hope that all will go well, and that we shall return to England early in September. This variable climate is very trying, and I could hardly wish to see my dear Edith here. The heat now, in the middle of the day, is frightful. Yet it is such a strange climate, that, immediately after sunset, if you were to sit in the garden for an hour, you would most probably feel a cold chill creeping over you.

The languor and laziness brought on by the climate have prevented my writing you an account of my rambles in the Crimea; but, besides that it is fresh in my memory, I made notes in my pocket-book of all I saw, and, if you think the letter would be worth having, I will write it soon with very great pleasure. When we meet, I will illustrate it by my collection of dried flowers, from the different battle-fields and other places of interest. I have also brought snowdrop and iris roots from Balaklava and the beautiful valley of Baidar, shot and shell from the Malakoff and Redan, a Russian gunner's shoe and hammer, which I picked up in one of those subterranean holes in the Malakoff in which the besieged ate and slept. Those defences were indeed marvellous. We saw the sun set from them,—the ruined city and the sunken ships all bathed in the purple and gold tints of these regions. A nightingale was singing close by the Mamelon, on our right. Everything was peaceful, and all that one had heard of the

dreadful strife and slaughter seemed like a dream. We then went to the Redan, and counted silently and with great emotion those frightful four hundred feet of slope up which our poor soldiers had to fight: in fact, it was not fighting, but entering a fiery pass of shot and shell. An officer who was there told me that he saw several of our poor fellows swerve right and left once or twice before they could resolve on dashing in.

But I must not attempt to tell you more now. The ground is literally ploughed up with shot and shell. I picked up a torn epaulette, the broken scabbard of a sword, and several other sad remembrances of that dreadful day. An old Russian soldier was there, who insisted on shaking hands with me, and gave me a little cross.

But farewell, my dear Mrs. Austin ! Will you give my kind love to Lady Duff Gordon when you see her. I have got some delicious wood of aloes for her to burn in her favourite dressing-room ; it will make her dream a story of the Arabian Nights. I saw the advertisement of Lady Easthope's translation of U bicini's book on Turkey, but have not been able to get it yet. What happy, pleasant days were those passed with her at Fir Grove ! Give her my love. One treasures up the remembrance of kindnesses, like so many precious jewels, especially when so far away. How often I think of you, my dear Mrs. Austin ! You must pardon me, but it is sometimes so tempting to express feelings of gratitude and affection ; and I think that the world would be much pleasanter if, with sincerity, was joined a a little more demonstrativeness.

## LETTER LII.

THE PRINCES' ISLANDS.—THE 'EDITH BELINA.'—SIGNOR GIACOMO.—  
CHURCH ON THE ISLAND.

Prinkipo, July 6th, 1856.

My dear Mr. Hornby,

HERE we are in a cottage at Prinkipo, which is the largest of the Princes' Islands, or the "Islands of the Blest." It is just like the Surrey hills, rising out of the sea, only with rocks and mountains all around; and among fir-trees are mixed fig and olive trees, with every here and there a patch of sloping vineyard, the bright scarlet flower of the pomegranate, and picturesque Greek shepherds lying in the shade, with goats and sheep browsing about them. The view of the coast and mountains opposite is very fine, Constantinople in the distance, rising as it were out of the blue sea, just like Venice out of one of Turner's pictures. It is beyond all things beautiful. I have just returned from my evening walk, winding through heather, cistus, and arbutus, down to the seashore. The fir-trees overhang the cliffs, which are green almost to the water's edge. I picked up several pretty shells for Edith.

Yesterday we saw a cloud of heat hanging over Constantinople, where the thermometer was a hundred and two degrees. Here, in the evening, it was but eighty-four in

my room. To-day a delightful breeze has sprung up, and the noise of waves dashing against the shore is most pleasant. I already feel quite refreshed, and have been watching the "white horses" hurrying over the sea. Numerous island caiques, with their white sails set, are bounding along. I must tell you that we have got a very nice caique of our own; it is called the 'Edith Belina.' I wish you could see her riding so gallantly over the waves, her Union-jack fluttering merrily in the breeze. Our house faces the sea, of course, and a door at the back opens on to a rough path just cut on the mountain. We are up very early in the morning, for the steamer leaves before seven, and there is no other for the rest of the day. Sometimes the Greek milkman has not yet come up from the village, and then it is most amusing to see the zealous Apple-blossom, with her long plaits of hair unpinned, running after the goats on the mountain, with a tin basin in her hand; she looks so comically cross when the tiresome things skip about as if to plague her. They are Signor Giacomo's goats, but everything which belongs to Signor Giacomo—or "Jackeymo," as he is almost universally called—is at the "disposizione" of his tenants.

Signor Giacomo is a Maltese—was a little ragged sailor-boy, with bare feet, when he first entered Constantinople, as he delights in telling every one. The store at Galata, which he arrived at by many patient steps, has been a mine of wealth to him, and he now owns all the best land in the Island, and has built quite a little nest of white terraced houses. His own is a large and pleasant one, above a garden of three terraces, adorned with rows of white vases, which strike the beholder at least three miles off at sea.

This we always call "Giacomo's delight," for here in

the evening does the cheerful and flourishing Maltese delight to sit, smoking a chibouque with an amber mouth-piece, which a Pasha might not disdain. Giacomo, when in his garden, arrayed in white, and with a broad-brimmed straw hat, is not unlike a small and smiling Napoleon, engaged in agricultural pursuits at St. Helena,—at least, such representations as I remember to have seen in children's books. Signor Giacomo hath chubby sunburnt children, too, almost innumerable, generally playing in the sand, but very gaily arrayed on Sundays and fête days. Madame Giacomo is a kind, unpretending little body, who enjoys life merrily enough, and wears plenty of diamonds on occasions quite easily. She said so unaffectedly the other day, that, being extremely fond of music, she had begged Giacomo to buy her an excellent barrel-organ, which she thought better than attempting any accomplishment at her age; so, frequently of an evening, pleasant airs are wafted to my window from Madame Giacomo's little drawing-room, and I know that she is cheerfully turning the handle of her organ, to amuse herself or friends. Signor Giacomo's hall is adorned with several statues, and with pretty plants and shrubs in vases. All the family ironing is unpretendingly done here, and it is by no means an uncommon thing to see the master's broad-brimmed hat hung upon the head of a Flora, plaster though it be, or his gun, (for Giacomo is given to quails, among other good things,) resting securely against one of the Graces.

Signor Giacomo is much liked and respected in the Island. The French soldiers quartered here for some time have given him their little wooden church, in which they held two Masses daily. Signor Giacomo announces his intention of giving a piece of land, fronting the sea, on

which to more firmly erect the church, and offers to be at all the expense of workmen, and to help to keep a "Padre" when the building is finished. I asked what it was to be: he said, "A Christian Church," but seemed to be perfectly indifferent as to whether a Roman Catholic or Protestant minister should volunteer the cure. I liked his look of wonder at any one wishing to know more, than that it was to be "a Christian church, and free to all."

## LETTER LIII.

THE SULTAN'S BANQUET.—TURKISH ARTIFICERS.—THUNDER-STORM.—  
LONG DAYS.—VASSILI'S MISBEHAVIOUR.—DOMESTIC CHANGES.

Prinkipo, July 23rd, 1856.

My dear Mother,

YESTERDAY the Sultan's dinner-party came off. It has been the talk of Constantinople for the last three weeks. Famous cooks and waiters, it is said, have been engaged from Paris, and the Sultan seemed determined to have everything quite perfect, after the European fashion. I heard, last week, that the royal mind was greatly troubled as to the number of chairs of the same pattern in the hall of the Palace of Dolma Batche. There were not enough, by ten, for the guests invited (one hundred and thirty), and no artificer was to be found in Constantinople, "cunning" enough to make some more to match. However, I dare say everything was very splendid, and am anxiously expecting Edmund's return, that he may tell me all about it.

I can see the steamer coming in. The sky is so blue and clear, and the sea so calm, that one can distinguish it, the size of a bee, just as it leaves Stamboul. I am anxious to know how the guests reached the palace yesterday;

for, about seven o'clock, a large thunder-cloud, which had been hanging over Constantinople some time, burst with tremendous violence. Forked lightning darted round the minarets, and every now and then a splendid flash lighted up the whole city. Then I saw floods of rain fall, the great black cloud stretching from sky to earth. It was a very grand but awful sight. Then the storm moved slowly over the hills of Scutari, opposite our windows, and flash after flash of beautiful violet-coloured lightning illumined the dreary coast and bare mountains.

The island caiques, with their sails bent, made fast for the shore. The sea here soon rose, and a heavy shower splashed into the angry white waves; but we had no thunder, which I was not sorry for, as it shakes these wooden houses in a way that is not pleasant.

It was Tuesday, and I grieved over not getting my letters from home. It is a long day to pass here alone: the steamer does not get in till seven. I have been walking on the beach, collecting shells for Edie, and drying a few flowers, and working a little, but one's days are fourteen hours long, and I have neither books nor music.

Vassili, you will be surprised to hear, has gone away: he had unfortunately taken to drink *raki* at the 'Magyar,' which did not do, and I so much alone. He was dreadfully sorry for being insolent one evening, and hung about the house for a week, hoping to be taken back again, as he said to Apple-blossom; but Edmund would not hear of it, and Apple-blossom's faithless husband is to fill his place as soon as the Sultan's grand dinner is over, which I suppose is to-day. He, Eugenio, has been helping at the palace. Melia, with the exception of half-a-dozen Italian words, only speaks Greek, which is not particularly cheerful for me; but her husband speaks Italian,

French, German, Turkish, and Greek perfectly well. Our present "footman" is a wild Greek of the islands, in blue trousers to the knee, bare brown legs, scarlet jacket and fez.

The steamer is in, and the 'Edith Belina' off to meet her; so I shall stroll down to the shore, for letters and news.

Edmund is not come back, for there is a grand dinner-party at the Embassy to-day to all those invited by the Sultan yesterday. I have not heard much about the royal banquet yet, except that it was magnificent.

There was a great fire at Pera last night. I watched it from my window: it was a very fine sight, the vivid glare illuminating the domes and minarets of Stamboul, the shores of Scutari and its forest of cypress, and spreading far over the dark heaving sea towards my Island.

## LETTER LIV.

**ORDER OF THE MEDJIDI.—THE SULTAN'S DINNER-PARTY.—THE PALACE.—THUNDERSTORM.—“COMMISSARY JOE.”—VISITORS FROM THE CRIMEA.**

Prinkipo, July 23rd, 1856.

My dear Mrs. Hornby,

You will all be pleased to hear that Edmund has received his Order of the Medjidi: it is a handsome silver star, with an enamelled and circular Turkish inscription in the centre, surmounted with a small enamelled star and crescent. The ribbon is a rich green and crimson; and the Sultan's creation as a Companion of the Order is written in extraordinary characters, and enclosed in a white satin bag, with a silver tassel. It is a great pleasure to know that the Sultan is satisfied with the course which the Commissioners have pursued with regard to the English Loan.

Last Thursday the Sultan's grand dinner-party “came off” at the new Palace of Dolma Batche. A tremendous thunder-storm burst over Constantinople about seven o'clock. I sat at the window alone, watching the angry clouds and zigzag lightning over the sea, and wondering how the unhappy guests would escape the torrents of rain which made one dense purple mass from sky to earth. I should have been very glad at that moment to know that they were all

seated in the magnificent dining-hall of the palace when the storm-fiend arrived from the Black Sea,—all but the principal guest, Sir E. Codrington, who found it impossible to land, and, after battling with the storm for some time, was obliged to drop anchor almost within sight of the palace. He and his brilliant Staff were seen for a moment, full dressed, on deck, from the shore. It must have been particularly provoking, as the Sultan had already put off his dinner more than once, that the English Commander-in-chief might be present. Edmund was among the fortunate people who rowed to the beautiful white marble steps and gate of Dolma Batche with Lord Stratford and his Staff, in the magnificent state caique. He was charmed with the palace, which they say is like a dream of the Arabian Nights. Some people assert—critics do—that in detail it is imperfect; but the effect produced on the mind is wonderful, and a guest has neither time nor opportunity to examine the perfectness of the gilding, or the framework of the windows, or the polish of the marble columns and fountains. Ordinary mortals come home, as I say, enchanted,—nothing more nor less,—and can scarcely believe afterwards that they have not visited such a palace of Haroun-al-Raschid as Tennyson so splendidly describes; only the “serene and argent-lidded” Persian girl is not to be seen. However, critics, unhappy mortals! say that it is not “well finished,” go prying about in search of faults, and lose the beautiful idea and dream-like effect altogether. Nothing can be more lovely than the shadow of this snow-white palace reflected in the dark blue waters of the Bosphorus.

But to return to the dinner. The company were received by the Minister of Foreign Affairs, Fuad Pasha, and by Aali Pasha, the Grand Vizier. They were conducted

through a white marble hall, to a simple but elegant apartment, the roof of which was supported by plain white marble columns. There, on a divan, sat the Sultan, in his usual military frockcoat and fez, his collar, cuffs, and sword covered with brilliants, and his Majesty himself looking particularly shy and uncomfortable, as he generally does before strangers. He rose; Lord Stratford presented the English guests, and M. de Thouvenel the French. The Sultan had a few kind words to say for most, and plenty of smiles and bows, when he began to feel more at his ease. The dragoman, Mr. Stefano Pisani, translated courtly speeches in the most courtly manner, with many a pretty turn about "alliances," etc., between England, France, and Turkey. All this over, more bows and smiles from the Sultan, and the company were led out by the Grand Vizier and Fuad Pasha, and conducted to the great white marble hall, where a magnificent banquet was spread, with vases of flowers, centrepieces, and gold and silver plate, after the English and French fashion of a grand dinner. The chandelier in the middle of the hall is of great size and beauty, and cost an immense sum of money; the Sultan is very proud of it; it burns four hundred jets of gas, which has just been "laid on" for the Sultan, and for the Validè Sultana, by an Englishman. About two hundred wax candles illuminated the lovely Eastern flowers and other ornaments of the table.

The hall, which has a lofty and glittering dome of glass, was lined with a guard of Turkish soldiers in their picturesque costume of the old Sultan's Guard, now never seen. I heard that the effect of their dress and plumes was quite spoiled by their slouching and dejected appearance, and unsoldierly bearing.

The dinner was profuse in number and variety of the

dishes, but cold and ill-served, the European waiters evidently not well understanding their work. It was tediously long, for, interspersed with the French dishes, came Turkish ones of all sorts, to please the Pashas (including pilauf); and the Pashas did eat of everything, to the wonder and amazement of all around. The Sultan's band was posted at one end of the hall, but, after playing one or two airs, the musicians grew frightened at the storm, which now crashed with great fury just over the palace, and ran away. These valiant men left a large door open in their flight, which producing a tremendous draught, half the candles were blown out, so that the end of this splendid entertainment was not as well lighted as could be wished; indeed, the rare dessert was demolished almost in the dark by Turk and Christian.

Many were greatly struck and impressed with the grandeur and solemnity of the scene, as peal after peal of thunder crashed over the dome of the palace, "so lightly, beautifully built," and vivid flashes of lightning played on the glittering array of Christian guests,—the first whom the world ever saw assembled in the palace of a Sultan. Some of the Turkish dignitaries looked gloomy and terrified, no doubt thinking that the wrath of Heaven had fallen on them as a punishment for eating with "infidels." But English officers said that, to Christian fancy, it only wanted "the writing on the wall" to be read as a warning to the corrupt and fallen Moslem Empire.

I had almost forgotten to tell you that it is not etiquette for the Sultan to dine with any one, so I suppose his Majesty moped in a corner of his divan, and condescended to peep through the lattice-work of the women's gallery, while the feast went on. He had taken great interest for some weeks in watching even the smallest minutiae of the

preparations. The French, English, Sardinian, Prussian, and Austrian uniforms, and various Stars and Orders, made a goodly show, as you may suppose. Omar Pasha was among the Turkish Generals. The dinner was over by half-past nine. The next day Lord Stratford gave a grand military dinner at Pera. Lord Lyons, Sir Edward Codrington, and the principal Sardinian and French officers were there.

Edmund returned to the Islands on Saturday evening, glad to get a quiet walk after much hard work, and the glitter and fatigue. The heat at Pera has been frightful, and almost every resident there is ill, so I cannot help congratulating ourselves on being here in sweet and fresh air. Every now and then “the Commissioner and his colleagues” get a holiday, when, after two or three hours’ writing, we go out fishing among the rocks, or sail in the ‘Edith Belina’ to the coast of Asia, land, and take a long ramble in some ancient and solitary village at the foot of the mountains.

About ten days ago, who should find us out one evening but the celebrated hero of Kertch, named by an admiring army “Commissary Joe.” He had had a severe attack of illness; we have nursed him, and he is now in a most jovial and flourishing condition, just the man to have with one in a strange land. He makes bargains for me in true military style, knocks refractory Greeks on the head, calls every one at five in the morning for health’s sake, making noise enough to wake the dead, goes into the sea, and splashes about with the enjoyment of a dolphin, does all sorts of housekeeping commissions for me at Pera, and copies Reports on a most gigantic scale of handwriting when “the Commissioner” is hard pressed. He goes down to the village every evening to look at the Greek and Armenian ladies, who sit at the ‘Magyar’ in rows, to chat, drink

coffee, flirt, and smoke cigarettes. There was a great show of beauty the other evening, and he begged me to "take up a strong position," where we could see them all to advantage. Presently he gave some ponderous sighs, declared that he "couldn't kill a fly," and that he was quite overcome by pretty hats and dark-eyed beauties, not having been accustomed to such dazzling things at Kertch. However bitter ale consoles him for everything, and he is now fast asleep in the vineyard, with an immense cigar nodding and jerking about in the corner of his mouth, and looking very much like an overgrown cherub in a jacket and foraging-cap. His arithmetical, commissariat, and mercantile knowledge is so useful to Edmund just now, that Commissary-General Smith agrees to let him stay with us on full pay as long as the Commission lasts, which I am very glad of, both for his usefulness to his country, enjoyment to himself, and for his kind and cheerful company. He is greatly liked and highly spoken of, both by his colleagues and by the Commissariat powers here, although that is generally no great praise.

How glad I shall be to get home I cannot say. Edmund almost wished me to return by the 'Himalaya' last week; but I could not make up my mind that it was right to leave him. In no country, it seems to me, is a comfortable home so necessary as in this, and constant care too, about good and fresh food, clean linen, and a clean house. As it is, I think we have every possible comfort in the way of cleanliness (for Cristo "scratches" the floors most industriously), wholesome food, excellent dinners, and delicious tea. Many a wandering officer drops in at seven o'clock, and we have often more visitors than chairs and plates. I hear that we are loudly lamented at Orta-kioy, and several have already found us out here. Edmund seldom

comes home without somebody, and company from the Crimea give no trouble, clean sheets and a pillow thrown down upon the hard divan being considered luxurious, so they are certain of a warm welcome from "Apple-blossom," who, as Mr. Smythe says, is without doubt "an institution." We have often two or three such encampments, especially on a Saturday night; and many a tale of the war is told, and we talk of what we hope to do some day in old England. But I must bring this epistle to an end, with my best love to all. From day to day we expect to know the time of our return from these Moslem lands.

## LETTER LV.

CONVENT OF JESU CHRISTO.—FISHING EXCURSION.—BATHING-HOUSE.—  
EARLY RISING.—ISLAND OF HALKI.

Prinkipo, Sunday, July 27th.

My dear Sister,

I SIT down to write you a few lines after a rather tiring day. We have had a long walk over the mountain-path by the sea, returning by the old convent of Jesu Christo, and its grey rocks and fir-trees. The monk was at home, and as Mr. Sanderson, the Consul of Broussa, who speaks Greek, was with us, we had a long chat with the grey-bearded recluse,—such a pleasant, kind old man, a singularly good specimen of a Greek priest. He told us that he had made the acquaintance of two English officers who have been staying here, and seemed to regret being left to his usual dreary and uneventful life, now that the war is over and all are taking their departure. He said that the conversation of his military acquaintance, and their descriptions of that world which he had never seen, was so instructive and pleasant. One of his friends was a Colonel Dickson of the Artillery, and we promised to give his love and greeting if we ever met the Colonel in England on our return. We went into the chapel,—built on

the ancient site of that erected, they say, by the Emperor Theodosius. It looked quaint and dim as usual. Several Greek ladies were offering lighted tapers before the picture of a “glorified” saint.

We afterwards turned over the illuminated parchment leaves of Scriptures six or eight hundred years old, and the chapel possesses some even older, which I hope one day to see. The monk gave us a glass of delicious spring-water and some preserved cherries. He seems to have nothing to do in his garden just now : he was very busy in it in the spring, but now the weather is hot, and he seems to give himself up to gaiety and ease ; smoking on the threshold of the doorway, with great enjoyment of the glorious view before him, receiving visitors in the little ruined courtyard, and hearing news of the great world whenever he meets with any one who speaks Greek. Miss Barker is coming to see me on Friday, and then having an interpreter, I propose paying many a visit to “Jesu Christo” and its solitary greybeard, and finding out all about the ancient chapel and old paintings, crosses, and tombs.

There is another monastery on the island, St. Giorgio, and there lies buried the Empress Irene (of Byzantium opposite), who was banished to Prinkipo, where, in the days of her greatness, she had built the convent.

We went out fishing the other day in the ‘Edith Belina,’ Colonel Hinde sailing along in his caique close to us. Yanko and Pandelij are so proud of our Union Jack, which flutters gaily in the breeze. We sailed nearly round this island, and soon came to another, with only one house upon it, where dwell the poor family who tend the olive-garden and vineyard. By the side of their hut is a huge white marble sarcophagus, with two Greek crosses carved on it ; it is said to be that of one of the Byzantine princes, who

was banished here in the time of the Greek Empire. The good old Turk keeps his onions in it, and, as he munched his brown bread, seemed to wonder why we thought it curious.

We then went to fish on a magnificent group of rocks. Our caïques were moored close by, the cushions brought out, and a curious group soon made, which we said we should like to have photographed for you all in England,—Edmund with a large beard and moustache and Arab white cloak, gun in hand, perched upon a rock, looking about for some birds which he was assured would appear, but did not; I leaning back on a comfortable ledge, with my feet dangling over the waves, and Colonel Hinde, in picturesque costume, pointing out to me the swarms of fish and many-tinted seaweed in the clear water below; the caïques, with their white sails furled, at a little distance, and the Greek boatmen in their bright dresses, some sleeping, and others waiting upon us, and climbing backwards and forwards over the rocks; Mount Olympus, crowned with snow, in the distance; opposite, the grand coast of Asia; islands here and there, rising out of the blue water. “Commissary Joe,” dozing on cushions in the ‘Edith Belina,’ called out, “It’s Paradise, only a little hotter.” However, whether like Paradise or not, wherever we go, that worthy never moves without a good stock of Bass’s pale ale in the caïque. Colonel Hinde’s men dredged for oysters, and with the contents of Apple-blossom’s basket we made an excellent luncheon.

I am quite well and strong again; the sea-bathing has set me up. No doubt the great heat made me feel so low and weak. There is much illness at Pera, but, though hot in the middle of the day, the air is always fresh and lovely here. Signor Giacomo has built me a bathing-house in

our little bay, nailed to the few rough boards which make the tiny pier. Here lies the ‘Edith Belina’ at anchor, and it is such a quiet place that seldom any other caique enters it, except a fishing-boat now and then on a rough day. The bathing-house is roofed over with branches of fir with beautiful cones, and the water looks so pretty with their reflection waving over the golden sands and seaweed underneath. All round is a place to stand and dress on, and I have had nails put up for my clothes, a cushion to sit on, and a shelf for my book. It is such a pretty Robinson-Crusoe-like house! and I often wish Edith could see it. I had such a laugh, tell her, the other day. I happened to say to the Greek who made it, that I was sorry there was no door seaward, so that I could swim out on the sands on quiet mornings. I suppose that he mentioned this to Giacomo, for the next day there was a little dog’s hole or beaver’s hole cut for me to get out of, and you cannot think how funny my house looks now. I used to dive underneath before. You would be amused to see me sitting at my door, with only my head out of water, and a great piece of seaweed fastened on the top of my comb to keep off the sun, hanging becomingly down my face. I believe that any English sailor passing by would try to catch me as a fine specimen of mermaid, so pray look at any such creature attentively whom you may be invited to see “for six-pence.”

This island life is really delightful, especially since some rather stormy weather has set in. It is very hot, but about eleven in the morning a strong wind has begun to blow every day from the north, which soon makes a rough sea, the very sound of which is refreshing, after the still, quiet sultriness of Constantinople. Rising as early as we do here, too, is another way of making the best of the climate. I

am often dressed, having bathed in the sea, by five in the morning, but at any rate am almost always up by that time, when it is cool and most pleasant. It is a beautiful sight to watch the snow-white mist, tipped here and there with rose-colour, roll slowly over the mountains of the Asian coast opposite ; and then, turning your eyes seaward, in the far distance to track huge, full-sailed ships, dimly seen in the morning mist, slowly moving down the Sea of Marmora. Then, as the sun gleams out brighter, it gradually reveals to you, bit by bit, in a gold and violet light, the cliffs of Scutari, and the minarets and cypresses and cupolas of Stamboul, far away, like a dream, rising out of the blue water. To the left, in the foreground, is the lovely island of Halki ; it is three-hilled, and forms a beautifully undulating line, the valley dipping down so low that you can see the sea on the other side. On the highest hill, and overhanging the sea, is a fine old monastery ; the bell ringing for morning prayer floats sweetly over the sea, to where I sit at my window. In the valley below is a magnificent avenue of cypress-trees. The houses lie principally in the hollow, clustering thickly down to the water's edge, where countless caïques and large Greek sailing-boats are moored, and where the islanders are sipping and smoking in the little water-palace cafanées all the day long.

Olive-gardens and vineyards are dotted about here and there over the hillside. But I must write one of my long letters soon, to give you a good idea of these islands, and of the summer gala-days of the Greeks.

## LETTER LVI.

ERCTION OF A CHURCH IN PRINKIPO.—MONASTERY OF HALKI.—GREEK CHURCHES.—A GREEK WEDDING.—BISHOPS.—THE PATRIARCH.—AVENUE OF CYPRESSES ILLUMINATED.—RETURN HOME.

Prinkipo, August 10th, 1856.

My dearest Mother,

SUNDAY was a proud and happy day for Signor Giacomo, who, as I told you, laid the first stone of the little wooden church left as a parting present to him by the French troops. He invited a large party of friends and neighbours, his children were dressed in their best, and Madame Giacomo's organ was grinding away at merry tunes all day long. At five o'clock Giacomo came in to say that they waited for us to assist at the ceremony. On the terraced walls of the garden before the spot where the church is to stand, waved the flags of England, France, Sardinia, and Turkey. It was a proud moment for Signor Giacomo, when he handed the venerable old Catholic priest off his donkey, and led him through the vineyard to a rough wooden cross, stuck amongst the wild heath and cistus, which marked the proposed altar-site of the church. Here the reverend gentleman read the Latin service of the Church of Rome, assisted by a lay brother and several wild-looking Croats, no doubt recent converts, who stood with their fezzes off and their wild locks waving in the wind.

Mr. and Mrs. Cumberbatch were there, an English officer, and more than a hundred Greeks, including visitors and the islanders themselves. It was a beautiful and impressive scene. Here, among thousands of Mohammedans and wild sects innumerable, the name of Christian alone is a tie very different to that which one feels it to be in England. Delighted to see the cross raised, and simple words of peace and love spoken within sight of the mountains of Asia and the minarets of Stamboul, I should have been quite startled at that moment to remember the bitter feeling existing in England between Roman Catholic and Protestant, High Church and Low Church.

The cross was marked with the name of the regiment to which it had belonged: no doubt it had comforted many a sick and wounded soldier. I thought, what a picture it would make, backed by the arbutus-covered mountain, the venerable old priest reading beside it, and the wild-looking Croats regarding him with a kind of savage worship.

At the conclusion of the Service, Signor Giacomo spoke a few impressive and eloquent words in Italian. So simple was this little oration, that I must regret not remembering every word of it. I confess that I had expected a speech of a somewhat different character, not giving the little man credit for so much good taste, and thinking that the temptation to seize such an opportunity for self-laudation would be too strong to be resisted. Nothing however could have been better. All was said that ought to be said, and in an excellent spirit. All praise to Signor Giacomo for the good feeling which prompted him !

And now everybody was invited into Mr. Giacomo's terraced garden, to rest in the shade of his waving acacias, and partake of coffee and sweetmeats. We were however obliged to forego this hospitality, for our caïque was waiting

to take us to a Greek wedding at the monastery at Halki, which I was anxious to see. So down our party rushed to the shore, for, as it was, Dr. Baretta (the bride's friend) feared we were late. The sun had just dipped into the Sea of Marmora behind Halki, as Madame Baretta, her pretty daughter Dorina, and myself, took our seats in the 'Edith Belina.' There was a fresh breeze, so the caiquejees hoisted her sails, and we dashed swiftly on through the sparkling waters to the wedding. The dear little 'Edith Belina' carries her Union Jack gallantly. A strange sail passing by saluted her most deferentially, and I felt for her a sort of pride while teaching Yanco, our first caiquejee, how to return the compliment.

We soon reached Halki, landed at its tiny wooden pier, and passed through groups of sleepers and smokers on the benches of the little sea *café*, through the silent and narrow streets of the village, to the magnificent avenue of cypress-trees which leads up to the monastery. It was impossible to help pausing a moment before the ancient gateway of the courtyard to admire the lovely view. The cicadas were still singing about the heat, and the distant snows of Mount Olympus were delicious to the eye after a rapid walk up the cliff. Inside the walls of the monastery is an old fountain, shaded by a tree, and here numbers of the Greek peasantry had assembled. Two sides of the square court are the monks' apartments, with the church at one end, and a suite of apartments belonging to the Patriarch at the other. The latter are often given up to the use of rich wedding-parties during the summer months.

After ascending two flights of rickety wooden stairs, with old and curiously-carved balustrades, we found ourselves in an open room or salaamlik, crowded with Greek gentlemen, friends of the bride and bridegroom. Coffee

and sweetmeats were being handed round. Beyond, and leading from this, were two other apartments ; the door of one was open, and revealed a crowd of ladies in gala costume. A graceful Greek lady came from amongst them to welcome us, and this, Madame Baretta whispered to me, was the mother of the bride, which was surprising,—she looked so young. Madame Baretta is a Greek, but speaks Italian very well : she immediately conducted us to the apartment of the bride, a pretty, quiet room overlooking the cliff, and furnished with monastic simplicity. Here, on a divan, pale and thoughtful, sat a young lady in the simplest white dress, made after the English fashion, a light white veil falling from the Greek chaplet of flowers on her head, to the ground. She rose gracefully to receive us, and sat down languidly again amongst her cushions. She seemed wearied with the heat, and no doubt also with the agitation of the day.

I did not think her pretty at first, for her features were not perfectly regular, and she had a dark olive complexion ; but when, she raised her long black eyelashes and spoke, her face brightened, and we thought her charming. The shape of her head was exquisite, and, as Mr. Hall afterwards said, “put on in the most distracting manner.” Ladies, young and old, were constantly coming in to shake hands, kiss, and congratulate.

The heat of the room was most oppressive, and I was glad when Madame Baretta said that it was time to go to the church. There was a pleasant breeze in the old court-yard, and the vaulted archway through which we had to walk. Passing through crowds of Greeks, men, women, and children, lining the usually quiet walls and empty benches, we at last, with some difficulty, reached it. It was lighted up with innumerable tapers in the centre, the

aisles were left in deep shadow, and the effect was really beautiful.

By day, although interesting from its antiquity, this church, like all other Greek churches, is tawdry in the extreme ; but by night the dark carving looks well, the pink and white glass chandeliers appear less trumpery, and the pictures of the saints, with their silver hands and “glories,” less barbarous. The silent nooks, where the antique votive-lamp burns dimly before the shrine of some favourite saint from age to age, make a great impression on the mind. At first there is just light enough to reveal the silver chains of the lamp ; the flame is scarcely more than the light of a glowworm, which seems as if a breath would flutter away. Then you dimly discern the face of a saint, or Madonna and Child. You touch a wreath of faded flowers, suspended by the picture, and it falls to dust at your feet. On a little ledge you see a crucifix, evidently of extraordinary antiquity ; on another lies a book of Greek manuscript, the leaves falling to pieces with the breath of centuries. Here lies a silver heart curiously worked and embossed,—some offering of love, gratitude, or repentance, from a human one silent long ago ; there, some ancient robes of the church, the once gorgeous embroidery glistening here and there, as it may have done centuries ago, in processions before kings and emperors.

The feeling of antiquity, in the dim aisles and corners of these old Greek churches, produces a sensation difficult to describe, and to me singularly delightful. I feel a kind of thrill, a mysterious joy, at quietly touching these silent evidences of ages long past away. There is a great charm in the reverence and care of old things, and the deep affection which, in the midst of much superstition, the Greeks show in their religion. A wild Greek woman, beating her

breast in an agony of supplication, with the tears raining down her sunburnt face, in that part of the Litany when the people chant after the priest, "Lord have mercy upon us!" would startle the refined, indifferent, and well-dressed religionists of some of our fashionable churches; or a ferocious-looking creature in sheepskins, with wild eyes, and wilder, wandering locks, bending before a Madonna, with the love and tenderness of a repentant child, perfectly unconscious of all around.

But I am wandering as usual, and forgetting the bride and the wedding altogether. As I told you, the centre of the church was illuminated with an immense number of tapers; the arrangement of the pulpit and old carved stalls on either side was much after the manner of our cathedrals, only pictures of saints, and martyrs, and apostles, covered the arched walls of the aisles on either side. A small table, with richly-embroidered velvet cover, was placed in the centre of the beautiful mosaic pavement; on it lay an ancient-looking volume, with large silver clasps, and round it were three or four rich Persian prayer-carpets for the bride to walk on. The smell of myrtle in the church was delicious, the pavement being thickly strewn with fresh branches of it, mingled with heath and arbutus, from the door to the table. The crowd was already great, and it was with difficulty that Dr. Baretta got us even standing-room near the table, the stalls being filled with Greek ladies, and the aisles behind crowded by peasants, work-people of the convent, boys, babies, caiquejees, and nondescripts of all sorts. However, close to the pulpit, in a stall by herself, sat a Greek girl of the island, evidently quite comfortable and happy. Unfortunately for her, a robed Greek priest motioned her to give me her seat. I made a gesture expressive of "Pray don't disturb yourself!"

and she hesitated, until a thundering reproof from his Reverence, sent her flying into the crowd. I was sorry for her, but nevertheless glad of her place, like a new Minister here when his friend has been banished or bowstrung. I had now an excellent view, and could leisurely survey the curious and novel scene before me. Two figures interested me greatly: one was an old Greek woman leaning on a staff, her white hair bound round the scarlet fez upon her head; the other a sweet, fair child of five, who had seated herself unceremoniously in the old pulpit, and kept looking, with a quiet air of amusement and pleasure, from the pictured saints and martyrs to the blazing lights and robed priests and crowd of eager spectators.

And now we heard the curious, droning kind of chant used in all ceremonies of the Greek Church. It was evident that the bride and bridegroom were coming. A man who would have been a beadle in England (he was a swarthy, thin, robed, and bearded potentate here), knocked a number of impatient boys on the back, or pulled frantically at their ragged locks and jackets, to keep them quiet, and cast a peculiarly ferocious look at the "singing-boys," to keep their wreathed rushlights straight,—gave a woman a push, whose baby was engaged in an earnest attempt to pinch the little silver finger of St. Demetrius,—separated two fiery, brigand-looking youths, greatly inclined to stab each other upon the pulpit-steps,—hushed a couple making love too desperately under the very blackest and primmest Madonna, and gently insinuated a large and particularly threatening-looking island dog out of the crowd. O English beadle! what would you have said?

But here come the "footmen" of the bride, most respectable-looking men; for the bride's family are, I am told, rich, and boast "highly respectable" connections.

These fine specimens of stalwart Greeks carried lighted tapers about five feet high, each composed of three candles, bound together after the fashion of the fasces of Roman lictors, but affectionately, in this case, with white satin ribbons; while as near the united flame as may be prudent, smile orange and jasmine blossoms in bonds of the same gentle, promising, and fair white satin, with long shining ends, expressive of the fullest measure of happiness. Well, the Greeks, with these gigantic wreathed tapers, stand aside, and in sweep, chanting solemnly, the long-bearded and magnificently robed priests. This is a very grand wedding, for the Patriarch himself is here, and no less than eight bishops. Hand-in-hand in the midst of them walk the bride and bridegroom. The bishops range themselves at the further end of the table, the young couple standing before them, and then begins a solemn Litany, to which every one makes responses, bending low and reverently. Now the Patriarch himself advances towards the bride, gives her his hand to kiss, and swings a beautiful silver censer, breathing delicious incense, over her bowed head several times; he is a most amiable-looking old gentleman, but small, and sadly muffled up in an immense white beard, with gorgeous robes and a scarf much too large for him. According to our notions, I cannot say that I discovered anything earnest or impressive, either in the Patriarch or in the service. The Patriarch hurried over it as fast as possible, stopping now and then to reprove, in a snappish way, any priest who made a mistake in the responses, which, by the bye, they often seemed to do, and the old gentleman had sharp ears. The chanting certainly is the most horrible nasal noise possible to conceive. I have thought over many words by which to express its effect upon my senses;—*brutal* is the only term, strange and harsh as it

may sound. The first time I heard this chanting was at a grand thanksgiving, and was never more distressed in my life.

Most of the bishops look like a mixture of Friar Tuck and a brigand; their huge beards shake with their stentorian voices, as they bawl one against another, and haul their heavy mantle over their burly shoulders as if it were a coat-of-mail. One of the robed boys, holding a taper, was letting a stream of fat fall on the floor; a *bishop* gave him a hard slap, accompanied with a ferocious look, and then went on with his Litany!

I was glad when the chanting was over: the heat was frightful, and we felt ready to faint. The poor bride, closely hemmed in with friends, bishops, and crowds of spectators, looked very pale; not a breath of air stirred, the smell of incense was overpowering, and it was sickening to see the tallow streaming from the tapers on to the flowers, and large drops of nearly the same material falling from the faces of the priests. How I longed for the ceremony to be over! But now began the most interesting and important part. The bride and bridegroom slowly and distinctly repeat a vow word by word after the Patriarch, who then joins their hands. Each gives the other a ring, which is exchanged several times from one to the other, with a prayer from the Patriarch, and at last placed on the finger of each. Then comes another chant, to which is a solemn response of "Ameen" from priests and people. The Patriarch then takes the bride's ring again from her finger, and touches with it her brow, the top of her head, her temples, each side of her head, her eyebrows, between her eyes,—in fact all her phrenological bumps. This ring he now puts on the bridegroom's finger, and again taking his lately given one, touches his bumps with

it in the same manner as he has just done those of the bride, and with the same prayers and exhortations he places it once more on her finger.

The couple are now married, and I see the bridegroom press the lady's hand with a look of great satisfaction : he is a fine and tolerably good-looking young man. Now his "friend" brings forward two beautiful wreaths of artificial orange-blossom and jasmine, over which fall a profusion of long glittering gold threads ; they are fastened together with rather wide white ribbon, two or three yards being allowed for the "tether." The Patriarch places one on the head of the bride, and another on that of the bridegroom, who looks remarkably uncomfortable and somewhat ridiculous in it ; the gold threads tickle his face, and ramble in confusion amidst the luxuriance of his black moustachios ; these wreaths are changed three times from head to head, and are then allowed to remain.

After this the Patriarch takes the hand of the bride (who kisses his with great devotion), and leads her round the table, her husband following like a lamb, and by this time perfectly subdued by the gold thread, and by terror of his wreaths falling off. Three times they scamper hurriedly round, the bishops and priests following in splendid confusion as best they may. Then the wretched couple kneel, and kiss the grand old missal, and receive the benediction of the Patriarch. But the heat now became so frightful, and the crowd had increased so greatly, that it was impossible for me to see everything that passed. I only know it was a great relief to hear that it was over.

The mother of the bride now entered the church, walked up to the velvet-covered table, knelt, and kissed the book. Then she rose and kissed the hand of the Patriarch, and then turned, with evidently great emotion, to her daughter,

who instantly knelt on the pavement at her mother's feet : the latter raised her, and kissed first her marriage wreath and then her face many times. Then she kissed her son-in-law's wreath and face ; he seemed very fond of his mother-in-law, kissed her half-a-dozen times, and then wiped the tears hastily from his eyes. Then began a general kissing. First the bride's sister, a very pretty girl, with golden hair, gave a long embrace, with a few tears,—then the brothers,—then the friends. First they kissed the wreaths, then each cheek, and lastly the lips. I was very much amused at the heartiness with which young ladies on tiptoe gave kiss after kiss to this wreathed, flushed, and happy-looking bridegroom, who returned them all, with interest, in the most obliging manner. But the Patriarch and bishops, feeling, I dare say, tired and thirsty from the heat, soon put a stop to this, and the procession was again formed. First went the torch-bearers ; then the Patriarch and four robed priests, their gold embroidery glittering in the uncertain light ; then the bride and bridegroom, hand-in-hand, still wearing their wreaths, and looking of course supremely happy although rather fatigued ; then the rest of the priests and bishops, chanting as they went in a confused mass of guests, island Greeks, monks, and women.

Oh, the delicious breeze, when at last we reached the portal and gained the courtyard ! Here we stood to mark the fine effect of light and shadow, as the procession crossed the cloisters and entered the Patriarch's house. The dark faces and picturesque costumes grouped around and under the old fountain-tree looked splendid, illuminated fitfully by the flaming torches held by the Greek servants, and by the garlanded tapers of the procession.

A splendid German band, which has been some time in

Constantinople, now struck up some pretty dance-music, to which we listened for a few minutes, and then followed the procession into the monastery. The salaamlik was fearfully hot and crowded. The principal room beyond was lighted up with wax candles placed in old-fashioned chandeliers round the wall. On a table in the middle of the room was a splendid bouquet of Eastern flowers. The bride and bridegroom, wreathed, sat on the divan at the top of the room, still accepting and dispensing kisses and shakes of the hand. Presently the wreaths were given by the Patriarch to the bride's mother; they are preserved with the greatest care, and buried in the grave of whichever of the two who wore them dies first.

I have little more to tell you. I wished the bride all happiness, and she thanked me very sweetly and gracefully. Prettily ornamented trays of sweetmeats, which were tied up into little bundles with blue and white and pink gauze, fastened with white ribbon, were now handed round by the bride's sister and mother, and each person had a lapfull; I have kept the prettiest I got for Edith. The Patriarch and bishops, now in their old black gowns, and tucked up comfortably on the divan, were very sociable, and chatted to every one who could chat to them.

We took each a glass of pink liqueur with them, and then made our adieux, for all the ladies were ranged around the room waiting for the dancing to begin. They much wished us to stay, but a fresh breeze had sprung up, and I did not think it prudent to delay crossing, as a tremendous current into the Sea of Marmora runs between our island and the one where we had been witnesses of the ceremony of which I have been giving you a sketch. We had a charming walk to our caique. Nothing could be finer than the magnificent old avenue of cypresses, lighted

up with flaming torches of pine-wood, held by the monks to guide coming and returning guests. We found the sea very angry, and huge waves dashing violently against the shore. It was moonlight, and the 'Edith Belina' was soon in a flow of wild silver waves,—leaving the dark island of Halki, with the blazing lights of the monastery on the heights, and the twinkling lights of its cottages beneath, far behind her.

The bride will receive visitors for three days; and for three days coffee and sweetmeats and liqueurs will be handed round to all comers. After this patient long-suffering, things settle down to their ordinary routine. A very tedious, fatiguing affair a Greek wedding must be altogether! But I must say good-night. The heat has been fearful to day. It is now ten o'clock: the cicadas are still chirping, but everything is languid and quiet. Best love to all!

## LETTER LVII.

EXCURSION TO ISMID.—MOUNTAIN SCENERY.—ISLANDS.—FISHING-VILLAGES.—RAMBLES ON SHORE.—VEGETATION.—ISLAND SCENERY.—INSECTS AND FISHES.—RETURN TO PRINKIPO.

Prinkipo, August 18th, 1856.

My dearest Mother,

ON Tuesday last Signor Vitalis, a rich and hospitable Greek merchant here, invited us to join a party of friends going to Ismid, the ancient Nicomedia. I had often wished in my caïque excursions to get further, within view of the misty mountains to our right, and was delighted at the prospect of steaming along the coast of Asia to the very end of the Gulf of Nicomedia. It was arranged that we islanders were all to assemble on the pier of Prinkipo, at eight o'clock in the morning. Nothing could be more lovely than the weather—sea and sky one unclouded blue. The white walls and minarets of Stamboul shone in the bright sunlight far over the waves, and on the wild Asian coast the solitary fishing-villages, scattered few and far between, and the white-sailed caïques moving slowly about, were plainly visible.

Like a little speck, a white bird on the waters, we first saw the 'Sylph,' miles away,—the air is so clear here.

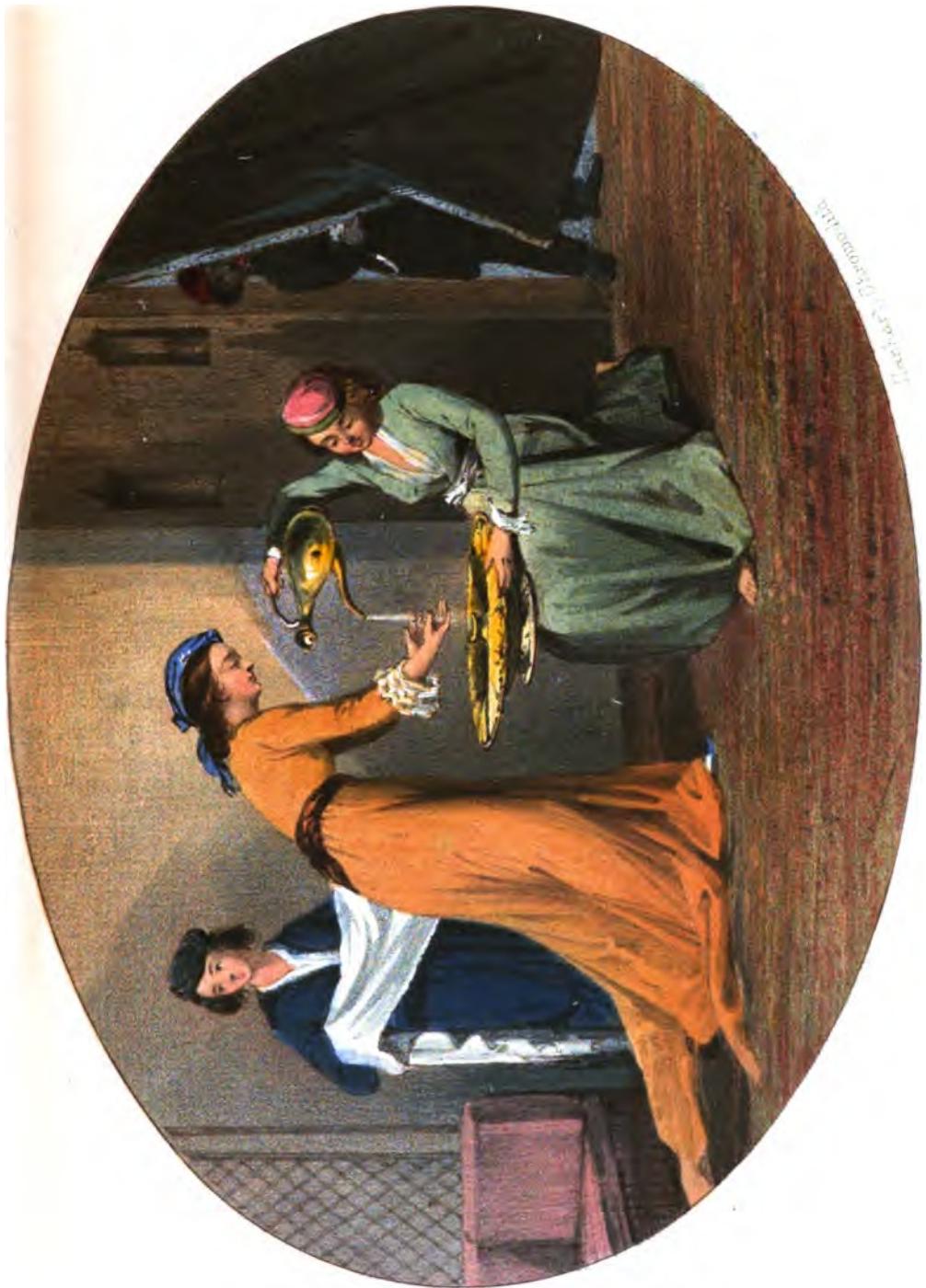


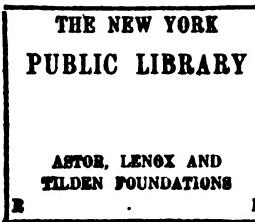
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August 18th, 1860.

After a long and hospitable stay at the house of a party of friends in New York, I have often wished to get away from the city in view of the heat and noise, and was delighted to find a quiet place in the hills of New Jersey, where we could get away from the bustle of the great city. We selected the place of Princeton, which is a small town. Nothing could be more quiet or peaceful than the air here. The sky was clear and blue, and the clouds were scattered in the distance. The mountains and the valley were covered with green vegetation, and the air was filled with the fragrance of flowers and trees. The birds were singing, and the insects were flying about. The water was clear and cold, and the air was sweet and invigorating. It was a perfect summer's day, and I enjoyed it immensely.

The air is very dry, and the water is very clear, so that one can see the bottom of the lake quite easily.





When she came nearer, she looked very pretty with her white awning and gay flags. We were soon off, every one being punctual (except a little island donkey, who had to bring a supply of spring water on board, and kept us a few minutes waiting), and were soon steaming as close in to the Asiatic shore as possible. The view opposite these islands gives you a great idea of vast space and solitariness,—hill upon hill, mountain upon mountain, immense slopes, broad plains, low marshes, long vistas of sandy beach, and not a sign of a human being, not a human habitation or wreath of smoke to be seen. Sometimes, after noting all this solitariness for awhile, you feel quite startled by making out a far-off field or olive-garden, and then, screened by a few cypresses, some ancient-looking wooden houses, desolate as the burnt-up fields around them.

Nearly opposite the Convent of St. George here, the Asiatic coast becomes more and more mountainous. I often watch with great interest two magnificent peaks, where snow-white vapours, tinged with rose-colour, rise majestically from the valleys on the other side, and flow slowly over them, throwing beautiful shadows over the dark-green slopes of the mountain. Near the summit of the lowest of these peaks is a small group of cypress-trees, and tradition says that this is the burial-place of Hannibal. Irene, the imprisoned Queen of Byzantium, must have often thought of this when standing on the heights of her convent here. This part of the world is marvellously full of historical and legendary interest.

Some cool morning (if ever there will be one) I intend trying to reach those cypress-trees; they say it can be done in five or six hours, and at least one would have a magnificent view of Mount Olympus, and of these lovely islands,

the Sea of Marmora, and the Golden Horn, far, far away,—beside the curious delight of thinking that one *may* be sitting by the grave of Hannibal.

I am writing very lazily, for the heat is great, and I am afraid of giving you but a faint idea of the beauty of the islands, sea, and coast, through which we passed. But fancy one of the sweetest bits of the Surrey hills rising abruptly out of the water, only with grey rocks, covered with dark arbutus, heather, and all sorts of wild plants, reaching to white sands and dark-blue waves. Fancy misty mountains, with snow glittering on their tops, on one side,—a wild and magnificent coast on the other,—wild sea-birds and wilder-looking Greek feluccas, occasionally darting by,—a convent or ruin standing out here and there in the bold outline of some noble cliff,—and you may have some notion of what I think would be quite Paradise, *if* the trees were larger.

We passed several small islands, which seemed uninhabited. Stone-pines grew so close to the cliffs as to hang quite over them. The rocks were of wonderful beauty and variety of colour, and the contrast of the brilliant green of the luxuriant arbutus and heath growing on them, with the dark-grey and red and brown of the different strata, was the most beautiful thing to the eye that can be conceived. Every now and then a dark eagle soared calmly round his possessions, scarcely ever deigning to flap a wing; or large black-and-white sea-hawks flew round and about the huge masses of rock that toppled far out into the waves, which were surging up them with a pleasant murmur. It was very lovely, and I often thought how you would have enjoyed moving along in these dream-like seas. The last island was the most charming, having an uninterrupted view of Mount Olympus

and the coasts on either side. On it, embowered in the fir and arbutus trees, we detected three or four small, heather-thatched huts, and in a little creek covered with white sand lay several fishing caiques idle, and their sails furled. A small scarlet pennant floated from each tiny mast, in honour of the Courbam Bairam. It seemed almost surprising to see any note of holidays in so remote and silent a place.

Soon after passing these green island-gems we were fairly in the Gulf of Nicomedia. It is much wider than the Bosphorus : the mountains are three times the height, and, instead of white palaces and lovely terraced gardens, the shores are formed of fantastic rocks and cliffs and the wildest caves imaginable. I do not know why I should compare them, only a thought crossed my mind of the wonderful beauty, in its way, of each Strait,—the Bosphorus, soft and flowing, dreamy and luxurious,—Nicomedia, wild and grand and savage and solitary, to me so much more beautiful.

I often think that, once past the island of Antigone, you are at home, that you can love the country as well as admire it. It is our own dear mother Nature here, and all her sounds are alike sweet and pleasant. On the Bosphorus you constantly hear the Muezzin's call from the minaret,—the thunder of guns announcing that the Sultan has gone to mosque, or that it is Ramazan, or Bairam, or some other Mohammedan feast, or the day when the Prophet went to heaven on a white camel, or when he rode among the Faithful on a brown one ;—you can never forget, or lose sight of the unhappy, degraded state of the women,—you are always longing to do something signally dreadful to the Pashas, and secretly grieving for the people,—you are constantly vexed to see dirty streets,

dilapidated mosques and fountains, and everything going wrong. In fact, one grieves and mourns and rails at Constantinople till one is tired; but this sea might be the Lake of Como, and the land the Surrey hills, only with rocks and cliffs and caïques and figs and olives and old convents and pomegranates and eagles and monks; and it is really extraordinary what variety of scenery and objects a sail of two hours along these coasts offers. You may imagine then how delightful it was to leave island after island, village after village, far behind,—to come within sight of lofty mountains crowned with forests, range after range, one beautifully undulating line after another, until terminating at the shore in vast cliffs and towering rocks covered with plane-trees and pine-trees and superb laurels, heath and juniper. Every now and then this grand landscape,—the profound silence, and absence of every sign of humanity,—the huge rocks, rising like islands abruptly out of the sea,—the mountains shining with snow far above the dark woods, Mount Olympus hemmed in like a giant in his holdfast, and crowned with his white helmet, which even this fierce sun has no power to pierce,—the hazy, dreamy light above the highest points, uniting them in a soft violet bloom to the masses of snowy cloud,—all this wild and silent magnificence impressed us much with a feeling, or rather sensation, that it was antediluvian. Enormous dolphins were sporting about, sometimes rising completely out of the water, just like those in ancient prints. It must be a grand place for fossils; I dare say we might have found the bones of some leviathan on the shore. However, there are plenty of jackals and wolves, wild-boars, and some bears too, who might possibly feel inclined to add ours to the collection; so it might be as well not to venture without a good guard. Signor Vitalis

talks of going in the winter with a hunting party, and well armed.

At last we turned the corner of a noble grey rock crowned with superb tufts of heath and arbutus (the richest and brightest green conceivable), and here were signs of life. Eighteen fishing caiques of the antique form, their lofty beaks and prows adorned with a rude embroidery of large blue beads, lay at anchor in a little bay formed by the jutting rocks. Medea, the witch-maiden, must have sailed in one of these. It was the most picturesque little fleet one could well imagine, but now covered with Turkish flags and streamers in honour of Bairam.

A small fishing-village lay half-way up the cliff, approached by a winding path through an olive-plantation. On each side were vineyards; beyond them, the wild mountainous, arbutus-covered land; the minaret of a tiny mosque showed from behind a small clump of cypresses, but not a soul was visible: all I suppose were reposing, as it was Bairam and midday. We were now making but slow progress, for a strong breeze had sprung up against us, which soon lashed up a stormy sea. Some of the waves dashed so high that two or three of us sitting in the prow of the vessel got a good ducking. The full rolling tide of dark-blue water, with the "white horses" rushing furiously along, looked singularly beautiful, contrasted with the many-shaded green of the woods, and olive-gardens, and vineyards. Our eyes followed with delight Greek barks bounding along, every snow-white sail set, and tacking for some distant mountain-village, just to be made out high, high above, nestled in dark oaks and cypresses. Immense dolphins kept darting after our ship with singular rapidity, sometimes leaping quite out of the

water, and then suddenly disappearing in its sparkling depths. It certainly was a most lovely journey.

Presently we came to a Greek fishing-village again, but of considerable size. By its side were the ruins of a large fortress, the walls of which were covered with the same bright-green shrubs of the most luxuriant beauty. Here also the caiques lay in holiday idleness on the beach. The vineyards seemed to be very fine, and large golden-coloured melons were basking by hundreds in the sultry fields near the houses. Every here and there we perceived, nested among the rocks, the little huts of shepherds, but neither sheep nor goats were to be seen. Nothing seemed stirring on shore, and on the sea only ourselves, and the restless sea-birds, and one or two wandering feluccas. I thought of the beautiful lines :—

“For now the noon-day quiet holds the hill,  
The grasshopper is silent in the grass :  
The lizard with his shadow on the stone  
Rests like a shadow, and the cicala sleeps.  
The purple flowers droop, the golden bee  
Is lily cradled.”

The rocks beyond this were surpassingly fine, picturesque, and varied. We often thought, “Here are the walls and battlements of a ruined castle, with huge masses fallen down and heaped upon the shore ;” but, on looking closer, found that no mortal hands had ever piled or hewn them, that the lords of these giant keeps had never been other than the eagle or sea-hawk,—as good masters perhaps as the ferocious chiefs of olden times.

The breeze had now increased to a gale ; some of the ladies were ill, others frightened, and we made but little way against the rush of wind and water rolling down the Gulf. To my great regret, Signor Vitalis told me there was no hope of reaching Ismid (Nicomedia) in time to return

that night ; it is seventy miles from Constantinople. I was greatly disappointed at first, wishing so much to see the remains of an old castle and wall built when Nicomedes, the King of Bithynia, lived there. However, there was nothing to be done but wonder why people who are ill with a breeze ever go to sea for pleasure. Signor Vitalis was most kind, and anxious to please everybody.

Another pretty wild-looking village soon came in sight. We looked out anxiously for trees, and seeing some of considerable size in a little valley near the shore, agreed that it would be very pleasant to land there, Ismid being now out of the question ; and so our anchor was quickly cast in the quiet bay. Here, with the usual fun and laughter and chat and flirtation of a picnic, we dined ; at least, a most tempting repast was served ; but it was too hot for any one but cheerful "Commissary Joe" to eat, and to drink we were afraid. Somehow or other I think it would take a great deal to make that remarkable man and Crimean hero afraid of iced champagne,—an earthquake, or comet at least, some one suggested !

A number of large caiques, rowed by fine, hardy-looking Greeks, now glided up to the 'Sylph ;' and all bent on pleasure and with the spirit of adventure, started in them for a ramble on shore. There was a little wooden pier stretching some distance out into the sea. The village seemed to be inhabited also by Turks, for in a remote corner rose a small minaret, with the usual dark cypresses, gently bending their sorrowful heads in the wind. Once on shore, people separated and went their several ways : some walked straight to the trees, to sit down ; others proposed a stroll through a magnificent ravine, leading inland ; many wished to see the village, which seemed primitive and picturesque. One mentioned ripe grapes in the vineyards, and hinted at

green figs ; another pointed to a glorious grey cliff covered with arbutus and myrtle, and commanding a view of marvellous beauty. "Bother your fine scenery !" growls Commissary Joe ; " I shall do like a sensible man, go and drink a cup of coffee with that jolly old Turk there." He disappeared into a little wooden kiosk built over the sea, at the door of which several villagers quietly smoked and regarded us. I do not know who followed him, for a few of us resolved to stroll along the shore, and see what was to be seen beyond a fine cliff, which stretched its rugged green sides far out into the sea. But it was easier to *talk* of walking than to *walk* to-day, the heat was so oppressive. The ground was so hot that it quite burnt our feet, and the sun struck from the rocks with the scorching fierceness of an oven. Without the wind it would have been impossible to move ; as it was, we did not meet a single living thing,—not a sound but the dashing of the waves below, and above on the olive and fir trees, the constant " trill, trill " of countless cicadas. We found ourselves toiling up a rough, chalky road, cut in the most picturesque manner out of the cliff. Below us lay the sea, then came rocks, and then a thick border of olive-trees skirting the pathway. High above us, on the other side, were luxuriant vineyards, studded every here and there with a dark fig or pomegranate tree. This side of the road was fenced also with olive and wild Daphne, and many (to me) unknown shrubs. I noticed one in particular, which I saw last year growing on rocks by the Black Sea. It is like the ash, only smaller and much more delicate-looking, and bears the loveliest bunches imaginable of berries just like coral, its stems charmingly shaded in delicate pink and brown. On this and many other of the trees hung a very pretty parasitical plant ; long threads of pale, delicate green, with an ex-

quisite little bunch of tiny golden flowers at about four inches apart on it. I was so concerned at having neither my boards nor even a book with me to preserve a specimen. Here also grew in profusion on the rocks the kind of juniper, bearing clusters of bright yellow berries, of which they tell me henna is made, which dyes the Turkish ladies' hands and feet. There were wild artichokes, their heads hoary with soft white wool, wild asparagus, and, what I was charmed to see, the real, wild, original hollyhock, single but brilliant, and not nearly as large as the favourite of our English shrubberies. Then I came upon large masses of a plant of which I was determined at least to try and get a specimen. It grows seven or eight feet high, and is covered with long spikes of lavender-coloured blossom, having a most pleasant smell; something, to my fancy, like eau-de-Cologne; the leaf just resembles that of the lupine. Round these bushes fluttered a marvellous display of insect life; superb butterflies, large and small; immense purple humble-bees, looking at first more like beetles; and richly-feathered moths, with mouse-like faces, beautifully streaked with cream-colour and pink down the back: A collector would have been wild with delight and perplexity which to catch first, the lovely yellow butterfly with purple eyes, or the black-and-white velvet one, or the one studded with jewels and "eyes" quite shaming our "peacock,"—or the tiny white-and-scarlet thing, or the gleaming blue, or the exquisite green. I have long resisted making a collection, not having the means of depriving the poor happy things of life quickly and effectively. However, I have succeeded in getting two excellent specimens of the sweet-smelling plant and insect Paradise to add to my Eastern "Flora." They laugh at me very much for scrambling about in the heat, but it is impossible to see so many pretty and novel things unmoved.

Here I found two snail-shells of gigantic proportions, richly streaked and ringed with brown. Some goats had evidently been clambering up the cliff, and had dislodged them from the loose broken-up chalk and iron strata. I shall show them to Dr. Hassall, believing them to be very curious and rare.\*

We now came to a truly magnificent fig-tree; its wide-spreading branches and massive leaves quite overshadowed the little mountain-road, and made a pleasant shade. Sloping upwards from it was a vineyard, and many pomegranates covered with yet unripe fruit. "Here we will rest!" we all exclaimed. So we rested from the sultry heat, and listened to the cicadas, and wished for the cool, soft song of a bird, and marvelled at the huge piles of rock fallen near us (among even the figs and vines), and at the splendid beauty of the forest-covered mountains opposite and the fir-clad shore. We regretted a little too not getting on to Ismid, as the coasts were becoming finer at every turn. But that was useless, and as the rest of the party were too tired and too much exhausted by the heat to move just yet, I resolved upon seeing if possible what was beyond the next projecting cliff. So off I started, promising to return in ten minutes.

I gained the top of the hill, and the view was indeed glorious. Then who could resist winding down again into the valley, it was so beautiful! I sat down on a piece of rock shaded by some olive-trees, thoroughly enchanted. Before me lay a vast fallen cliff, almost covered with bright plants and shrubs; but what pleased and charmed me most was to see a silvery shower of "Travellers'-joy" streaming down its rugged sides. How it reminded me of

\* Mr. Buckland tells me that these snails were highly esteemed by the Romans, and that even in these days they are evidence of a Roman settlement having existed on the spot where they are found.

English woods and lanes! I had not seen it before in Turkey, and it seemed like an old and dear friend.

This was a delicious place to rest in. It was very sweet to—

“ Hear the dewy echoes calling  
From cave to cave through the thick-twined vine—  
To watch the emerald-colour’d water falling  
Through many a woven acanthus-wreath divine!  
Only to hear and see the far-off sparkling brine,  
Only to hear were sweet, stretch’d out beneath the pine.”

TENNYSON : *Lotos Eaters.*

I watched the bright lizards creeping in and out of the crevices in the rocks, and fancied that sometimes their quick bright glance rested on me. Opposite was a dark-brown cave; heavy creeping-plants hung in thick masses over its entrance, and laughing, fluttering vine-leaves peeped in from above. Shadows of the gently stirring green leaves upon the many-shaded grey and brown of the rocks had a most beautiful effect. Pretty purple rock-doves were cooing, and constantly flying in and out,—the only sound that broke the profound silence. “Now,” I thought, “I must go, although I may never see this lovely place again.” So I arose with a lingering look at the deep shade, but still could not turn back, and resolved to see round the next cliff. I kept my face turned as much to the wind as I could, and ah, what a delight it was to see a new reach or vista of this magnificent Gulf! never shall I forget it. The path now wound downwards, and I found myself within a few feet of the shore: it was impossible to resist, so I scrambled over burning rocks and stones, and soon stood by the waves,—the same mighty rush of dark-blue water, —a nearer view of Olympus! Plunging my little white umbrella into a pool amongst the rocks, in order to defy the sun’s rays, I rushed on from stone to stone, forgetting the

heat, the distance from my party, my promise, everything. Never had I conceived anything so beautiful and so grand ! the sea and the mountains, and the solitary shore garlanded with vineyards and pomegranates and all sorts of bright and shining plants. At last I sat down in a beautiful little bay.

So great was the impression this scene made upon my mind, so keen the delight with which I almost desperately endeavoured to impress upon it even the smallest details, that even now I have the greatest pleasure in recalling it, only with a deep regret at the feebleness of all description in comparison to the reality. I kept saying to myself, "In this life I never shall behold it again," and literally could not tear myself away. On many of the smooth stones lay beautiful pieces of seaweed, and several corallines of great beauty. I tried to gather some of these, but the heat of the sun had made them brittle, and to my great regret I only preserved a few fragments. Here one might think that some of the large stones had lain undisturbed since the Deluge. I saw many fossils—in fact enough to make one's heart ache, having no means of transporting them. However, I am partly consoled while writing now, by two pieces of stone on my table before me, one white and the other red, completely incrusted with fossil-shells, which I managed to carry off, together with two small ones. I could not have come away without some token from this lovely shore.

I do not know how long I sat there, and it seems now a vivid and pleasant dream of the old world, unchanged since the imperial galleys of Diocletian floated by. I remember tracing out the tracks of snow on a far-off mountain, and thinking that, shining in the rays of the evening sun, they looked like silver streams broken loose from some enchanted

fountain,—and watching the lights and shadows on the distant valleys, and suddenly discovering a tiny village, built of dark wood, nestling under a hanging pine-forest, and its little pathway winding — winding through the brushwood, and thinking I should like to know all about the solitary lives of the peasants in this wild home, and many other things. A little pool of the clearest water lay at my feet. How delighted Edie would have been to watch the small, many-coloured fish darting about in it, and the “soldier-crab” (his small crimson body hanging out of the long spiral shell to which he has fitted himself), fishing industriously for his supper! I noticed one other remarkably pretty crab, of a delicate salmon-colour, spotted richly with brown. He seemed a most intelligent little fellow, and was fishing dexterously for a tiny sand-coloured fish, not much larger than a shrimp. When he succeeded in catching one, he wedged his back in the sand to keep himself steady, and ate his prey with great gusto; then tidily and briskly cleaning his feelers, bustled off sideways in search of another in the bright and shifting sand. Shining at my feet amongst the seaweed lay a lovely purple-lined shell, which I had never seen before, and was delighted to add to my collection. I thought of Tennyson’s exquisite inquiry as to the inmate of one found on the sand, “void of the little living Will, that made it stir on the shore:”

“Did he stand at the diamond door  
    Of his house in a rainbow frill?  
Did he push, when he was uncurl’d,  
    A golden foot or a fairy horn  
Through his dim water-world?”

But every pleasant hour must come to an end, so I took another wide, long look, put my stones under my arm, and

my tender corallines, protected by seaweed, as safely as I could in my pocket, and bent my steps towards the little valley of the fig-tree. Now I began to think that it was a long weary way off, that they would be frightened about me, and that there were Greek pirates all along the coast, they said, in the shape of fishermen and others. Man Friday's footprint on the sand could not have startled Robinson Crusoe more than a fine bunch of grapes lying on a stone did me, for I knew that some wild Greek or Croat must be near. However, on the next hill I saw Edmund, who had come to meet me, and to scold, and I was taken down to the village at a rapid pace, hugging my treasures, and feeling very much like a naughty child taken in the act of straying and birds'-nesting.

We found a detachment of our party in the little cafanée, sipping coffee and lemonade. They were all delighted with their several strolls. Some had been into the vineyards, others up the deep ravine into the valley beyond—in winter a mountain-stream. There were a few fine Turks of the old school, with magnificent turbans, smoking their nargilehs calmly on the benches. They seemed to wonder what we were about—indeed to wonder exceedingly, when they beheld my stones, and fossils, and my tired looks. The coffee and lemonade were both excellently fragrant and good, and after such a tiring excursion doubly enjoyed. The wind had now dropped, and we rested pleasantly in the little cafanée, listening to the calm ripple of the waves on the shore, and to the deep whispered conversation of our majestic neighbours, sitting cross-legged on the benches. Then we bade adieu to these picturesque and kingly villagers, and stepping into the caïques were once more on board the ‘Sylph.’

We steamed rapidly and pleasantly back, and reached

Prinkipo just as the moon was rising, and the monotonous evening songs of the Greeks, and the twang of their guitars, were sounding from the 'Magyar.' I hope my account of a long summer's day on the shores of Asia will not have tired you. My chief pleasure when alone is in writing down all that has delighted me.

## LETTER LVIII.

THERAPIA.—GREEK VILLAGE.—ROMAN RESERVOIRES.—SERVICE ON  
BOARD SHIP.

Therapia, August 25th, 1856.

My dear Sister,

WE came here on Thursday, and found the cool breezes from the Black Sea very delightful. The next morning Mrs. Brett, Captain Murray, and myself started for the Forest of Belgrade. We took caique to Buyukdere, where a teleki awaited us, drawn by two wretched horses, meant to be white, but their natural brilliancy rather obscured by patches of dried mud. Our driver was Greek; and a wild-looking Tartar boy sitting by his side, assisted in torturing the animals into what is commonly called a "jog-trot." How we envied Captain Murray, galloping on a bright Arab bay at our side, especially when one terrific jolt dashed Mrs. Brett's head through one of the crazy windows, and I received a mild reproof from the driver for permitting mine to do the same at the next. We might well enjoy a ramble in the forest, when we got there, after such a shaking!

We stopped near the village, for I was enchanted at the sight of a fine old fountain, overshadowed with ancient

trees, and in a good state of preservation. Two Greek women stood there, in graceful attitudes, and with water-vases on their heads, just as they must have done in Lady Mary Wortley Montague's time. Do you not remember she describes this fountain, and the villagers assembling around it in the evening? We searched about the forest for the old Embassy-house in which she lived, and which still exists in tolerable repair, but unaccountably missed it, although we were afterwards told that we had been close by.\* The villagers had not even a legend of either house or lady. However, we must go another time; for I would not miss seeing it on any account. We had such a pleasant day, walking about in the fine forest glades, richly tinted with many shades of autumn, and spreading far and wide. We made charming bouquets of wild flowers, finding a very curious one—a bright scarlet bell, closed at the bottom, and containing a single large red berry.

We took luncheon under a noble horse-chestnut tree, by one of the great Roman Bends, or reservoirs, and pleased ourselves with thinking that Lady Mary must often have sat on those very stones, beneath its shade, and listened to the roar of the water, as we did. We lingered, unwilling to depart, till very late; and positively, by bribing our ragged drivers, returned through the woods at a gallop, although how we escaped an overturn in the dark glades and roughly-cut paths, I cannot imagine.

Yesterday we heard Service on board the 'Royal Albert,' Lord Lyons kindly sending his own boat for us. We had the great pleasure of a chat with his Lordship before the Service began; and when Lord and Lady Stratford arrived, all went on the upper deck. It is a magnificent ship, and the sight was a most grand and impressive one; about eight

\* It has since, unfortunately, been burned down.

hundred men were ranged on the lower deck, sailors on one side and marines on the other, immense flags forming a screen behind them. The Service began with the Morning Hymn, sung by all on board, and led by the trained band of sailors and a few wind instruments. Captain Mends had taken great interest in the singing-class of the ship. The deep and powerful burst of voices on the quiet sea, and so far away from home, of men returning safe to England after all the dangers they had gone through in this terrible war, was profoundly affecting. Many still bore traces of severe wounds ; almost all wore two or three medals.  
Adieu !

## LETTER LIX.

CLIMATE AND SCENERY.—PARADISE OF THE GREEKS.—BOATING EXCURSIONS.—THE MONASTERY OF ST. GEORGE.—THE OLD GARDENER.—HIS SUMMER RESIDENCE.—‘THE MAGYAR.’—AMERICAN AND GREEK LADIES.—GREEK HOMAGE TO BEAUTY.—BURNING A CAÏQUE.—FISHING BY NIGHT.

Princes' Islands, September 6th, 1856.

My dear Mr. Hornby,

I FIND life in the islands very pleasant in summer-time, even with nothing more to occupy me than the birds and crickets, and holiday-making Greeks. Not having wings, and not having learned to smoke cigarettes on a donkey, I idle about in the ‘Edith Belina,’ from one shady creek to another, or make excursions to the Monasteries, or to the opposite shore. The days are very long, for the early mornings are so deliciously cool and fresh, and the Greeks so noisy and restless, that sleep after five or six would be difficult even for a dormouse. I have been up several times by daybreak. It is such a beautiful sight to see the huge volumes of mist roll upwards, the outlines of the opposite mountains gradually revealing themselves, and the first rosy tints of sunrise stealing over the dark grey of sea and land. When the sun bursts forth in all its splendour, it is a picture indeed, or rather a series of most beautiful ones,

from the distant minaretted city to the green islands near. Presently, by the glittering of window-panes, you can mark tiny villages nestled far up the wild mountain-side opposite, and here and there fishing-villages clustering along the shore. Caïques, with their white sails set, are soon out and busy on the blue waves ; the monotonous chant of the fishermen sounds pleasantly in the fresh morning air. Then a picturesque-looking Greek sportsman steals by our cottage, his gun on his arm, and accompanied by two or three dogs of irregular breed, and almost as wild-looking as himself. Then slowly come the shepherds, their mixed flocks of goats and sheep frisking merrily to the sound of the tinkling bells of the "guides," who snatch fragrant branches of the arbutus and cistus as they go by. The scent of the wild shrubs here is very pleasant, and they grow in the greatest luxuriance on the stony, uneven ground. I have found several varieties of heath in great beauty. There being no large trees on these islands, they always look most beautiful morning and evening, when the sun is low, just touching the sloping vineyards, and the short, dim, olive trees ; and then, of course, the fine grey rocks and the ruined monasteries above seem to rise higher out of the dark blue water.

The Greeks of Constantinople consider Prinkipo as their paradise on earth, and begin a regular course of monotonous amusement from the first moment of their arrival ; which is scarcely varied for a single day, up to the last instant of their stay. About seven in the morning all the visitors who have not departed for Pera by the early steamer, are to be seen (if you take caïque toward the village) wending to the little wooden bathing-houses on the shore. Some of these people have returned from an early donkey-ride up the mountain—most from the divan

and cup of coffee. Through all the sultry hours, until about four or five o'clock, everybody lies *perdu*; not even Signor Giacomo's Croat gardeners are to be seen, not even his sun-burnt children,—scarcely a single caique moving about on the water; only under a large fir-tree opposite our windows a red-capped shepherd, fast asleep, with three or four drowsy goats about him, and a large, dark eagle or two soaring majestically about. The only sound is the ceaseless chirp of the cicala, a deep-toned grasshopper which here dwells principally in the fir-trees. A dark cloud of heat hangs over distant Constantinople. I fancy that, if even we were nearer, we should hear no "city's hum" at midday. My caique is the only busy thing about.

I do not care the least for the hottest day here. With my straw-hat filled with vine-leaves, the best defence against the sun, and my small and dripping white umbrella, immediately after bathing, I start on some pleasant little excursion. The Apple-blossom, who is really an institution as Mr. Smythe says, packs up my luncheon, which Johannachi carries in a little basket. It usually consists of part of a chicken, hidden away in cool lime-tree leaves, bread, and a fine melon or bunch of grapes. There is almost always a pleasant breeze, even in the middle of the day; the sea sparkles so brightly—the waves dash round the rocks with such a pleasant sound, the 'Edith Belina' bounds so delightfully from point to point—the mountains look so enchanting in the distance—that, lying on a comfortable cushion, with a book by my side and no present care at my heart, I feel as gay and as inclined to wander on as the water and air about me. Sometimes I make the boatmen row as close in to the rocks as possible. These are in every variety of shape and colour, and what beautiful tints they throw on the

water! Sometimes from the deepest recesses, wild doves and pigeons fly, startled by the sound of our oars, and then stop to coo in the next place where cool water gurgles in the shade. Wild festoons of seaweed shade these pretty clefts above; below, sea-anemones and seaweeds of most vivid and beautiful green harbour swarms of many-tinted fish, which fly, startled, as you pass. Now and then you find a creek abounding with several kinds of shells, and here and there a charming spot where heath and cistus and arbutus grow down to the very edge of the rocks. I should not dislike much to be a Byzantine banished princess, provided they left me in peace here with a good caique, and with liberty to do as I liked, and allowed Mr. Frank Buckland to pass a day or two with me occasionally. How startled the civilized world would be with tales of the lizards, rats, tortoises, crickets, seaweeds, butterflies, ants, and frogs of this peculiarly favoured spot!

But I must hasten to tell you what you wished to know, —how one passes a long summer's day in the 'Islands of the Blest.' Well, sometimes I point to a small bay, about half-way round the island. My sturdy rowers pull rapidly in. The Monastery of St. George, perched on the very highest peak of mountain above, looks no bigger than a doll's house, left there by some spiteful fairy, to be shaken by winter tempests and scorched by summer glare. Walking a few paces over the white sand of the creek, you cross a low hedge-bank into the deep shade of some ancient fig-trees. This is the garden of the Monastery. The lay Brother must be an active person I should think, if he descends the mountain every morning for the ascetic salads. The gardener is a remarkably fine, picturesque old Greek; he always comes to meet me, attended by his two wild, shaggy dogs, helps the boatmen to bring the cushions

from the caique, and carefully picks out the coolest bit of shade under the wide-spreading fig-tree. He keeps a nice piece of matting, and some antique-shaped earthen water-jars of spring water, always ready for the use of occasional visitors to his creek. The garden does not seem to be very productive, tomatas being the principal crop, with here and there a patch of Indian corn, or a pomegranate tree, and wild-looking vines trailing about, more remarkable for beauty than promise. The fig-trees are evidently the glory and richness of the place, and beautiful trees they are; their massive and deep green leaves just letting in enough golden sunlight to make pleasant shadows beneath. Johannachi spreads the luncheon with great glee, Janko and Pandalij search with the old gardener for the finest figs, while I stroll away to the hedgerow on the beach, in search of specimens for my collection of island plants. Hundreds of butterflies and beetles and strange-looking purple bees are humming over a large scented plant with a lilac blossom, of which I know nothing, except that the leaf very much resembles that of a lupine. I must send a piece to my old friend and teacher of botany in pleasant days 'lang syne,' Dr. Arthur Hassall. After luncheon I sit and read. What thorough enjoyment it is, and how often I wish it were possible you could spend a morning with me! Having risen so early, by eleven o'clock I begin to feel tired, and generally enjoy a sound sleep on the cushions under the fig-tree; the caiquejees slumbering profoundly meanwhile in the 'Edith Belina,' and my tiny guard Johannachi either discussing melons and figs, or playing in the garden with the old man's dogs. By the bye, the gardener's summer dwelling-place particularly struck me the first time of seeing it. Two or three planks were placed across some

stout benches in the middle of an ancient fig-tree, opposite to those under which I am sitting. A Turkish quilt is neatly folded up upon them. Above this primitive bed, a piece of thick matting is hung, as a screen in case of a shower. Two or three brackets of rough wood are nailed up within reach. On one is a water-jar, on another a horn spoon. The poor old man's slippers are neatly placed on a small piece of matting at the foot of the tree, and two or three ancient garments hang on a broken branch close by. This fig-tree completely tells the story of his simple life and few wants,—pleasant enough, I should think, in that lovely spot, with his faithful dogs and cheerful garden-work, had he books, and a knowledge of them. If I ever turn recluse, it shall be in the Princes' Isles. In fact, the East must be a most perfect refuge for any one tired of "the world," or not having enough to exist on in it. How much better a garden and cave, or fig-tree here, with a knowledge of "simples," a reputation of being "uncanny," and the tender regard of the country-people in consequence (who would provide melons, and figs, and rice, in consideration and out of respect for your necromancy and your star-gazings towards Olympus), than the paltry battle of life in a great city! I think I shall set about founding a sect of female Dervishes, composed of women too heart-broken to live in a hard world, of ill-used, distressed governesses, companions, and portionless daughters,—to be converted into kind, pitying young Dervishesses, who would put by their musings and missals, and cross a mountain now and then, to help the poor, ignorant, helpless children who believe in them. The Superiors should be elected from the sensible girls who preferred this sort of life to a *mariage de convenance*, or to an undignified dependence. What do you think of my

plan? I know one or two young ladies to whom I should very much like to propose it. Fancy Louisa or Stella, attired in serge, in my fig-tree! One has plenty of time to dream away here,—different from the constant movement and occupation of life in England. With a few dear friends within reach, this calm and freedom would be perfect. But I must continue my account of a day in the Islands.

By the time the sun begins to dip a little, we gather up cushions and books, and rouse the boatmen. Johannachi and I ramble on shore while the ‘Edith Belina’ is made ready. Sometimes we find shells for Edith’s collection, sometimes small pieces of malachite. Oh, if Danby could see the glow of purple and gold over the sands and rocks, and over our pretty caique and her Greeks!

We run away in that gorgeous light, waving an adieu to the kind old man and his dogs, who stand with friendly waggings at his side. He little knows what a picture he makes there, watching on the shore until we are almost out of sight. We soon land in our own creek, almost as lonely as Robinson Crusoe’s; but by the time I reach the top of the hill, I see that all the beauty and fashion of Prinkipo is astir again. The steamer is seen coming in from Pera, and Greek and Armenian ladies, with bright parasols over their heads, are hastening down to the ‘Magyar,’ at the pier, to meet their husbands and brothers, to smoke cigarettes, drink lemonade and sherbet, and eat walnuts, ready cracked and peeled, which are handed about in glass water-jars by dirty Greek boys, at about twenty a piastre.

The ‘Magyar’ is a kind of open-air coffee-house, which from morning till night is seldom quite deserted, but which is crowded with men, women, and children of an evening, when there is generally some kind of barbarous music as

an accompaniment to the smoking. I never notice much conversation going on. The men are drinking *raki* among themselves,—the women, bedizened with all their little stock of finery, Eastern and European, staring at the men, but particularly at passing strangers. They really do not seem as if they had *esprit* enough to plague each other, or even to talk scandal ! It is an amusing scene for once ; but once is enough, for there is much that is painful. There is a Greek girl of seventeen, who ought to be extremely beautiful, and naturally as pale as marble. She has heard of English ball-dresses, and perhaps heard the English complexion admired, so she has thrown off the beautiful Greek dress in which I am told she looked lovely a year ago, put on an ill-made low one, and painted her cheeks a light brickdust colour. Then come long rows of Armenian and Greek ladies, stars of fashion and caricatures of the worst style of French dress ; then ancient dames, who, discarding the trowsers of old, have adopted half-measures, and content themselves with flounced dresses, retaining the fez or handkerchief on the head, and indulging occasionally in a cigarette ; then children, poor little things, dressed up in the most ridiculous manner in the world, so bedizened that you can scarcely see them, and the dirt beneath the finery,—then a grave Turk or two walking quietly apart,—Greek nurses,—sherbet- and fruit-sellers,—noisy boys, dogs, waiters and caïques,—all huddled up in a close atmosphere of tobacco and *raki*. There are three or four Magyars at Prinkipo. The largest is close to the Pier,—merely a covered way, but this is the most fashionable, as the ladies vie with one another for the foremost places on the benches, and little wooden stools, so that they may be well seen by those who arrive by the steamer. But there is one very pretty Magyar in the heart of the village : it is held under

the wide-spreading branches of a magnificent plane-tree ; a wooden seat is fixed all round the “giant bole,” and dozens of little wooden stools are scattered about within the shade. At night the lower boughs are lighted up with lamps, and the picturesque groups of smokers and coffee-drinkers are really very striking in the broad light and shadow. Quaint, tumble-down rows of wooden houses lie in the shade on either side ; here and there is a cafanée, filled with noisy drinkers, and lighted with the fitful glare of torches. Rows of silent Greek and Armenian ladies may be made out, sitting under the old trellised vines outside—perhaps listening to the most horrid scraping and groaning of the “Band” opposite ; perhaps enjoying themselves, but they do not give any evidence of it. There are two or three beauties here this season ; but, except to Greek eyes, it is difficult to discover them by the glaring and irregular light of the tree lamps at the Magyar, even when dozens of *madaus* are burning in their honour. The *madaus* are torches, which burn with a blue light not very favourable to any style of beauty but a spectral one.

When an admirer wishes to please the object of his particular devotion for the evening, he whispers to the master of the cafanée to burn so many piastres’ worth of *madaus* opposite such and such a bench. The motley crowds strolling up and down the houses, the smokers, the rows of ladies, and above all *the Beauty*, are instantly lighted up in a glare of the most unearthly hue. The dark eyes of all the other ladies turn with envy to the object of this homage ; the adorer makes a profound bow towards the bench on which she is seated. It is almost dark again, but the fiddlers scrape on. The next morning you hear people say, “So-and-so had two hundred *madaus* burned for her last night by So-and-so.” I have heard

that twenty or thirty pounds have on particular occasions been spent by a rich and enthusiastic young Greek for a very great Beauty; but an ordinary amount of gallantry is expressed in a few piastres' worth of blue light. When kind Lord Lyons brought all his midshipmen down here for a treat the other day, he burned so many *madaus*, in honour of the ladies generally, that half the heads in the Islands were turned by this homage from the great English Admiral. His Lordship left about ten o'clock, in a beautifully illuminated steamer, which we watched far on its way back to Constantinople. The boys were delighted with the trip, and their loud huzzas were heard on shore when the vessel was some distance out at sea. The word *madau* means 'moonlight,' but I am afraid Endymion would be disgusted at the very idea of a Magyar. In hot weather it is kept up all night. I do not know how late the ladies stay, but the men gamble and drink raki and smoke hour after hour. Often when the fresh dawn is breaking, I still hear the discordant notes of the droning music, borne over the water from Halki. I suppose this is a modern Greek form of pleasure.

We have been down to the village in an evening three or four times, just to see what was going on. The first night of our arrival, it was a kind of annual festival, when a caïque is burned on the shore, as a peace-offering to malignant sea-spirits. The blaze of the burning boat spread far and wide, and groups of fishermen and caïquejees in their picturesque dress were very striking. They afterwards joined hands, and forming a wide ring danced round, to a rude and measured kind of chanting. Their movements were extremely awkward and clownish, and the shouting anything but harmonious,—but this, I was told, was ancient Romaika. The whole scene would have been very fine on a vase.

But I must say adieu, having had a tiring day. I came home at about mid-day from Maltapè, a village on the opposite shore, and have not stirred from my desk since. The steamer is very near the island, and I see the caïque with its little red flag going out to meet her at Halki, which saves Edmund the steep walk up hither from the village.

Our caïquejees make it a point of honour for our boat to be first, and woe betide any caïque which attempts to pass the 'Edith Belina!' What a strain she gets for nothing! Mr. W. Tyrone Power is coming down again to-day, to stay a day or two,—at least if the mosquitos will allow him. We find him an extremely agreeable companion. He has just come from Circassia, and has charmed me with his account of its shepherd warriors. There the mountaineer defends his own family,—makes not only his own powder, but his own gun,—shoes and dresses his own horse,—shoots his own particular Russian enemy,—is remarkable for beauty, hardihood, and intelligence! I shall ask more about them, and about the renowned Chief, Schamyl, when we stroll by the seaside in the quiet part of the island this evening, for so will end our day. We always stay to watch the beautiful tints on the mountains and waves while they last, and then return home to tea. As soon as it is dark, fishing caïques appear with lights on board, which are used to decoy a particular kind of fish. They look so pretty, rising and falling on the sea in the soft grey of night. But again adieu! I have had a long gossip with you to-day, my dear Mr. Hornby.

## LETTER LX.

EXCURSION TO MALTAPÈ.—GREEK WOMEN AND TURKISH CAFANÉE.—  
MARBLE FOUNTAIN.—ANCIENT TREE.—THE MOSQUE.—THE IMAUM.—  
VILLAGE SCHOOL.—TURKISH WOMEN.—CURIOS LAMP.

The Islands, August 28th, 1856.

My dear Mr. Hornby,

My last excursion was with Mr. Gisborne to Maltapè, a fishing-village on the Asiatic coast opposite. There are several larger ones further inland, nestling in the sides of the mountain, but it would not be safe to go so far without a strong escort. Some brigands robbed and murdered a poor man from Halki there, but a few days ago. They supposed that he had a large sum of money about him, and said they were very sorry he was shot, as he lay dying upon the ground! His companion was allowed to depart in peace, with many polite expressions of regret. Since hearing this, I take Eugenio with me well armed whenever I go to Maltapè. It is a pleasant sail across when we get a fair wind. The fishermen's children playing on the shore run down to the crazy little wooden pier of Maltapè to see us come in; some of them are pretty little creatures, but sadly neglected and dirty. Numbers of the youngest were mere babes, sleeping in the sand by the wooden walls of the Cafanée, beside the street dogs, who had scraped them-

selves comfortable nests there. Squalid, wretched-looking Greek women peeped out of the broken casements of their tumble-down wooden houses at us. Some of them might have been extremely handsome, but hard work, poor food, and utter neglect had only left a harsh outline of the fine features which nature had given them. Such women at twenty have lost all trace of youth. Don't talk of witches, until you have seen some of the old ones! Many of the girls of ten or twelve here are beautiful,—at least *would be*, if they were washed, and their long plaits of rough black hair combed. Lower down on the shore, numbers of the womankind of Maltapè were gathering fish in baskets from some large caiques; others were washing coarse garments in the waves, which came rippling gently round their bare feet. A few idle young girls, with gay handkerchiefs on their heads, were lolling in the sun at their doors, before which some brigand-looking Greeks were smoking on benches, under the usual trellis and vine-tree.

Further on was a Turkish cafanée, and three or four Turks were calmly enjoying their nargilehs. They were of the old school, and looked majestic in their beards and turbans. We sat down at a little distance, and Eugenio brought us coffee from the curious old China fireplace within. We bowed, and they bowed; they seemed to enjoy our society, and we enjoyed theirs; we enjoyed the view of the sea and land, so did they; language did not seem to be of the least consequence to such dignified, thoughtful people. The only sound was the ripple of the waves on the shore, the gurgle of the nargilehs at their feet, and the twitter of swallows, so tame that they sat on a little wooden ledge just above the heads of the men, and on the rails of the bench beside them. It was quite touching to see the confidence which they showed in these kind

and simple people. We paid the quaint master of the cafanée for the coffee, (I believe Eugenio had solaced himself with a chibouque in some mysterious corner,) and then went to explore the centre of the village, leaving the boatmen to enjoy themselves after their own hearts in a rough wooden cafanée overhanging the sea, where they could meditate amid clouds of smoke on the superior merits of the ‘Edith Belina’ dancing below, over those of all other caiques, fishing or otherwise.

In the very heart of the village, shaded by a fine old tree, stands a large fountain of white marble, with inscriptions all round. It must once have been a very fine one, but is fallen sadly to decay; weeds and rank grass grow on the top, overhang the once illuminated letters, and stop the course of the water, which streams over the ground, instead of flowing into the little open tanks designed for the use of the thirsty traveller by the Hadji (pilgrim) who built it. Some Greek girls were filling their pitchers there, and a sturdy villager looking on. We begged Eugenio to say to him what a pity we thought it that they did not repair such a magnificent fountain,—it might be so easily done. It now flooded the principal path, and gave the women who came to draw water so much difficulty in wading through the mud, especially the girls with bare feet. He answered all we could say to rouse his pride, or humanity, or common sense, with a shrug of the shoulders; which I suppose the whole village of them would do.

Opposite the fountain, on the other side of the square which forms the centre of the place, is one of the most magnificent old trees I have ever seen, evidently of great antiquity. Its branches are prodigious. Round the trunk is the usual rude wooden bench; and two or three rows of benches placed further out have no doubt received the

principal part of the villagers of an evening, through many generations of smokers and coffee-drinkers. Close by is a raised fireplace for making coffee, and supplying charcoal to light the pipes: it is made of clay and stones, and lined with blue tiles of a curious pattern.

This is a most primitive and interesting old place, poor and ruinous as it is; and, as if to complete the picture formed by the ancient trees, and fountain, and hearth, a rude waggon crossed the square as we sat there, drawn by two snow-white oxen, strangely yoked and adorned, and led by an old Turk, in a white beard, and rich turban. How I wish that some great artist would come here, that the eyes of generations to come might be charmed with these Old World nooks, with the harmony and richness of colouring, and the dignity of bearing among a few of the people still remaining, which is rapidly disappearing before Western progress, and its hideous "civilized" attire! But the crazy ox-car rumbled and groaned on under the green branches towards the fields, out of sight, and the picture of a thousand years ago is gone, with many regrets on my part that I can only give you this faint idea of it with my pen. As for myself, if I never see the East again, I have but to shut my eyes to possess a picture gallery. But I ought to tell you that, even knowing your tastes as I do, my heart has sometimes failed me a little in writing these long letters, when I think of the people who have visited the same places, and made the same excursions as myself, who have seen nothing in them, and whose account would only agree with mine as to the wretched appearance of the villages and the people. However, I can only write as my own eyes see things, and according to the impression which the country has produced on my own mind; and as it amuses you all, there will be no great harm done.

The mosque of the village is a very small one, for the population consists principally of Greeks. There was a kind of open porch before it, and we sat down to rest. The door of the mosque was open, so presently I put off my shoes and walked in, very much to the surprise of a poor Turk, who was doing something to the lamps in a very desponding way. The mosque looked very shabby and poor. Over the pulpit is suspended the usual piece of carved wood, shaped like a minaret. Hoop-shaped lamps, and numbers of large, painted ostrich eggs, hang from the ceiling. On my return to the porch, the Imaum himself came, saluted us, and making us a sign to be seated, sat down himself on the opposite bench, filled his chibouque, and evidently prepared for a chat. Eugenio, who speaks Turkish, interpreted the conversation, which amounted to—We were welcome—Where did we come from ?—and a desire to hear all about the English troops,—Was it really true that war with Russia had ended? We told him all the military intelligence we knew, and then in our turn asked who built the fine marble fountain close by, and who left it to decay? Hadji somebody, a very famous pilgrim, built it, he said, only about a hundred years ago. He, the Hadji, was a great benefactor to the village altogether; but now it was very poor, and there were but few of his religion in it, to keep up the mosque and fountain. I was glad to find that he was concerned at a stranger seeing it in such neglect and decay. It is one of the saddest things here to find how little the people care generally either for the past or the future. “If I were the Sultan, I would repair the old mosques and fountains, instead of building new ones,” I said to our new friend, who only shook his head and smiled a placid Eastern smile, as he caressed his chibouque. It seems talking against destiny to wish anything saved from ruin here!

As we sat quietly talking, I heard a kind of chanting in children's voices, not very far off, and asked what it was. The Imaum replied that it was the little ones of his school, learning their lessons. I said I should very much like to see a Turkish school. He said kindly that it was but a poor one, but that I was most welcome. Accordingly we crossed a small ruined court, and entered the walls of a building, the original of which had evidently been burnt, all but the stones and mortar, years before. Up a crazy staircase, made of rough deal, we crept to a sort of loft, the planks of which were so wide apart that you could plainly see through to the ruin beneath. The stairs were so shaky, I fully expected that Mr. Gisborne, myself, the Imaum, the Muezzin who followed, Eugenio and all, would fall through together. However, we got into the school-room in safety, and the sight of it was well worth the trouble. It was neatness itself, though the only window was unglazed, and the deal walls only adorned here and there with pieces of rough pasteboard, on which were inscribed texts from the Koran. Two planks were placed about a foot from the ground, down the centre of the room, and some very charming little girls sat at either side of one of them, and seven or eight boys at the other. They all sat cross-legged on white sheepskins: each had a book before them, and the Imaum explained that each was chanting the same verse of the Koran, until they all knew it by heart. I should think that none of them were more than seven or eight years of age. Nothing could be more charming than the behaviour of the little girls. The one at the end of the row, and nearest to me, motioned me to take a seat on her sheepskin, upon my asking what they were learning, and my question being translated to her. Pointing out the verse, she chanted it softly over.

Seeing that it pleased us, the dear little things all took it up, and repeated it over and over, until the Imaum, smiling at the door, evidently said, "Enough!" The girls all pressed round my sheepskin, to show their neat books, and the boys soon joined the little crowd. The Imaum tried to call them off, but Mr. Gisborne, as well as myself, was delighted, and they soon laughed freely and seemed much amused with strangers—about as rare to them as white camels, I suppose. I asked the name of my partner in the sheepskin; "Ayesha," she said, raising her lovely little face to mine. I assure you this child was perfectly beautiful, her large, shy, dark eyes and long lashes, and her simple grace, more enchanting than those of the sweetest fabled princess you ever dreamed of, with such a "deep ambrosial smile;" like Tennyson's "Eleanore"! Oh, so pretty! I held her hand, as we sat on the little mat; poor little maiden, I could not take my eyes off her, thinking of her probable fate in that miserable village: Palemon could not have more fervently lamented over that of Lavinia. I could not make up my mind to leave her, and said to Eugenio, "Ask her if she will come to England with me." Her rich soft Turkish sounded so musically as she uttered the simple and touching words: "I am the only child of my mother, or I would go." One or two of the other little girls were extremely pretty, with long plaits of dark hair nearly reaching to the ground, but not to be compared with Ayesha. The boys were sturdy little fellows; I asked all their names,—one was called Hamed, another Mahomed. They were coarsely dressed, but very tidy and clean, and one or two were adorned with bright scarlet fezzes. Altogether the school did the poor Imaum great credit, and the children seemed very happy and good under his gentle rule. He made

them chant some favourite verse for me, which I was sorry not to understand. But at last we were obliged to say good-bye, even to Ayesha, and left them all looking very much delighted at the little fist-full of piastres which Mr. Gisborne asked leave of the good Imaum to give to each.

We then walked far along the shore, sending the ‘Edith Belina’ round to meet us at a large garden there. The men brought out the cushions and the luncheon, which Eugenio spread under the shade of a plane-tree. It was a very pretty spot; for a large vine had festooned itself round the tree, and its long tendrils waved in the cool sea-breeze. Close by was an enormous well, with an old Egyptian water-wheel, like those which are used on the Nile. Two or three poor Turkish women were gathering tomatas in the garden, which seemed to belong to the village. I gave them some grapes and some white bread, and they seemed inclined to be very sociable with me, but although veiled, would come near nothing masculine;—so, as I could get no interpreting from Eugenio, our mutual friendliness was limited to smiles, signs of regret, and a wave of adieu. How glad I should be to speak Turkish well! We sailed home in a magnificent sunset; the water blue, the sky and mountains, every shade of purple and rose-colour.

I had almost forgotten to tell you that the kind Imaum gave me a curious little lamp, such as they use in the mosques at Ramazan and other festivals: it is of a coarse kind of porcelain, something in the shape of a pine-apple, with little holes for small wax candles all round it. He tells me that in rich mosques they are made of gold or silver. I assured him that I should prize this one very much, which seemed to please him. What do you think of this conquest of a Giaour over a true Believer,—on the Asiatic coast too!

## LETTER LXI.

OLD CHURCHES AND MONASTERIES.—ANCIENT MANUSCRIPT.—TOMB OF ST. GEORGE.—PICTURE OF ST. GEORGE AND THE DRAGON.—DONKEY PROCESSIONS.—A GREEK BEAUTY.—THE SUPERIOR OF THE MONASTERY.—CURIOUS PAINTINGS.—LEGEND.—LUNATICS.—TREE-FROGS.

Prinkipo, September 2nd, 1856.

My dear Sister,

I SEND you this account of another day of my idle life here, because I know you like anything appertaining to old churches and monasteries, and because whenever I visit them, the only drawback is that you are not with me. Of course you know that there is nothing in an architectural point of view, as Mr. Pecksniff would say, to admire in either ; but they are so beautifully situated, contain so many relics of the early days of Christianity, and old in themselves, have so risen out of the ashes of the very earliest persecuted Christian churches, and, with all their poor tinsel, and false carving, and daubed pictures of Saints, they carry the mind so vividly back to past centuries, that one cannot but feel a very deep and peculiar interest, in them. I felt this most strongly at the convent of Jesu Cristo, when my good friend the monk there unlocked from an ancient chest, and allowed me to look over, a copy of the Scriptures, written on a kind of parchment, and, according to the tradition, dating even from the days of

the Apostles themselves. The Brotherhood has had some difficulty in keeping this manuscript, but, though very poor, never yielded to the temptation of selling it. Its value is however lessened by the shameful conduct of a Russian traveller, who, upon being shown it some years ago, contrived unseen to cut away a leaf here and there. The other monasteries here possess no manuscripts of any antiquity. They were all destroyed when Byzantium fell into the hands of the Moslems, the monks tell me ; but at St. Nicholas at Prinkipo, and St. George at Halki, are some very old and curious crosses of silver and carved wood, although the jewels with which they were once adorned have been taken out ages ago.

I have been three times to the Monastery of St. George here, founded by the celebrated Empress Irene. The first day I asked if they could show me her tomb. One of the three monks pointed out an ancient-looking sarcophagus of white stone, evidently of considerable antiquity, above which a silvered picture of St. George had been placed. One half of this massive tomb was outside the wall of the church, so that it was evidently of older date than the church itself ; and why the wall was built so, one cannot conceive. There is a mutilated inscription running round the base of the tomb, which unfortunately I could make nothing of, and had no means of copying. Eugenio emphatically declared the characters to be old *Turkish* ! Since my better acquaintance with the Superior, or Papa, he assures me that the present church does *not* stand on the site of the original one ; and one day, conducting me about two minutes' walk over the rocks looking towards the Olympian range, discovered among the huge masses, what now seemed a small cavern, almost entirely filled up with ponderous fragments. It was difficult to judge whether

these had been hewn by the hand of man or not. On a smoother slab of granite lay a ragged quilt, and this he told me belonged to a poor pilgrim just arrived, who was sleeping there, and who believed, with many others, in the legend, that *this* was the true altar of St. George of Irene. So I am afraid it is very doubtful whether the tomb which they show in the church is that of the Empress, which is said to have been *within the walls of her church*. The inscription may clear up the mystery, and the monk has promised to copy it for me. He gave me the other day an exact copy in outline of the ancient picture of St. George and the Dragon, which is preserved in a case over the gateway. It is a very curious production : St. Peter stands by, in a kind of tower in the sky, watching the contest between the knight and the dragon. He lolls his head on one side in a most comical manner, and holds his keys in his hand, which hangs over the side of the tower ; he is evidently anxious to let the conqueror in, as soon as the fight is ended. I will send you the drawing ; pray take care of it.

Miss Barker and I spent yesterday at the Monastery, riding up the mountain on donkeys. We walked through the pretty French camp, and admired the neat wooden houses which the soldiers have built for their sick officers in the most lovely situations among fir-trees overhanging the sea. At a little distance in the valley below is their cemetery, which is carefully walled round, and planted with rows of simple wooden crosses, like those in the Crimea. The East has gathered many dead from distant places since the war began. The few French troops remaining here are soon to embark on their return home ; so they have been busy planting and adorning the graves of those they leave behind for ever. The view of the sea and distant mountains and islands is most beautiful here.

Miss Barker and I sat down on a bench under some old fir-trees, near the convent of San Nicola; and, while we rested our Dapples, listened to a gay French air, whistled from a tent close by, where two wounded, or rather convalescent, soldiers were amusing themselves by persuading a starling to imitate the words which they were anxious he should learn. It is quite curious to see the pains which soldiers take with their pets. We sat a long time here; for several donkey processions appeared, winding down the ravine before us, and we did not wish our little beasts to carry us amongst them, as they infallibly would have done if they could, being accustomed to scamper along, helter-skelter, in large bodies. These donkey processions are really most amusing to watch, as they wind about all parts of the island,—some rapidly, some slowly, according as the expedition may be one of pleasure or sanctity. Here comes a pretty little girl, in a Greek jacket and straw-hat, foremost of a party: she is mounted astride on a large black donkey, which is adorned with scarlet trappings, and a gay charm of blue beads against the Evil Eye, for he is sleek and comely; two little brothers in fezzes scamper after, trying to pass her at a narrow turn of the rock. Jolting along, also astride, and calling to them to stop, comes the mamma, her gay and wide-flounced dress so completely covering the animal on which she is seated, that only its tiny hoofs are visible, ambling along.

Next comes a fat, joyous-looking Greek girl, who is evidently the nurse. Her donkey is rushing down the steepest part of the ravine, and her saddle has slipped all on one side; but she tucks a mild, passive-looking baby fearlessly under one arm, while she grasps the reins, a formidable stick, and a coloured handkerchief full of pomegranates, with the other. This young lady shows more of her legs

than I well could describe, and rides after the same safe and independent fashion as the rest.

Far behind, comes the *Paterfamilias*, pale and grave, and looking steadily on the ground, which his long legs nearly touch. A wild-looking Greek servant-boy brings up the rear, evidently carrying the provisions. I dare say they are going to spend the day at San Giorgio, and we shall meet them jogging back to the village by sunset.

But presently came by a most devout-looking old lady, of large dimensions, with a very rich handkerchief and heavy plaits of hair bound round her head. She rode astride with a dignified air ; but her stirrups were so short, that her knees were rather too high for perfect ease and grace ; and I thought she looked rather disconcerted, when her beast wilfully chose the steepest places. She was evidently making a pilgrimage to the picture of a favourite Saint ; for the bare-legged youth in a scarlet jacket, running by her side, carried in his hand a huge waxen taper.

One thing that puzzles me in these donkey processions is, that the riders never seem to look either right or left, but press on, down ravines, and up mountains, by the sea-shore, and over the heath hills, looking straight between the ears of their wretched animals.

Sometimes you hear the clink of hoofs behind a rock, and round come perhaps half-a-dozen handsomely dressed Greek ladies, riding astride as solemnly as mutes, attended by as solemn-looking a gentleman or two ; all perfectly silent, and utterly regardless of the glorious sunset spreading over the sea and mountains around them. The only variety in the pursuit of island donkey-riding is, when two parties of the animals meet, and take it into their heads to rush together *pêle-mêle* and fight, which they do desperately, making the most unearthly noises all the time.

Some of the ladies scream—some of the men dismount; the owners of the donkeys belabour them violently, with abundance of invectives; a terrible cloud of dust is raised; when at last one family cavalcade being collected winds one way, and the other another. I met a large party the other day, who had experienced a *contretemps* of this kind, and were just gravely riding out of it; but they were some time before they got quite arranged again, for it was a party of pleasure, and they had mounted a Band to play before them, which had got scattered in the *mélée*; the different instruments, perhaps excited by mountain air or raki, perseveringly continuing to play among the braying of the delinquent asses, and at the most irregular distances from one another. I was particularly struck with the disgusted expression of the largest donkey of the musical party, who seemed to have headed the rebellion. His rider was playing the trombone, frightfully out of tune, close against the ears of the unfortunate animal, who showed his disgust of the infliction by laying them down flat on his neck and by making hideous grimaces.

There is now a Greek Beauty in the island, who has dozens of *madaus* burnt for her every night at the Magyar. I often meet her donkey party. She generally leads the way, being a dashing beauty, and as she is mounted on the largest and most adventurous donkey in Prinkipo, she is often far in advance of her mother, a ponderous old lady in green, with a yellow handkerchief on her head, who covers all but the ears and tail of the animal she bestrides. Several of the Beauty's retinue of admirers follow as best they may. Some of them manage to keep pretty close to her, but, curiously enough, we always afterwards pass her intended, a pale, desponding-looking man, mounted on the most wretched donkey in the island, and so far

behind as to be quite out of sight both of his bride and his rivals.

But to return to our morning at St. George's Monastery. Having kind Miss Barker to interpret, made the visit so much pleasanter. We found the Superior standing before the old gateway of the courtyard of the monastery, throwing a few dried leaves to the flock of goats which came bounding over the vast piles of rock which lie heaped around. He is a fine, stern-looking man, his active energetic movements and long beard contrasting strangely with the old dark-blue satin petticoat peeping out from beneath his black outer robe. A few rough tools were lying on a bench beside him: he had been patching up a little, he said apologetically, against the winter storms, for the place had not been repaired for years, and the brotherhood here was too poor to spend any money on workmen. Their goats, he said, were almost all they had to depend upon in winter, besides the produce of the garden at the foot of the mountain, of which an immense heap of tomatas were drying in the sun: it must be a hard and lonely life. I asked if he had copied me the inscription on the old tomb. He has not yet found time, but promises to do so. We went into the church, and he showed us a very curious cross, of great antiquity. It is about seven inches in length, and the frame is of light and delicate filagree-work, exquisitely wrought and designed. The hollow centre is composed of minute figures in carved cedar, of our Saviour, the Virgin Mary, and the Apostles on one side, and of several Saints and Martyrs on the other. There are holes for jewels all round, and a few small ones still remain. On particular days this cross is placed on the altar of St. George, above the old tomb, where a lamp is always burning. We were particularly amused with an old picture in

honour of St. George, which hangs in a remote part of the church. Crowned kings, pilgrims, queens in gorgeous array, children, and beggars, are seated stiffly round a tank of water, supposed to have sprung from the favourite well of the Saint. Some of the ladies certainly look rather tipsy, especially one seated near a very jolly-looking and roysterous king, whose crown is too big for him, and set all on one side, in a very jaunty manner. All are lifting up their hands and eyes, or in some way or other expressing a comical kind of surprise in the miraculously healing effect of the draughts they are quaffing.

This picture, offered to St. George after a cure performed at his shrine here, cost a great deal of money, and was considered a very fine one, the monk said. There is one at Halki, by the bye, still more famed, which I saw the other day ; it represents the temptations of this life, heaven, and purgatory, and is hung up in a covered court in front of the church, before the benches on which the brothers sit to meditate—or smoke. The immense number of figures on the canvas, and the glaring colours, make the homily difficult to read by unpractised eyes ; but I know that there is a bright blue river of life, winding like a snake between a land of imps and demons on one side, and a company of saints and angels on the other. The devils are urging the travellers to step their way ; the saints do not interfere much, but sit in stiff rows in a garden of orange and myrtle trees not nearly as tall as themselves. Their paradise looks very formal, and extremely uninviting. Down below, is a kind of cave, and a select party of demons of all colours are busily employed in tormenting their unhappy captives in the most jocular manner possible. One of them, in a burst of merriment, is grilling half-a-dozen over the bars of a huge gridiron ; another, stirring up a seething cauldron-full. A

small party of brilliant wits are pouring melted brimstone and streams of flame down the throats of their agonized victims; while others, looking on, rest on their forks in ecstasies of delight, or cut the most ridiculous capers.

Though you will have had enough by this time of Greek pictures, I must tell you about the St. George in this place. The whole of the picture, except the swarthy face of the saint, is covered with silver, barbarously enough laid on. It is said to be the original picture belonging to Irene's church; and the legend adds, said one monk, that it was buried by one of the ancient brotherhood, when Constantinople was taken and its Christian churches razed. Many sacred treasures were so preserved in those days. A young shepherd of Prinkipo, two or three centuries later, sleeping on the mountain, dreamed that St. George appeared to him, and directing him to dig on the exact spot where he lay, assured him that he would there find the long-lost picture of his shrine. Of course the shepherd dug, and of course he discovered the picture, which he restored to the present church, since which time it has been famous for miraculous cures, especially in all kinds of madness. The shepherd left his flock, turned monk, and ultimately died Superior of this Monastery, and in great odour of sanctity. The well of St. George is close by the church. A small stone cell has been built over it, with seats hewn in the rock for the use of the pilgrims. We drank some of the water, which the monk drew up for us, and presented in the iron cups. It was very cold, but our friend assured us gravely that it would do us good.

Tied to a nail in the wall of the cell, was a large bunch of hair of all colours, from roughest black to the lightest gold. These are offerings shorn from the heads of pilgrims, who have been cured by the healing waters of the

Saint. They look so dreary, waving to and fro in the wind, so unlikely to please the spirit of *our* cheerful Knight, St. George! Afterwards, when I went to the Church again, to look at a stone belonging, they said, to the old Convent, I asked the Monk what the large iron rings were for, in the pavement before the shrine. At first he did not seem to like to answer, but at length said that they were used to *chain the lunatics to*, who were sent up the mountain to be cured! Can you imagine anything more horrible? By an iron collar fixed round the neck, they are sometimes chained to these rings for three days and three nights, until from struggling and exhaustion, or cold—perhaps all these together, they sink down on the stones before the picture of the Saint, who is then supposed to have cured the paroxysm. Can you conceive anything more barbarous?

We sat down to have our luncheon under the old walnut-tree in the courtyard. The poor starved cats and dogs about the place looked wistfully at us, and we gave them a right good meal. The "Papa" would not sit down with us; he said he was fasting, though he did not certainly look so, but an old woman belonging to the Monastery who milked the goats and made the cheese, and who looked as black and dried up as the picture of any Greek Saint of old, waited upon us, croaking out all sorts of questions about England and the War, and ending by being quite friendly; directing Eugenio where he could find some fine figs to add to our repast. He brought back with him a small tortoise, which he had caught under the tree: it has a beautifully marked shell, and is evidently very old; it *may* even have raised its tiny eyes to the great banished Queen, standing on these lonely rocks before the glorious view of sea and mountain, and thinking on "the various turns of fate below." I shall call it "Irene."

While we were looking at the tortoise, a young Greek who had been wandering listlessly about the gallery came up to us. He looked ill and wan, and I offered him a pear. I thought he snatched it in rather an odd way, and on looking at him more attentively, saw that he had an iron collar round his neck, and a gash on one of his cheeks, which it sickened one to think of. He seemed perfectly quiet and harmless then, but the Priest came angrily up, and speaking roughly to him in Greek, drove him away across the court, opened the door of a shed, and shut him in. I noticed that he did not turn the key, and watching an opportunity, I ran across the court, opened the door, and went in, resolved to find out if he were ill-treated or not. There the poor creature lay, on a heap of rubbish, with a ragged coverlid beside him. When the door was shut, the place must have been perfectly dark, for there was neither window nor opening of any kind, and it seemed to have been formed out of some ruined stone building or cell. Fancy his solitary, hopeless days there, when quite sane, as they say he often is! He looked up surprised when I spoke, but did not stir. I think he understood Italian. I offered him a pear, which he did not take, until I said, "Do eat another!" and then he stretched out his thin hand and smiled. He seemed to watch the sunlight very wistfully, which streamed in at the open door as I stood there, and I shall never forget the pain it cost me to shut it out from him when I said "Addio." I have since made many inquiries about these poor unfortunates, and find that their treatment is the fault of the superstition of the country, and not that of any particular priest. Mothers, fully believing in miraculous cures before the shrine, send up their sons to receive this treatment, paying a trifling sum for board; and

the patients themselves, when they feel an attack of their malady coming on, will, I am assured, endeavour to return of their own accord. However, I am happy to say that St. George has now but two patients, and we saw several empty rooms within the gallery, which the old woman told us were once full of the richer class of patients and pilgrims too, but which were now seldom used; this last summer some "grand English officers" were lodging there, who had evidently quite won her ancient heart. We finished our day by quietly drinking coffee, seated on the faded divan of one of these apartments. I should have gone to sleep, as indeed we both tried to do; but my tortoise, which I had tied to my wrist in a handkerchief, kept trying to escape, and Miss Barker was too much afraid of the countless pilgrim-fleas to close her eyes. So we looked again at the glorious view of the Sea of Marmora far below, and at the old walls and distant minarets of Constantinople glittering in the evening sun, and then prepared to depart.

It was a perfect calm, the sea like glass, and caiques threading their way about, looking no bigger than mosquitos, from the great height at which we were. The mountains, and hills, and vineyards looked so beautiful, that it made us grieve to think of the miserable degradation of everything else here. I brought my tortoise home in safety, and Johannachi has undertaken the charge of it,—an occupation just about suited to his intellect, poor little fellow! He also helps me to catch flies, for the beautiful little tree-frogs which I brought from a piece of marshy ground on the coast near Maltapè, and which have become tame enough to spring off the branch we have fixed in a box for them, and snatch their prey out of my fingers. Edmund takes great interest in these pretty little

green fellows, and has stolen my best lace veil to hang before their door. But I am afraid we shall never be able to bring them home; so intend to let them out before we leave, which I suppose will be soon now. I told you that my dear little dog Fuad was lost. We have heard no tidings of him, to my sorrow. Arslan is sent to England, and we have no pets now, except a tame fly-catcher, which follows me everywhere, even into the vineyard, without wishing to stray. It had hurt one of its wings when I found it some weeks ago. Adieu! I have sent home by Percy, who has kindly taken charge of a box for me, a motley little collection of curiosities. You will find three small antique vases from Tarsus, most kindly given to me by Mr. Hughes, who has just returned from thence,—a piece of fine carving, given me by a monk here, representing the Empress Irene and a robed priest holding a book,—a rosary of black beads from Jerusalem,—otto of roses fresh from Persia,—some Russian medals and crosses taken after the battles in the Crimea,—a piece of pink granite, and a piece of oak from the Dockyard, at Sebastopol,—a Russian gunner's shoe, and several other things picked up in the Malakoff and Redan,—a pipe, made of the stone of Sebastopol by an English soldier,—a collection of dried plants,—an Arab bride's ring,—three or four ancient silver coins,—some wood of aloes, the famous incense,—a little Damascus dagger,—a tin bottle of water from the Jordan,—a rose of Jericho,—and, above all, a cross made of olive-wood, cut from an old tree in the Garden of Gethsemane. The acorns are to be carefully raised in a pit; they are from the Forest of Belgrade, close to Lady Mary's house. I am very anxious about the safe arrival of my box.

## LETTER LXII.

THE LUNATIC AND THE PRIEST'S DONKEY.—ASKING FOR ST. GEORGE.—  
APPEAL TO ST. DEMETRIUS.—THE PRIEST SENT FOR.—THE LUNATIC  
SENT HOME.

Prinkipo, September 8th, 1856.

My dear Julia,

As I was sitting alone about mid-day yesterday, busily writing, I heard a knocking at the door of the salaamlik, which opens on to a rough path just cut on the mountain. A young Greek about seventeen was standing there, holding a donkey by the bridle. Both looked tired, and I understood that the boy asked for water; so I called Eugenio, and told him to let them rest, and to see what they wanted. The donkey was laden with large branches of pomegranates and quinces, and had a coloured handkerchief-full of them tied round his neck. His master gave me the finest of the branches, and then sat down on the bench in the shade. Presently I heard an exclamation of surprise from the Apple-blossom. "What is the matter?"—"Oh, Signora! he is a madman, and is asking for St. George." Poor fellow, we then saw the iron collar beneath his vest, and noticed his cut and bleeding feet and haggard looks. On a further inspection too, his companion

turned out to be the Priest's sleek donkey, which looked unusually hot and tired, from being dragged about in the burning sun. The poor boy kept asking for St. George, and seemed to have some indistinct idea of having lost his way. Kind-hearted Melia was deeply moved at his calling so imploringly on her favourite Saint, and rushing to her room for the much prized, dirty little picture of St. Demetrius, brought it to him, fully believing that the sight of it would comfort or restore his wandering mind. But she pronounced him very bad indeed when he turned away and asked me again for St. George. At last he suddenly seized the donkey's bridle, and starting off, tried to climb the steepest part of the mountain, dragging the poor little beast through bushes and rocks after him. The donkey seemed dreadfully distressed, and at last positively refused to go any further. I got Eugenio, and Signor Giacomo's strong Croat gardener, to lead them both down, and then directed Eugenio to see them safely back to the Monastery by the right path. They started quietly enough, and Eugenio returned some time after, saying that he had guided them as far as the foot of the mountain, and that the poor young man was riding quietly on. I was vexed that he had not gone the whole way, and lo ! presently came back the unfortunate creature, still asking for St. George, and almost fainting from fatigue and exhaustion. Melia and myself now kept him quietly on the bench, while Eugenio went for the Priest, who we heard was in the village, searching for his patient. The poor boy had escaped with the donkey since the morning before, had passed one night on the mountain, and all this time had been without food, unless he had eaten the unripe pomegranates and quinces with which he had laden his companion. He went back quietly enough with the Superior, who

promised me that he should not be punished, which promise I sincerely trust he has kept. I shall go up to St. Giorgio in a day or two and ask after him. The bunch of pomegranates hanging up in my room makes my heart ache.

## LETTER LXIII.

VISIT FROM A TURKISH LADY.—HER TASTE FOR MUSIC.—HER NUBIAN SLAVE.—EXHIBITION OF AN ENGLISH GENTLEMAN.—GRATIFICATION AFFORDED BY THE SPECTACLE.

Constantinople, September 20th, 1856.

My dear Mother,

I HAD a visit yesterday from the Turkish lady whom I went to see some time ago with our Armenian neighbours. About ten in the morning Melia came running to say that a Harem was coming, and I quickly recognized my merry acquaintance through her thin yashmak, as she came up the garden-steps. She was attended by two pretty slaves, and by a hideous black woman, who led by the hand the lovely little girl whom I mentioned to you as crying after the jewels, the day of my visit to the Harem. They all put off their shoes at the foot of the stairs, and came up in the pointed-toed embroidered slippers beneath. As I knew the lady spoke Greek, Johannachi was instantly dispatched with a note to my kind and constant friend Miss Barker, who came down immedately. Melia hastened to serve coffee and sweetmeats.

I led the Cocona into my room to take off her yashmak and apple-green feridjee ; she ran about like a pleased child come to have a holiday, looking at everything there ; and

the slaves followed her example. When we returned to the drawing-room, she sat down to the piano, as if to surprise me, and strummed in the most ludicrous manner for about half an hour, the slaves standing by with evident pride and satisfaction. She then rose, and begged to hear me play or sing. I never felt more puzzled in my life what to choose, but at last fixed on Blangini's 'Cara Elisa,' as simple and pretty, and began to sing. My guest was seated cross-legged on the divan behind me, so I could not see the effect of my favourite canzonetta upon her; but at the end of the first verse, the Nubian crossed the room, placed her black elbows on the piano, leaned her hideous face on them, and stared at me with such an intense expression of astonishment and disgust, that it was with the greatest difficulty I could keep my countenance. At last she uttered a dismal groan, and made such a frightful grimace, that I could resist no longer, and fairly burst out laughing. The Turkish lady seemed greatly relieved to be able to laugh too, and asked her favourite if she did not like English singing. "Horrible!" said the Black, showing her white jackal-like teeth from ear to ear. "That is the way they sing at the Opera at Pera," said the lady. We asked how she knew. She said that her husband had been there one evening, and had described the singing to her. Pity my vanity, wounded in its tenderest point!

She then turned round quickly and asked where the gentlemen were. I replied that my husband was gone to Stamboul, and Mr. Mansfield (who she knew was staying with us), to visit a friend at Pera. She said she was very sorry to hear this, as she had set her heart on seeing an English gentleman in a room, as she had only seen them passing in the street. Just at this moment she looked into the garden, and there, in an arbour, sat my cousin, quietly

reading. I did not know he was there. “*There* is an English gentleman,” cried out my wilful guest; “pray ask him to come up, that I may see him.” I replied, as civilly as I could, that it was quite out of the question,—that the Effendi had trusted tacitly to my honour in allowing her to visit me, and that I could do nothing of which I knew he would disapprove so highly as the admitting any gentleman into the room while she was there. When Miss Barker translated this, she was as angry as any spoiled child, turned her back upon me, and kept striking notes on the piano with one finger, as she sat pouting on the stool. Presently she said something very spitefully, and I asked what it was; “Tell her she is jealous,—say that she is afraid of letting me see any of the men.” I verily believe that she thought I had locked them all up. I tried to bring her to reason, and begged Miss Barker to call her attention quietly to the black slave, who was looking furiously angry at hearing her mistress’s request. We took her into the next room, and asked her how, even if it were right to deceive her husband, she could trust the discretion or the fidelity of her slaves;—she *must* see how the black one was glaring at her! For all we could say, she replied that she did not care, and that it was very spiteful of me to disappoint her so. At last a compromise was agreed on, provided that the Nubian gave her consent; and a little coaxing, and no doubt a promise of a bakshish, soon gained that.

It was agreed that the lady and her slaves were to put on their yashmaks and feridjees, to sit in the little room with the door ajar, and that my cousin should be brought upstairs and placed near enough to them to be distinctly visible. I could not see any harm in this, and therefore gave my consent, provided they kept their promise of re-

maining veiled. I then went down to the unconscious object of all this discussion, and solemnly adjuring him to behave with the utmost discretion and gravity, brought him before the door of the room, where the lady was seated as if in the best box of an Opera, with her attendants behind her. He was very much amused, and made them all giggle vastly by throwing a handkerchief over his face, and pretending to be shy himself. However, they would not endure this long, and called out to me to pull it off, which I did. I stood by his side, like a showman exhibiting some rare beast; and when I would have led him away, the audience within murmured like children who beg to have another look. But at last I was suffered to let him say adieu, and drove him away into the garden again, laughing and kissing his hand.

When he was gone, they all said, throwing off their veils, that he was very good-looking, and that they had been very much pleased with the sight of him; they thanked me very much, and hoped I would show them Mr. Mansfield and my husband another time,—which of course I promised to do. Then the Cocona sat down to the piano again, and again strummed until my head fairly ached. You may fancy how tired I was, when I tell you that they stayed from ten till four. At last, to my great relief, they put on their veils and feridjees and hurried away, seemingly delighted with their visit, and promising to come again soon.

## LETTER LXIV.

BOATMEN'S SONGS.—GREEK SINGING.—SPECIMENS.

Constantinople, September 12th, 1856.

My dear Julia,

LAST year I promised to send you, if possible, some of the boatmen's songs of the Bosphorus. Through the kindness of a friend, who speaks and understands Greek perfectly well, I have at last procured a few of the most popular,—such as are constantly heard in the villages, and before the trellised doors of the cafanées after sunset. In Constantinople the caiquejee is almost invariably mute and dignified, keeping time with his oars with splendid strength and regularity, neither looking to the right nor the left, except casting a rapid glance now and then to see that the way is clear.

A grand Turk would be horrified at his boatman speaking unless spoken to, except it were necessary in the navigation of the boat. I do not know what he would do if his majestic silence were disturbed by a song, after the manner of Venetian boatmen. However, the silent beauty of the Bosphorus, only broken by the deep and measured plunge of oars in the water, is something peculiarly delightful and dreamy, and you never wish the charm disturbed. Beside which, the Greek notion of singing is

peculiarly harsh, inharmonious, and monotonous: it only sounds well, mellowed by great distance; when one becomes more accustomed to it, it is not unpleasant to be awakened by the chant of the fishermen as they draw in their nets, or by a love-song from some caïque darting rapidly down the stream, or moored idly in the shade of a palace-wall. But it is in the evening that you hear this monotonous sound rising from every valley,—from cafanées overhanging the waters of the Bosphorus, to the shady fountain-trees of the villages, under which, in fine weather, the poor almost pass their lives. Sometimes it is accompanied by a little liquid-sounding drum or by a small guitar, and this goes on all the night long, often until after sunrise. There is little or no melody,—in fact, the word *song* scarcely applies to a monotonous and somewhat melancholy chant, which is always in the Minor mode, and frequently approaches recitative.

Remember that I do not send you these scraps as curious specimens; they are merely rough translations of the ordinary every-day songs of the Greeks here; and I fear that “the heroic lay is tuneless now,” for they are but trifles. However, in the original Greek they really sound very sweet and melodious, and, although understanding but little, their smoothness particularly charmed my ear. Of course this is completely lost in the literal translation, as well as their great tenderness.

But here is a village swain, in despair at the departure of his love. He is supposed to be addressing a sympathizing friend, or fellow-sufferer. She is evidently a great beauty and breaker of hearts.

“ Didst thou not see the fair one ?  
Alas ! I too beheld her yesterday,  
When she stepped into a little boat,  
And departed for foreign parts.

“ The wind blew, and the sea was rough.  
 The sails filled,  
 Like the plumes of a little pigeon  
 When it spreads its wings.

“ Her friends stood on the shore,  
 With mingled grief and joy ;  
 And she with a handkerchief  
 Returned their adieux.

“ And a sad adieu  
 I also would have said ;  
 But the cruel one  
 Denied me even this.

“ I weep not for the boat,  
 I weep not for the sails,  
 But I weep for the fair one  
 Who is gone to foreign parts.”

Here is one illustrative of Eastern life :—

“ ‘ Good evening to thee, my lady,  
 On this high terrace  
 What art thou planting and watering,  
 That thou turnest not round to behold me ? ’

“ ‘ What is it to thee, young man,  
 What I am watering and planting ?  
 Sweet flowers I plant  
 For the youth I love.’

“ ‘ Plant not these flowers, my soul ;  
 Lady, plant not these flowers ;  
 But plant basilica,  
 That their seed the nightingales may see  
 And eat, and make sweet melody.’ ” \*

\* I cannot find out what is meant by the nightingales eating the seeds of basilica, which no doubt means basil, held sacred by the Greeks, the true Cross having been found shrouded in its leaves.

Now comes a lovers' quarrel, in which the gentleman shows a considerable amount of Greek ingenuity.

“ If any wicked person, or liar,  
Hath spoken ill of me,  
Yet thou must not forget  
So soon our tender vows.

“ My love ! I see thou art grieved,  
Very much grieved for me ;  
Yet I know of no other fault  
Than of too much love for thee.

“ My fair one ! after so many vows,  
And cherishing many fond hopes,  
How canst thou grieve me, my life ?  
Ah ! it must be *another* you love ! ”

Is not this little scrap of pretended jealousy and “ turning of tables ” a masterpiece ? This song amused me excessively ; it is so smooth and plausible and persuasive in the original. One can so easily imagine the beauty relenting, and raising her large dark eyes, to say—

“ And was it really true ? ” etc.

Songs of this length do not seem to be so popular as those of two, or even one verse. Over and over again, to the same monotonous chant, an idle boatman or a gardener, resting in the sultry heat of the day, seems to take a quiet sort of delight in repeating such lines as these :—

“ Three months elapsed before I saw thee,  
Ma-ri-à-me-ne ! Ma-ri-à-me-ne !  
I thought they were three years.  
Three sharp knives into my heart did enter,  
Ma-ri-à-me-ne ! Ma-ri-à-me-ne ! ”

I can just fancy the splendid young caïquejee in snowy

garments and crimson sash and cap, singing this as he rows gaily along,—

“As many stars as in the skies,  
As many windows in Stamboul,\*  
As many damsels I have kissed  
On the eyebrows, on the eyes.”

Or this—

“I send thee my love,  
With a rosy apple;  
And in the rosy part  
A tender kiss is hidden.

“Let us make our vows  
Under sixty-two columns;  
And if I do not love thee,  
Let them all fall and crush me!”

This is to a shrinking, sensitive young lady, and is very musical and pretty in the original Greek :—

“My little white rose!  
My queen of flowers!  
Hast thou discarded love,  
That I may despise it too?

“An old man may discard it  
A hundred summers old,  
But can I live without it,  
Who but eighteen have told?

“Maiden mine! fairest girl!  
Thou art trying to cause my death.  
But I will not die, I will not die!  
My love is so great  
That thou *must* be mine,  
Thou *must* be mine!”

\* Mr. Smythe speaks of the many windows of Stamboul at sunset charming the bewildered fancy of a provincial on his first arrival.

This a curious verse :—

“ Pale hands which the sun has never seen,  
 Which the doctors touch,  
 And say to one another,  
 ‘ There is no hope of life.’ ”

The following description of the garden, in the evening, set in order, and fair at the same time, with both fruit and flowers, is really very pretty in the original :—

“ One Saturday night  
 I went out to walk  
 In a beautiful garden,  
 Of which all are envious.  
 It was in blossom,  
 And decked out fair,  
 And bright with many fruits.”

To the lady walking there :—

“ Oh, thou bright sun ! thou golden light !  
 With thy brilliant rays  
 Thou hast taken away my sight !  
 Beside thine mine eyes have grown dim ;  
 So then let my lips say  
 That I love you ;  
 That the leaves of my heart\*  
 May be cured.”

But I think you will have had enough of Greek love-songs, and must conclude. Edward Barker has promised me some of a different kind, real Romaic war-songs, about liberty, and all that the Greeks *talk* of,—independence, love of Greece, etc. Adieu !

\* The Greeks liken the heart to a rose with five leaves or petals.

## LETTER LXV.

SEVERITY OF WINTER.—LIFE IN A KIOSK.—THE GOLDEN HORN FROZEN OVER.—WOLVES AND FOXES.—THEIR MURDEROUS INCURSIONS.—SCARCITY OF FOOD AND FUEL.—HIGH PRICES.—ENGLISH AND GREEK SERVANTS.—DEATH OF REDSHID PASHA.

Orta-kioy, February 5th, 1858.

My dear Mrs. Austin,

A THOUSAND thanks for your kind letter, and for the pretty book. Edith was very much pleased with it, and I often read to her with great pleasure those of the poems which she can most easily understand, about heath-flowers and all that reminds us of dear old Weybridge.

I hear that the weather is mild and pleasant in England. Here we have undergone all the horrors of a most severe winter, in a thin wooden house, perched on the top of a range of hills, perfectly exposed to the north. For the last six weeks the storms have been almost uninterrupted, and the country has been covered with one vast sheet of snow, driven down with great violence from the Black Sea. Night after night I have lain awake, expecting every moment that the whole side of my room, consisting of nine rattling windows, must inevitably be blown in. The stove I had put up was of little use against the piercing draughts of air which poured in from all sides. A candle was

often blown out, and the Persian rug literally danced and flapped about on the floor. Snow was often forced into a little drift on my table, in the middle of the room. Now we have nailed up skins and pieces of carpet, which protect us from the blasts on the north side.

Water stood in solid masses of ice in all our rooms last week. This will not surprise you, when I tell you that part of the Golden Horn is frozen over, and that many hundred persons crossed over on foot. Wolves and foxes have come down from the mountains in great numbers, and several persons, including a poor charcoal-burner belonging to a village near us, have been killed by the ferocious attacks of the former. Their tracks have been seen in the snow in the vineyard close to our house, and in the wood opposite; so that even when the weather clears up, I shall be afraid to venture beyond the garden with the children.

Last week, after a snow-storm of three days, the front of our kiosk was entirely walled up in a snow-drift. Every window of our little drawing-room was completely darkened, and the effect of fire and candle-light inside was most curious, reflected on the white flakes and on the icicles. Our men had to cut their way out of the street-door, and sally forth in quest of a whole sheep; for I was afraid that all supplies might be cut off for some time. The only white bread to be got is made at Bebec, a village on the European side; and, as all communication was cut off, I had to put everybody on rations. My mother and I were so afraid of eating any of the white loaves, that, after the storm was over and the steamer able to get up the Bosphorus with provisions, we had three left.

My husband went to his Court at Pera on Monday morning, and was unable either to come, send, or even

hear of us until the Friday following, as neither caïque nor steamer could venture to move in the blinding sheet of snow on so dangerous and rapid a stream, with much shipping lying about. I had a most anxious and trying time, with about as wretchedly helpless a set of servants as it is possible for a poor mortal to be plagued with. Mr. Wroth and I got our tool-box, fastened up refractory doors, put pegs into rattling windows, and shamed the servants into clearing snow away by beginning to do it ourselves.

If we could have got to Pera, we should have done so, but of course this was impossible, and nothing remained but to weather the storm.

Wood and charcoal have been at a frightful price all the winter. In the autumn, the powers that be ordered all the boat-loads of wood, arriving here from all parts of the country, to sell their freights at so much a *cheki*, *filling their own stores of it at that price*. The poor traders lost by it, and of course would bring no more; so that this pretended law for the good of the people has caused much suffering.

I keep one good wood-fire all day in the dining-room, for the children, and one in the drawing-room, only lighted about four o'clock. During the storm we had come to our last basket, and were already burning packing-cases,—a dreadful state of suspense to be in! Our boatmen, who sleep in a bath-room a short distance from the house, were shut up by the snow and obliged to be dug out. They then pushed their way to a neighbour, and borrowed a small quantity of wood. That night all the sheep of this and many other villages, and hundreds of oxen, were frozen to death, to the utter ruin of many poor families.

In the midst of the howling of the wind, and the constant beating of sharp snow against our windows, the fire-

guns on the hill near us often thundered their alarm,—three or four fires glaring on the snow in one week! This has indeed been a gloomy winter; everything is of course at famine price.

I tell you all this, my dear Mrs. Austin, as you asked to know all about us. I have but little news to tell you, beyond what, no doubt, Julia has recounted of our domestic misfortunes, in not being able to get a house, and in being, so far as I am concerned, tormented, beyond all that you have heard, or could have conceived, by the airs and graces and helplessness of the English servants of “high character” whom we brought here with us. The poor Greeks, so happy with us before, have left in despair and disgust; so that when we go to our new house, we have to get others. At last I think I have conquered the English ones, and that we shall have peace; even without giving Edmund’s groom cold woodcocks for his breakfast, and an unlimited supply of the finest loaf-sugar for his green tea.

The children are quite well; my mother is a most cheerful and faithful companion to them. She has thoroughly enjoyed all the difficulties of this terrible winter. I do not believe anything could have pleased her so much; for she has felt how necessary she has been to us all, and how dreary I should have been without her. My husband is very happy in the satisfactory progress of his new Court: I see but little of him, except at dinner-time. His only holiday has been a shooting-party to a village in Asia Minor,—a most primitive place, where he stayed three or four days, bringing back plenty of game, and part of a deer, for our Christmas dinner.

The death of Redshid Pasha has caused much real regret here. His friends strongly suspect that bronchitis

had but little to do with it, but no inquiries were made, and he was buried before we, living in front of his house, had heard of his death.

But I must conclude, dear Mrs. Austin. My letter will, I fear, be but an untidy affair. My drawing-room is filled with smoke from the green wood, and I am obliged to write in the children's room, where they are making a great noise with their father's two spaniels, driven indoors out of their snow-covered houses.

THE END.

JOHN EDWARD TAYLOE, PRINTER,  
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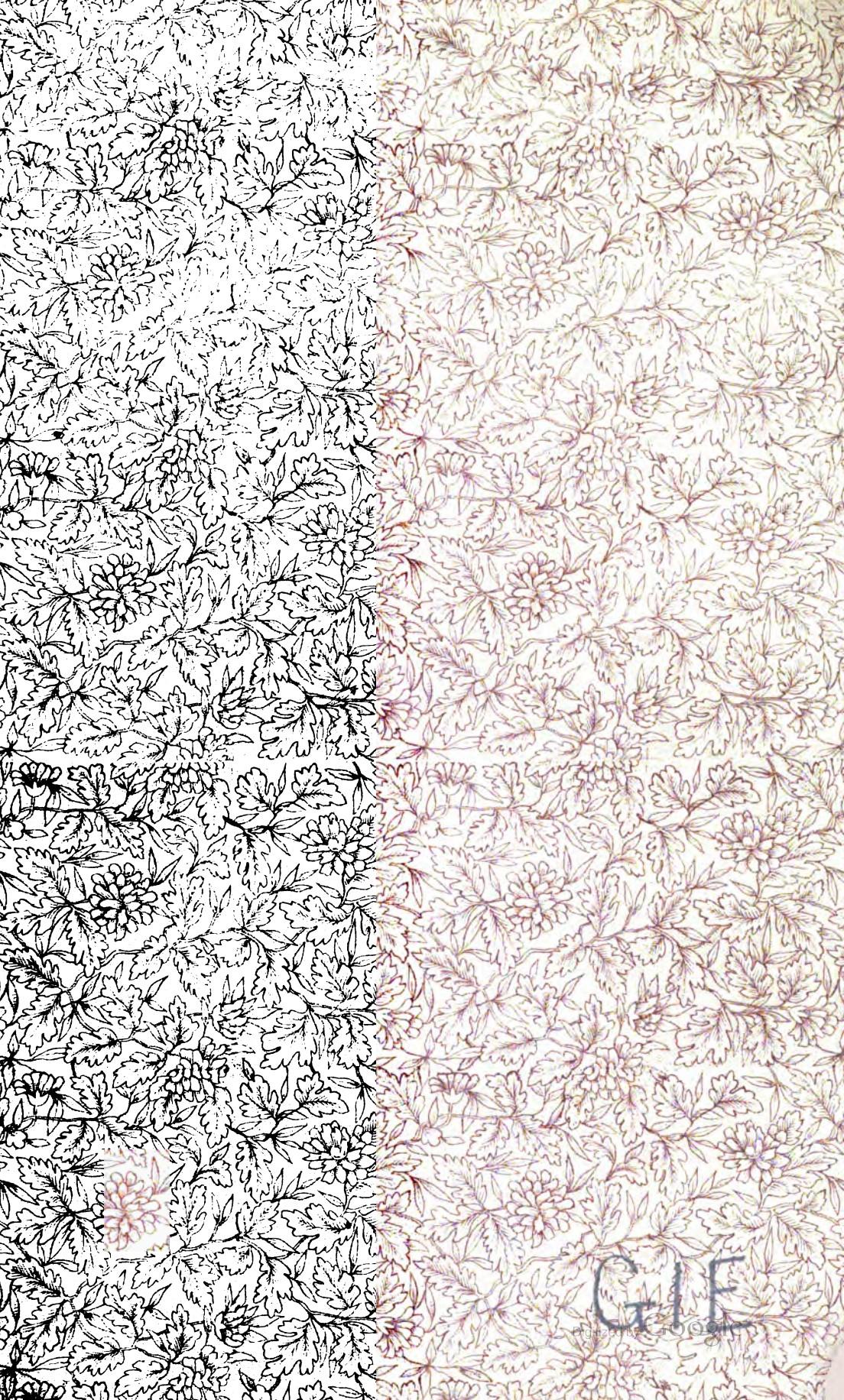






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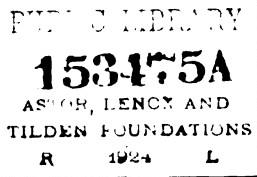
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EASTERN QUESTION,  
IN ITS  
VARIOUS PHASES.

EGYPTIAN, BRITISH, RUSSIAN, OTTOMAN, HEBREW, AMERICAN,  
AND MESSIANIC.

BY  
**J. P. WEETHEE,**  
AUTHOR OF COMING AGE, ARMAGEDDON AND OTHER PROPHETIC WRITINGS.

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To God,

THE MAKER OF ALL THINGS, THE RULER AND DISPOSER OF  
THE DESTINIES OF ALL NATIONS;

To Jesus,

THE MESSIAH, THE SAVIOR, AND HEIR TO DAVID'S THRONE;  
TO STATESMEN, THEOLOGIANS, PHILOSOPHERS,  
AND LOVERS OF GENERAL SCIENCE AND  
KNOWLEDGE;

To Students of History,

SACRED AND PROFANE;  
TO ALL THE SEARCHERS AFTER TRUTH,  
PIETY AND WISDOM,

These Pages are Humbly and Sincerely Dedicated,  
WITH THE MOST DEVOUT PRAYER,  
THAT THEY MAY BE ABUNDANTLY BLESSED IN BRINGING  
MANY TO THE REDEEMER.

J. P. WEETHEE.



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# PREFACE.

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In presenting a new work to the public it is very proper that, with its introduction, there should be a brief statement, of its nature and mission.

Its name (Eastern Question in its Various Phases) is indicative of its character and of the work designed to be accomplished. The "Eastern Question" is a world-wide topic. All eyes are turned towards the Orient in anticipation of the introduction of some great National Crisis. Nations are arming and making vast preparations for the coming struggle. With their lips they cry PEACE, but war is in their hearts. Coming events indicate WAR; such is the general feeling among the world's rulers. Statesmen speak of Eastern complications, and their difficulties of any peaceable solution: still they seem to assume their ability to secure (by their own inherent powers) a final settlement of affairs satisfactory to all great national interests. The earth (say they) is *ours*, to manage and govern as may best suit our own pride and selfishness; each nation, however, seeking her own special aggrandizement.

The removal of the Ottoman Empire from Europe, is the dream of Russia, while the powers of Western Europe see, in such an event, the final overthrow of their own nationalities. Russia aims at Universal Empire, as indicated in the WILL of Peter the Great. The western powers are not in darkness relative to the intention of the "NORTHERN AUTOCRAT."

In all the great national movements of to-day nothing is said by the Monarchs of any other than their own claims to the DIadem of the world. Jehovah's claim is ignored. The right of Messiah to the Empire of the whole earth is not once named; and His people are not in any of their plans.

The "Eastern Question" therefore, in the estimation of human rulers and in the purpose of Jehovah, is quite a different problem.

To put this question on its proper base is the intention of this work.

We have traced seven families from the days of the earliest prophecies, and have given the Divine record as to their location and work in the coming struggle. When the diadem was taken from the head of

Zedekiah there was to be a continued transfer by Jehovah who possesses the right to dispose of it as He sees fit, till He (His Son) should come whose right it is, to whom it shall be given. It was to be given to Gentile monarchies till the Heir to David's throne (Jesus the Messiah) should be ready to receive it from His Father.

The *Diadem* went from the head of Zedekiah to the head of the King of Babylon. From that power it was removed to the Medo-Persian Power; then to the Grecian, and finally to the Roman and Romano-German. In this family it remains till Jehovah claims it for His Son.

The "Eastern Question," in its true construction, concerns those events predicted by God's holy seers, the record of which is in the Bible.

We have aimed to give those events a full and complete examination.

We have followed the one great Colonization Scheme, or the outward movement from the original centre; have sketched the progressive colonization of the world, closing with the view of the Western Hemisphere, and the gradual rise of a new people and a new Empire.

We have called attention to the second movement, that of the Restoration.

Our field of investigation is the WORLD. The reign of Messiah is sketched and fully investigated. Our work must interest all classes of intelligent readers. It is a work for the Statesman, the Theologian and Philosopher. We do not fear criticism as to our subject: it is above human thought or purpose. It deals with the Divine purpose and plans relative to the Messiah, and the future of His territory and dominion.  
*Read, PONDER, and ACT.*

# THE EASTERN QUESTION ITS VARIOUS PHASES.

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## CHAPTER I.

### PRELIMINARY CHAPTER.

The Eastern Question—Balance of Power—Questions—Another Form of the Eastern Question—Still Another Statement of the Problem—Points Involved in the Question—Europe and the East—Their Geographical Position—The Crescent and the Cross—The Circle Examined—Geographical Positions—Europe—Asia—Africa—The East Must be Renovated—An Outline of the Subject.

Jehovah is abroad among the nations. His foot-prints are everywhere visible. His voice is heard in the heavens, and the rushing of his chariot-wheels sounds along the cloud-pavements of his tempestuous highway. The elements of his wrath are gathering, soon to be discharged upon the corrupt world of mankind. His finger is again seen writing upon the palace-walls of nobles, kings, and emperors.

The masses are restless; a feverish excitement prevails. Many are running to and fro, and knowledge is increasing. Any unusual movement among the nations puts the world on tip-toe of expectation.

God, as of old, is again showing his wonders in the land of Ham. He is collecting his forces to carry out his long predicted purposes. What mean these rapid developments? What bearing has this Egyptian uprising upon the Eastern Question? What location has it on the chart of prophecy? These problems we propose to investigate.

### THE EASTERN QUESTION.

An expression quite familiar, but who can define it? It may be presumption in us to make an attempt at a definition; still, it requires some knowledge of the Eastern Question in order to describe satisfactorily its Egyptian phase, for it has a phase for every nation involved in its numerous and still unfolding complications; as many phases as there are peoples to be gathered to the coming struggle. Among its most noted phases we may reckon its English phase, its Russian phase, its Turkish phase, its Hebrew phase, its Egyptian phase, its Mohammedan phase, and last, but not least, its Christian phase. We shall give our definition of the Eastern Question in various forms that the reader may discern its complicated elements. Our definition is the following:

## BALANCE OF POWER.

How can the balance of power, now existing among the Western or European nations, relative to their intercourse with the Oriental nations, such as India, China and Japan, be so protected and maintained as not to infringe upon their individual rights, privileges and interests, political, social and religious? The great Western world and the great Eastern world must interchange their physical products, also their manufactured articles. They must have very extended commercial intercourse. To do this there must be channels of communication, highways by sea and land. How shall these national highways be managed? Who shall control them? The solution of these questions must involve the Eastern Question.

What highways now exist? How, and by whom are they controlled, and managed? By what laws and regulations? These are elements of the Eastern Question. This question will be more fully explained by considering the following

## QUESTIONS.

1. What national highways between Europe and the Orient now exist?
2. Who now control, or are the custodians of these great Eastern highways?
3. If the Sultan is deposed, who shall accomplish that task, and what nation shall fill his responsible office?
4. Shall Russia or England control those highways?
5. If neither, shall Russia manage the northern channel and England the southern?
6. Shall they be held and operated conjointly?
7. Or shall they be strictly neutral, but under the care of a new custodian, who shall (officially) manage them?
8. Who shall be that custodian or commission nation?

These problems are parts of the great Eastern Question which we propose to consider.

## ANOTHER FORM OF THE EASTERN QUESTION.

Another form of the Eastern Question is the following:

What position shall each nation occupy in the coming struggle? What shall be its military status?

Another question arises: How can there be a free commercial intercourse between the East and the West without bringing on a conflict between the Crescent and the Cross? How can either Jesus or Mohammed put on the diadem of the world without an entire subversion of the present order of things? Both classes of religionists are expecting their chief to establish universal dominion. Which shall conquer? What shall be the nature of the struggle? Such questions as these must claim our attention.

## STILL ANOTHER STATEMENT OF THE PROBLEM.

Allow us to give another statement of the Eastern problem. What shall be done with the Turkish empire and its territory in order to restrain the Rus-

sian bear from devouring the national flesh of Asia, and thus causing ruin to the Eastern interests of all Western Europe?

For a century the Western nations have been anticipating the dissolution of the Ottoman empire (the empire of "The sick man"—*Voltaire*.) How can that empire be sustained? Or, if it must fall, what disposition shall be made of its territory?

The geographical position of Russia, and also of Austria favors the idea of its absorption by those two powers. How can the West prevent this catastrophe? Or, if the Turkish empire cannot be held in being as a check to Russian aggression, by what other means can Western Europe protect her own interests?

The British and Russian empires, with equal areas, (8,000,000 square miles each) seem designed to head two great national confederacies, which from their geographical position may be termed, Northern and Southern, and in prophetic language, "King of the South," and "King of the North." This outline will be filled out as we advance. Take notice, however, that the empire of the "False Prophet" has its location in the great conflict. Rev. xvi, 8; xix, 20—Mohammedan empire as we have taught for twenty-five years.

#### POINTS INVOLVED IN THE QUESTION.

The Eastern Question involves the entire international communications of the West with the great East. In its full extent America would not be excluded, though in its ordinary meaning Europe and Asia, with a part of Africa include all the territory particularly interested. We propose to consider the following questions, which will develop the principal elements of the great Eastern Problem and fix the position which each nation is to occupy in the approaching contest.

1. We shall consider their geographical position.
  2. We shall sketch the vastness and the variety of their products.
  3. The immense power involved in the interchange of these products.
  4. We shall examine their channels of communication—national highways.
  5. Their limited number and contracted form require greater activity in the exchange.
  6. The qualifications in the custodian and exchange-merchant to manage efficiently these channels of communication.
  7. We shall show the incompetency of the present occupants, the Sultan of Turkey, and the Khedive of Egypt, his Viceroy.
  8. God is educating and preparing one to fill this high station.
  9. How and by whom are the present custodians to be removed?
  10. How shall this new custodian be inducted into his office?
  11. What position shall each nation occupy in the coming struggle?
- Such is the outline of the subjects we propose to investigate.

In doing so we shall strive, in as few words as practicable, to show the political, social, and religious aspects of the Eastern Question; and, more particularly to point out the future of Egypt and Turkey.

## I.—EUROPE AND THE EAST—THEIR GEOGRAPHICAL POSITION.

Under this head we shall consider their size and their relative position, with such other points as may illustrate our subject.

Touching the great sea (Mediterranean) are the three grand divisions, Europe on the north, Africa south, and Asia on the East. An oblong basin of brine, with sides and rim composed of semi-continents. Let us examine this noted territory.

### THE CRESCENT AND THE CROSS.

Set one foot of the compass at Jerusalem, and with the length of that sea as a radius, describe a circle. Through this centre draw two diameters, cutting each other at right angles. The four extremities will represent the four cardinal points, north, south, west and east. From the east point, with the same radius, describe an arch, having its extremities in the circumference of the circle. You have a circle, a crescent and a cross, symbols of the two great religions of the world.

Within the circle are included the localities of the noted events of man's history; the place of his birth; the garden of Eden; the empires of Egypt and ancient Israel under Solomon; the territories of the four Gentile monarchies, Babylon, Medo-Persia, Greece and Rome; and the land of the future restored Israel. The crescent includes the empires of China and Japan (principally) and contains nearly one-half the population of the globe. With this circle and its crescent we are now concerned, as they include the territory principally involved in the Eastern Question.

### THE CIRCLE EXAMINED.

Let us examine this circle. Europe occupies its north-west quadrant. Its north-east quadrant contains Babylonia and Persia; its south-east quadrant has Arabia; its south-west quadrant contains Egypt and Carthage. Each quadrant has had its noted empire, and its interesting historic record. In the crescent is the Mongolian family, on a territory of surpassing interest. Clustering about this mid-earth sea is the national swarm. The principal nations of the globe either occupy its coasts or navigate its waters, the highway between the West and the East. This water highway has three principal gates: 1. The channel or ocean outlet. 2. Dardanelles. 3. Through Egypt by the Suez canal. These are water outlets for ships of commerce.

This water highway between Europe and the West, and the Orient, extends east and west, occupying the southern part of the northern temperate zone, extending from latitude  $30\frac{1}{2}^{\circ}$  to latitude  $42^{\circ}$ . It is the zone of human intellect; the belt of empires, where man attains his highest development.

Within the area of our circle, and about its middle belt of waters cluster those nations that are so deeply interested in the solution of the Eastern Problem; all striving to gain their full share of the immense wealth of India, China and Japan, with their adjacent islands.

### GEOGRAPHICAL POSITIONS—EUROPE.

In this circle of human action, physical, social, moral, and political, let us

again take a view of the geographical positions of Europe, Asia, and Africa, with their environed sea. Europe occupies her northern sea coast with all its lakes, rivers, gulfs and bays, and it is crowded with dense masses of the Caucasian race, the most active, intellectual, and fully developed of the human family; actively occupied with all human knowledge and all industrial pursuits. With a territory of the same extent as that of our Republic, it has a population of 302,000,000. The products of the soil cannot feed its inhabitants, while its manufactories are far in advance of her home demands. Europe therefore, must have an outlet for her surplus productions. It is properly denominated the world's commercial metropolis. Its vessels are on every ocean, in every sea of both hemispheres. Europe looks eastward for a large portion of its territory.

#### ASIA—AFRICA.

Examine the map of Asia, especially that part of it within our circle and its crescent. With a population of 700,000,000, its soil cannot feed the masses. It must look to other countries for some of its provisions. If this Asiatic belt had an European population, circumstances would have quite another aspect. But with races without intelligence or industry, poverty and want must follow. Much of the Asiatic soil is uncultivated and waste. Its moral, social, and political conditions compare favorably with its physical state. They all require renovation by associating with the active and intelligent West.

Our circle includes all of Africa that has any historical record. Take from that grand division, Egypt, and those states along the Mediterranean, once included in the empire of Carthage, Rome's rival, and nothing remains but semi-barbarous tribes.

#### THE EAST MUST BE RENOVATED.

Asia was once enlightened with the gospel, but long since its light was extinguished, and its Christian lamp-stand removed. In these Eastern movements God has evidently one purpose, while man's intention is actuated by other views. It is quite evident, however, that God, as of old, rules among the nations, and all that he has uttered by the prophets will certainly be accomplished. The nations will rapidly be mustered into the places to fulfil their divine commissions. Lord hasten the day.

In the preceding pages we have given an outline of the subject. It will be readily seen by the readers of the "Coming Age," that the present volume will be supplementary to that extended topic. The following pages will afford abundant evidence of its nature and proximity. Though the future brings to view two ages, the reign of subjugation, (for, "He must reign till he hath put all enemies under his feet," during which Christ is performing the work of his regal office;) the joint reign where Father and son reign together, as on the new earth; yet, we have called it one age, since it is the age of Messiah, he being personally present under each reign, and their Maker.

## CHAPTER II.

Question Stated—National Rivals—England and Russia—Noted Powers of Approaching Conflict—Policy and Movements—Triple Empire—Egypt—The Turkish or Ottoman Empire—What We Must Keep in View—The Eastern Question and Its Various Complications—“The Time of the End.”—Egypt—Arabia—Geographical Aspects of Arabia—The People of Arabia—Job—Indolence of Arabs—The Prophet of Arabia—Is Arabia Within the Boundaries of the Future Land of Israel?—What are the Boundaries of the Future Land of Israel?—Mohammed’s Early Life.—From His Marriage A. D. 598 to His Flight From Mecca to Medina A. D. 622—From the Time of His Flight to the Conquest of Arabia A. D. 630.

### QUESTION STATED.

We have attempted to define the “Eastern Question,” We shall keep that problem before our readers, since it is the absorbing theme of the present and near future. We shall clothe it with a variety of costumes to suit the various phases.

In its broadest signification it is the following: How can the West secure an extended intercourse with the East, without any hindrance from the North? In its common acceptation, and in a more restricted sense, we define it as follows: How shall the nations of Western Europe, especially England and France, and, more particularly England, deal with, control, and dispose of the Turkish Empire and its territory, as best to promote its interests, political, social, and religious, and make the most effectual barrier against the advances and aggressions of Russia, with her great Northern Confederacy of kings? How can she best keep her Eastern channels of communication open and free?

### NATIONAL RIVALS—ENGLAND AND RUSSIA.

England and Russia, with equal territories (8,000,000 square miles each,) head two great national confederacies, The latter holds Northeastern Europe and Northern Asia, while the former controls the larger portion of Southern and southeastern Asia. Between these Northern and Southern Empires is located the Ottoman, or Turkish Empire, or in a prophetic sense, the Empire of the False Prophet. The Southern, and the Turkish empires, are situated in the zone of empires; the Russian Confederacy lies north of that belt, yet with her face and her cannon turned southward. The Russian bear is not

content with his winter home. He dreams of, and longs for the sunny south. He anticipates the day when his banners shall wave over the proud capital of the old Greek Empire; when the golden horn shall be his, and the Dardanelles shall be guarded by his own cannon, when having annihilated the Turkish Empire or driven it beyond the ancient boundry, the Euphrates, he shall stand face to face before the southern lion; the lion and the bear; and the Babe of Bethlehem shall rule them; an event to the Christian, anticipated with exceeding joy.

#### NOTED POWERS OF APPROACHING CONFLICTS.

The Northern, Southern and Middle Empires, are the noted powers of approaching national conflicts. Their interests are diverse, socially, religiously and politically. The national interests of the Ottoman Empire look, rather towards England than to Russia. It is the policy of England to sustain the Turkish Empire, that of the northern confederacy to pull it down. England has no mission at Constantinople, nor in the north. Russia desires to locate her seat of empire in that ancient capital of the Cæsars, and hold the territory of the Greek Empire, while England desires to hold the Ottoman as a rampart against the king of the north.

The British mission lies south and east of her northern rival. The circle and the zone are the fields of her enterprises. Northern Asia is too icy for the British lion. He will find it to his national interest, therefore, to protect the Sultan till he fully matures his southern and eastern schemes of imperial grandeur.

#### POLICY AND MOVEMENTS.

The Eastern problem has its solution in the policy and movements of this triple Empire. Its policy and acts we design to follow. Whatever, therefore, has a bearing upon the relative operations of England, Russia and Turkey, will form a step in the solution of the Eastern Question, which is our specialty.

Have we symbols for these three powers? Let us examine the Apocalypse. In Rev. xvi, 13, 14, we have the following: "And I saw three unclean spirits like frogs (come) out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils (demons), working miracles, (which) go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

#### TRIPLE EMPIRE.

This triple empire is an embodiment of all the nationalities arrayed against the Messiah and his kingdom. The dragon, the beast (fourth beast of Dan. vii,) and the false prophet, are satan's field-marshals, having control of his grand army in the battle of Armageddon. In that host are mustered all the votaries of false gods and false religions; the dragon being a symbol of the pagan family under the king of the north, the beast and his family, including the Western Romano-German nations, and the false prophet, the Mohammedan world. Under these three banners will be gathered all the enemies of the cross.

The unity and perspecuity of our subject (the Eastern Question), and the clear understanding of the divine Word demand that we present this triple empire under all its phases and bearings. To do this satisfactorily to the reader, the motives which inspire the movements of these three anti-christian powers, as well as the plans of Jehovah, in thus opening the way for the beginning of the triumphant reign of Christ, His beloved Son, must be fully developed and critically explained.

#### EGYPT.

Egypt, is simply a subordinate element of the Turkish Empire, though prophecy requires in her great changes. Prime motive powers of the triple empire. Erase Japan, China, and the East Indies from Eastern and Southern Asia, and the kings of the north and of the South might drink their wines quietly at the same table; the objects of their jealousies being removed. The boundless wealth of the Orient excites the cupidity of England and Russia. The king of the north, as the sovereign of Northern Asia, aims to divert the immense resources of those eastern nations into more northern channels, and thus rob the southern empire of its eastern wealth. The king of the south, penetrating his designs, forecasts his devices to defeat the grasping plots of the northern foe. He handles Turkey as the Chinese wall of Western Asia.

In consequence of the mutual jealousies of the northern and southern confederacies, guided by Russia and England, the Turkish Empire has been, and still continues to be, the custodian of the channels of communication between the East and the West. Through that empire the products of the East must pass of necessity.

Questions here arise whose answers are complicated:

*First*, Is the Sultan an intelligent, and a safe custodian?

*Second*, Could these channels be safely used without a custodian?

*Third*, If not, what nation can supply its place?

*Fourth*, Is God educating a nation to fill that office?

In forecasting the future let us investigate the three parts (Turkey, Russia and England) of this triple empire. 1. The Ottoman Empire, its past, present and future. In doing this we shall outline her history, sacred and profane. (1.) What has God said of this empire? (2.) What has been accomplished? (3.) What part of her prophetic history is still future?

#### THE TURKISH, OR OTTOMAN EMPIRE,

in its relation to prophecy may not be fully understood. We have come to such a conclusion from the terms applied to it by expositors. It is called, very generally, "The great river Euphrates." This we shall examine in our outline history of that empire. Writers follow the reigning dynasty rather than the empire. This view leads to a rather erroneous construction of the prophecies. The prophetic symbols of the four Gentile monarchies point to the monarchies themselves and not to their various dynasties, or ruling families. Each kingdom had many dynasties. Families become extinct, while the government is perpetuated. In this triple empire of the great day what a vast variety of dynasties are included in the fourth kingdom. The same is equally true of its

dragonic element. Why, then, should the empire of the false prophet, the third of the triple empire, be limited to the Turkish dynasty?

#### WHAT WE MUST KEEP IN VIEW.

We must keep in view the history of each of the four monarchies, as they existed under various ruling families. With the Babylonian and Persian empires we are not now to write. Still we may say that the Persian Empire was composed of two very distinct people—the Medes and the Persians; each being composed of many dynasties. This is true of the fourth monarchy. It had its pure iron, and its iron and clay mixture. The fourth beast had the Grecian brass. Since the empire had its origin in Mohammed, the prophet, we should call his empire after his name rather than after either of his dynasties, Saracenic, or Turkish. It is properly the empire of the false prophet; still in prophetic language, it is the perpetuation of the Macedonian Empire—the third kingdom of Daniel. On a certain territory a kingdom was erected. The first is called Babylon. On another distinct territory a second was erected; this we call Medo-Persia. On a third location a third kingdom grew up, called Greece, or Macedonia. This had its former and latter times. The Mohammedan Empire has occupied this territory for the last four centuries. It is not a fifth universal monarchy, but the perpetuation of the third monarchy. We use the term Turkish or Ottoman dynasty of the Mohammedan Empire, the perpetuation of the Greek Empire or empire of the false prophet—the religious element predominating, and, therefore, carrying the name. Christ said my kingdom is not of this world *τοῦ κοσμοῦ* Mohammed's is of this world *τοῦ κοσμοῦ*—a royal high priesthood; it is proper, therefore, that this should constitute a part of the triple empire. The lessons taught us in what we have here stated, is simply this: the overthrow or driving back of the Turkish dynasty is not of necessity, the annihilation of the domination of the false prophet, since another dynasty (Arabian or Saracenic) might arise to sustain the cresent.

With these as introductory, before us, we are prepared to sketch the history of the empire itself. Mohammed, early in life, formed the design of giving to his nation (the Arabian), and through it to the world, a new religion. He was soon led to see that this could not be accomplished by moral suasion. He saw that the national government must first be removed. His motto was, The Koran, tribute or the sword.

His own country fell before his fanatical arm; Syria was then added to his dominion. Conquests now followed with great rapidity. The caliphs, his successors, extended his empire over nearly all the east, south, north and into the more distant west.

For the benefit of those readers who have not seen the history of the empire of the false prophet in the "Coming Age," we subjoin the following sketch of Mohammed and his empire, since a clear understanding of this element of the triple empire of Rev. xvi, 13 is necessary to a proper comprehension of our subject.

#### THE EASTERN QUESTION—ITS VARIOUS COMPLICATIONS.

We have already stated that the Eastern Question is our specialty. Our

reasons for so doing will appear as we progress. In attempting to solve this problem we shall be obliged to examine its principal phases, and its various complications. If, at times, we seem obscure, and deficient in method, the reader must overlook these weaknesses. So many thoughts press their claims to precedence, that, like recruits, it is a severe task to keep them in rank or under any proper and necessary discipline. Too numerous to count—their name is legion. A few specimens will illustrate our difficulties. We cannot take our pen to compose without such thoughts crowding for utterance as the following:

“THE TIME OF THE END.”

We are evidently living at the “Time of the end.” Who ever saw the world in such a bustle as at present? No walking about. All are in haste; running to and fro, as if they had something vital to do or to communicate. No sooner is one invention legally patented than it is thrown aside by one superior. We must be down among the shadows of the last days. Time flies; who can discern the next scene in the world’s great drama? Is it the advent? Is it the rapture? Who, then, will be taken? Where taken? How long in the heavens? What will the nations be about during that time? Is the world in the condition predicted at Christ’s return? Where is the Hebrew nation? Are not its elements still among all nations? Who will gather Judah and Israel? We know Judah by his face; but where is Israel? What is his other name? Is it Saxon? Is it Britain, or German? What is the mission of England? What the position of the United States? Position of Russia? Position of Britain in the coming contest? What will be the fate of the Ottoman dynasty? What will be the position of Germany, France, Spain, Austria and Italy? What are the three angels? The three unclean spirits? The Dragon? The Beast? The False Prophet? What shall be the fate of the Mohammedan Empire? The fate of the Dragon? Of the Beast? Where will the Russian army fall? Will it be composed of all the Eastern idolatrous nations? What is the Euphrates of Rev. xvi, 12? Who are the kings of the east? What is mystic Babylon? What three systems of false religions control the three empires of satan’s triple empire? What countries will be united with Palestine in Israel’s restored nationality? Will Egypt be in that nationality? Will Assyria be one of its parts? Will the British lion be there? Who gathers the powers to the battle of that great day? Will Japan, China and India be gathered to the final onset in the army of the Dragon? Will the emperor of Russia command them? In what order will the false systems of religion be overthrown? Will it be inversely as their light; the great apostasy first, then the crescent, and last paganism? Do not Rev. xvii, xviii, xix, and xx, teach that order?

EGYPT.

Egypt is a part of the Turkish or Ottoman dynasty of the Mohammedan Empire, partaking, however, more of the Arabian or Saracenic dynasty, than of the Ottoman. Her population and her religion are principally Arabian. The Mohammedan Empire is founded upon the union of church and state; the altar, however, rules the throne. What position will Egypt occupy in the ap-

proaching contest? This will be examined and answered in its proper order. For a new prophet, a new religion and a new Empire, it was necessary to select a new territory; one outside of the boundaries of the four Gentile monarchies. Such a land was found in the Arabian peninsula, inhabited by a people dwelling alone and free. This country was wisely selected to be the home of this extraordinary people and religion of this remarkable empire.

We shall now describe the land, the people and the prophet, his religion and his empire, as it existed under himself, his caliphs constituting the Arabian or Saracenic dynasty; and under the Sultans which formed the Turkish or Ottoman dynasty of the Mohammedan Empire.

#### ARABIA.

1. Arabia is a name variously derived. It is derived by some from Araba—level waste. Such is not Arabia. Others say it comes from Eber—wanderer—same meaning and derivation as the word Hebrew. Others derive it from the Hebrew word Arab—to go down—since Arabia was towards the going down of the sun to the inhabitants on the Euphrates. The Hebrew word Arabah—barren place—would suit part of Arabia.

Allow us to add another derivative to the above list. The Hebrew verb **רָאֵב** (*a-rav*), He lay in wait, hid, concealed himself, entrapped, seized, rushed upon, plotted, devised evil. Deut. xix, 11; Job xxxi, 8; Jer. li, 12. Hence, also, we have **רָאֵבָה** (*a-rev*) a den, lurking place. So likewise, **אַרְבָּהָן** (*areb-beh*) locust, the most ravenous and destructive insect. The noun **רָאֵבָה** (*a-rav a-rab*) is applied to the inhabitants of Arabia because they, like wild beasts, always lie in wait to seize upon their prey. Jos. xv, 52. Arabia is the original home of the locust. It is the Arabian or Locustian peninsula. One of the Egyptian plagues originated in central Arabia. Ex. x, 13, 14.

#### GEOGRAPHICAL ASPECTS OF ARABIA.

Arabia a peninsula, triangular in shape, in length 1,500 miles, and half that in width, containing 1,200,000 square miles, and a population of about 4,000,000. An oblong basin, with two-thirds of its rim well watered, fertile, and abundant in its various productions, while the vessel itself is full of mountains, rocks and sands, driven by the deadly simoon. Above is the cloudless sky and the burning sun. It is like the apple of Sodom: without fair, but within, full of dust and sand; the original home of the horse, the camel and the locust, which last has given the country its name. It is the land of “the terrible wilderness.”

Without one navigable river, or any railway, its internal commerce is carried on camels, “the ships of the desert.” That country composed of rocks, tempestuous sands, and a waste howling wilderness has been a theater where the God of Israel has exhibited his wondrous acts, and his immutable purposes. It has its Sinai, where the law was given to Moses amidst lightnings and thunders, voice of the trumpet. It has its horrible wilderness, God’s school house where he instructed and disciplined his people for the space of forty years. It is the home of Mohammed, who, with the Koran in one hand, and the sword in the other, pierced and demolished the thrones of idolatry both in

the heathen world, and among the nations of apostate Christianity. It is the original seat of a religion and an empire which spread over and conquered the Eastern world, has stood the shocks of more than twelve centuries; and which now has a church of 180,000,000 of most fanatical, zealous and devoted members. Who cannot trace the divine foot-steps among the nations?

#### THE PEOPLE OF ARABIA.

2. The inhabitants of Arabia are as remarkable as the country itself. It was at first the land of Cush. They, passing away, were succeeded by the family of Shem, Ishmael being only a naturalized citizen at a later date, "Arabicized." It was first settled by Joktan, grandson of Shem. His family being pure Arabs; the descendants of Ishmael "are held to be only Arabicized." Joktan's thirteenth son was called Job-ab, a name compounded from Job and Ab—father. Father Job. Of Job we have a history in the Bible, and a book called after his name, the book of Job.

#### JOB.

Job was an Arabian prince; and from tradition and scraps of history it would appear that he, with his flocks, as a shepherd prince, made his way into Egypt, and under the express instructions of Jehovah, superintended the building of the Great Pyramid, the sign in Egypt and wonder of the last days. Should it be established that Job is the Melchisedec, it will add much to the Arabian character since Job, in point of character is ranked with Noah and Daniel. Many Noble families in Arabia now boast of being descendants from Job, and also carry the same name.

The land itself of Arabia, as well as of all other countries, has much to do in forming the character of its inhabitants. They form two classes, the settled population, dwelling in towns and cities, and cultivators of the soil, and the Bedouins, or the roving inhabitants of the desert.

#### INDOLENCE OF ARABS.

Industry and enterprise are not Arabian attributes. An author remarks: "Arabia is the anti-industrial central point in the world." Should we make the habitable globe with its moving masses a vast circular area, revolving around one common center, the Arabian would occupy that center while the Anglo-Saxon race would rapidly revolve near its circumference. Socially and morally they have been standing still for forty centuries, or at least from the days of Abraham.

The nomadic Arabs are Ishmaelites, the descendants of Keturah. They have but little resemblance to the citizen descendants of Joktan. The country of Arabia has never been fully subjugated by either of the four Gentile monarchies. This has been owing partly to their independent tribal existence, but more particularly their physical ramparts. No army can subsist in the sandy wilds of the interior. Prophecy indicates vast changes in the land, and also in the people of Arabia. What changes will be shown as we advance. To the future, therefore, we postpone this division of our subject.

#### THE PROPHET OF ARABIA.

3. Mohammed's introduction to the outer world, was sudden and very

extraordinary. All the east had fallen before the armies of Chosroes, the great king (of Persia) whose power and external pomp far exceeded those of Solomon. In the midst of his glory, when intoxicated with his own splendor, as a demi-god, a letter was handed him from an obscure resident of Mecca, commanding him to receive Mohammed as the prophet and apostle of God. Mohammed then uttered this prediction, (the epistle being torn into fragments and thrown into the Karasoo river) "It is thus that God will tear the kingdom, and reject the supplications of Chosroes." This prediction was soon accomplished by Heraclius, the Greek emperor.

Who was this prophet that dared to utter such lofty aspirations? Mohammed the Arabian. Let us glance at his early years. Mohammed (the glorified) surnamed Aboul Cassem, was born at Mecca, the 10th of November, A. D. 570. He was descended from the tribe of Koreisk, the noblest and the most powerful in Arabia. His parents dying in his early childhood, he was placed under the care of his uncle, Abu Taleb, by whom he received the kindest attention.

#### IS ARABIA WITHIN THE BOUNDARIES OF THE FUTURE LAND OF ISRAEL?

Is Arabia within the boundaries of the future land of Israel? So says Keith in his "Land of Israel." Such is also the view of Major Scott Phillips, of London, in his "Curious and Original Discoveries, Concerning the Re-settlement of the Seed of Abraham in Syria and Arabia, with Mathematical and Geographical Scripture Proofs." Do the prophets teach that view? If Arabia is a part of the land of Israel, difficulties are obviated, and great results must follow.

#### WHAT ARE THE BOUNDARIES OF THE FUTURE LAND OF ISRAEL?

To the law and to the testimony let us appeal. What extent of territory did God deed to Israel? Let us examine the language and the spirit of the deed. The deed was originally executed to the seed (Christ). Then Abraham is included; after that the names of Isaac and Jacob are written in the deed; it then includes all of Abraham's seed by faith, and the whole earth is the deeded possession. This, it is conceded is the land promised to Christ for his Hebrew and Gentile children, but our present inquiry simply reaches the land to be allotted to the future Judah and Israel after their return. What are its boundaries? Its western limit is the Great Sea. How far does it extend north, east and south? These are disputed points, in Ezek. xlvii, 15-23, and xlviii, 1-35. The northern and southern boundaries extend to the Euphrates and to the Red Sea as will appear from Gen. xv, 18; Ex. xxiii, 31; Deut. xi, 24 and Chro. ix, 25. The question in dispute is the eastern boundary; is it the Dead Sea or the Sea of Oman? When it is fully settled that the future land of Israel extends from the Euphrates and Lebanon on the north to the Red Sea on the south, and that the Mediterranean Sea extends along its entire western limit, the Dead Sea would be a very contracted and imperfect boundary for its entire eastern limit. The Sea of Oman occupies the entire east, and is the uttermost sea of Deut. xi, 24; and the east sea of Ezek. xlvii, 18. These boundaries include the peninsula of Arabia. The land of Israel would then contain 1,230,000 square miles. One district in China

containing 210,000 square miles has a population of one hundred and eighty millions (180,000,000). Let the land of Israel be as densely populated, and it would contain about one billion of inhabitants, or more than three-fourths of the present population of the globe; ample room.

#### MOHAMMED'S EARLY LIFE.

The reason for dwelling upon the life of Mohammed and his new system of religion, and also upon the empire which he founded, is obvious; that empire, originating with the "False Prophet," and partaking of that new religious element, is one of the three empires which constitute satan's triple or trinity empire in the approaching conflict: Rev. xvi, 12-15. These elementary empires cannot be too familiar to the reader; since, under their three leaders, all the powers of satan (the Antichrist) are combined.

The early years of Mohammed were occupied with that severe discipline, which was designed to give him success in his future mission. Though of the priestly tribe, his family being exceedingly poor, was without influence. It was, however, a means of giving to the early reflections of Mohammed a pious turn. It was at an extraordinary period in the religious world. Three distinct systems of theology were then being taught in Arabia, and especially at Mecca, his native city, viz: the Sabean system, the Jewish system and the Christian system. The Sabean, the religion of Arabia, was the worship of the heavenly bodies. Its power over the intelligent, outside of the priesthood, had long since become obsolete. The Jewish system, originating in God's promises to the fathers, and reduced to system under Moses, was taught in the Hebrew colonies that had settled in northern Arabia after the overthrow of their commonwealth by Titus. The unity of God was there distinctly taught. The Christian system then taught in Arabia, came from Abyssinia and the Greek Empire, and was exceedingly corrupt, it being full of images and saint worship. Pure Christianity was, to Mohammed, an utter stranger. A vast amount of religious material was placed before Mohammed out of which to form a new system.

On the business of his uncle he was called to mingle with Jewish and Christian communities. He had joined himself to those of his own countrymen who had renounced Sabeanism; had listened to the expositions of Moses' laws, and had acquired some knowledge of apostate Christianity. Such, however, was his poverty that no innovation was attempted till after his marriage, at the age of 28 years, A. D. 598.

#### FROM HIS MARRIAGE (A. D. 598) TO HIS FLIGHT FROM MECCA TO MEDINA (A. D. 622).

**COMMENCEMENT OF THE HEGIRA.**—This may be called the formative or constructive period; since during this period the materials which had been previously collected, were systematically arranged, a new religion, sustained by the sword, was organized. It was a period of birth-throes during which the Arabian world was struggling to give birth to a new religious empire. We say religious, for that empire is the embodiment of religion and the sword; the

union of church and state; the only empire that ever originated in the mind of one calling himself a prophet. Four years were occupied in making forty converts. Mohammed found it a severe task to remove from the Arabian mind its old religious ideas; and still more difficult so to prepare it as to germinate and give a vigorous growth to an exotic flora, such as suited his new religious thoughts. Great opposition sprang up as the number of his disciples multiplied. It was finally resolved that Mohammed should be put to death. To divide their guilt it was determined that one from each tribe (for each tribe was independent) should drive a dagger into the heart of the prophet. Mohammed, informed of the conspiracy, fled from Mecca to a cave in its vicinity, and finally reached Medina, sixteen days' journey to the south.

**FROM THE TIME OF HIS FLIGHT TO THE CONQUEST OF ARABIA (A. D. 630).**

By calling the period just described, formative, we do not wish to be understood that it includes the time of its growth. Like the tender scion, that shoots its head above the earth, continuing to grow upward, and to expand till it attains to full maturity, so was it with the Mohammedan Empire under Mohammed and his successors. At Medina his faithful gathered around him in numbers that soon became formidable. They learned his doctrines, and partook of his indomitable spirit. They were not to dispute for their creed but by the sword. This mode of propagating his doctrines suited the Arabians, and for the first time in the history of that country, all the tribes submitted to be gathered into an empire. His armies increased.

**PARADISE.**—He taught his followers, who were all soldiers, to look for a sensual paradise. Success or even bravery, would be rewarded with sensual felicity here and hereafter. They rushed to the charge with a supernatural impetuosity, and courted death as the passport to the climes of immortal bliss. Christ and Mohammed have often been compared, but between them and their religious systems there is no analogy. Their contrasts, however, are worthy of particular notice.

**CHRIST AND MOHAMMED CONTRASTED.**—Jesus was the prince of peace; Mohammed that of the sword. By Christ the smoking flax was not quenched; by Mohammed, the sword was his prime minister. The gospel of the Son of God is a system of love and peace; that of Mohammed is one of pure selfishness and revenge. Contrast, if you please, the Koran with Christ's sermon on the mount; the one breathes the spirit of a loving brotherhood; the other hatred; the one is of the earth, earthy; the other is of the Lord from heaven. Under his banner of the Crescent the Arabian tribes in A. D. 629–30 were all subjugated and united into a religious empire of irresistible warriors.

**FROM THE FORMATION OF HIS EMPIRE TO HIS DEATH, A. D. 632.**

The union of such independent elements as composed the Arabian tribes was a grand achievement. Their national combination under a new religion and a new standard indicated a divine agency. To breathe into this new organic structure a vitality of more than twelve centuries, proves a higher agency than that of Mohammed. The period of this national birth shows it was raised up for a special work; and that it will continue till that work is

accomplished. It was at a period of gross idolatry, when Mohammed was sent forth to found his Unitarian Empire. That empire was founded upon two propositions; the one a cardinal truth (There is but one God); the other a cardinal falsehood (Mohammed is his prophet—apostle). To erect an empire upon such a foundation required the sword; and it was used freely. The empire of the false prophet had a universal mission; it must necessarily be aggressive. Mohammed aimed to make Jerusalem the chief seat of his altar and his throne; to that end he ordered his armies into Syria.

**MOHAMMED WAS A WARRIOR.**—He fought in person at nine battles. The sword he called the “key of heaven and hell;” a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer; whosoever falls in battle, his sins are forgiven; at the day of Judgment his wounds shall be resplendent as vermillion, and as odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim. Such instructions infused into his soldiers a fearless and an unconquered zeal.

The holy banner was again unfurled, and three thousand faithful warriors marched under it for the conquest of Syria. At the severely contested battles of Muta, fought by the Arabs or Saracens (robbers of the desert), and the Greek Christians under the emperor Heraclius was the first contest between the Crescent and the Cross. Since that bloody conflict how many millions have fallen under those blood-stained banners, and will fall till the victorious banner of the King of kings and Lord of lords shall wave in triumph over a subjugated world. Lord, hasten that day of triumph. In the midst of his Syrian conquests, at the age of sixty-three years, Mohammed was called to meet the angel of death (A. D. 632). Here closed the life of the great high-priest of this rapidly expanding empire of Mohammed, the prophet of Arabia, after founding a new religion, (the Mohammedan) and kingdom.

#### LAND OF ISRAEL FERTILIZED.

**PRELUDE.**—By what agencies, and in what manner shall it be accomplished? Water, combined with some other power, is admitted to be the chief agent of its increased fertility; but whence the water, and how applied we propose to discuss.

1. One view brings the water from the Great Sea, through an earthquake channel: Zech. xiv, 5. That theory is, in substance, the following: The earthquake of Zech. xiv, will open a deep, broad channel from Azal on the Mediterranean Sea, in a line through the Mount of Olives, towards the Dead Sea. The waters of the Dead Sea being 1312 feet below the waters of the Great Sea, these latter waters, by the law of gravitation, rushing down this open channel, fill the Dead Sea basin; these waters, held in by surrounding mountains, rush down and clean out the old bed of the Jordan to the Red Sea. In this manner Jerusalem would be made the great seaport for the world's commerce, and the land of Israel be made, in this manner a new Eden. This view has thrown around it one feature of interest, that of novelty. Can it be correct? We think not. Our space will not allow us to dwell on its difficulties. Three objections will be sufficient to name:

1. The theory assumes too much relative to the channel. *a.* By making Azal, Ascalon, it opens a long channel. Azal is a common (appellative) noun rather than a proper name. Its Hebrew is אָזָל and signifies standing still, ceasing; as a noun it means to the ceasing, or end. "My mountain valley," is the Valley of Jehoshaphat—lengthened eastward by the earthquake-valley which terminated toward the east at Azal; to the ceasing or end of their danger, a short space east of the eastern base of the Mount of Olives, God prolongs the Valley of Jehoshaphat, east through the mount for sudden escape. They pass through it to a place of safety. *b.* The waters of the Great Sea would rush downward till they had filled the basin of the Dead Sea, submerging Engedi (Eze. xlvi, 10), 900 feet; and En-eglaim 1240 feet, a somewhat moist place for drying nets. *c.* By actual measurement the waters of the Mediterranean and Red Seas have exactly the same mean level. The Dead Sea basin being filled to its brim, the three seas occupying the same level; how then could the old Jordan bed be cleaned of its drift sands by any of these waters? Would the force of gravity allow any flow in these waters? When these objections are removed we have others to present. The affirmative will appear before the close of this chapter.

#### THE ARABIAN DYNASTY OF THE MOHAMMEDAN EMPIRE.

The materials for Mohammed's new religion, and his new empire were gathered, educated and closely drilled for the work of their mission by Mohammed himself; but the mission itself remained to be executed by his immediate successors—Caliphs. The dynasty that succeeded him in his empire was called by various names, such as Arabian, Saracenic, Locustian and Caliphate, as pointing out the nation or the office. The dynasty was called Arabian because the people of Arabia composed it; and as Arab means locust, it was Locustian. The Arabs were called Saracens (robbers of the desert) by the Greeks and Romans; a name which made tremble the nations of Christendom. We can use either of the four, since Caliphate means succession and simply denotes the office. As Caliph signifies succession, the peculiarities of the succession should be noticed, in order that the reader may the better understand the mission of the Mohammedan Empire.

Mohammed's Caliphs or successors were to occupy the prophet's position in the new Empire; but Mohammed was a priest and a king; a royal high priest, with the throne subservient to the altar; the Koran was a civil code as well as the rule of faith. The Caliphs were under the Arabian dynasty, royal high priests. Under the first dynasty there was a union of the church and state—the church the chief thought, the state its subordinate adjunct, to aid it in its conquests. Thoughts exist in groups, one chief thought with its family of associated thoughts, as adjuncts or accessories. Thoughts become visible by giving them bodies; by an embodiment. The universe is the embodiment of a series of divine thoughts. The earth is the embodiment of one in that infinite series. This chief thought has its family of subordinate thoughts. The chief thought in the earth's creation was to furnish a habitation for a being in his image, to govern the lower orders of animated nature; and himself to be under the pure and holy government of his incarnated son. **As the earth pro-**

gressed in its series of developments, new families of thoughts sprang into being by assuming visible forms. Thoughts are either chiefs or accessories. A few examples will illustrate our meaning.

The empires of the earth are embodiments, each one, of one chief or central thought with its families of subordinates and accessories. Man thinks, these thoughts assume visible forms.

1. Babylon, for instance, is a visible embodiment of a chief thought with its family of subordinates. Some person, standing upon the site, thought that it would make a desirable abode. It was made such, and the chief, and at first invisible thought, assumed a visible form, and was made a single dwelling place. Its growth was by the visible embodiment of families of accessories. By investigating the elements of any embodiment we learn the character of the thought itself.

This primary chief thought which, by families, afterward grew into an empire, was, at first, the thought of one man, assuming the visible form of an earthly abode. The thought had no religious element. It was purely of the earth, earthy. Each of the four Gentile monarchies belongs to this class of thought. It was so of Persia, Greece and Rome. They were the offspring of worldly thoughts, without any religious element. The religious elements of the four empires were after thoughts, belonging to the families of the secondary accessory thoughts.

#### THE ORIGIN OF THE ROMAN EMPIRE.

The allegation, designed to be established, will find a clear illustration in the origin of the Roman Empire. Romulus, walking in the vicinity of the Tiber, is struck with the peculiar beauty of a certain spot. A thought springs to birth: this would make me a pleasant home. This thought is subsequently embodied, and a visible farm home is the result. This chief parent thought gives birth to an endless progeny of thoughts, secondary, though related to the chief parent thought. The embodiment of the accessories constituted the village of Rome; then, by their increase, the village became a city; and in the revolution of ages, the mighty all-conquering Roman Empire. A simple thought springing up in the brain of one man, grows into an empire. It will be seen here, that religion was no attribute of this chief thought. The same is true, as we have already stated, of the four Gentile monarchies. Religion was the growth of after thoughts, born simply to aid worldly schemes. Our allegation which we purpose to establish, is this, the Mohammedan Empire in its origin, and, in its constituent elements, is unlike the empires that preceded it, and well deserves the name of a new empire, composed of a new religion, and a new code of civil jurisprudence; both systems originating in the mind of Mohammed and contained in a book called the Koran. In this empire a divine truth is the chief, primary thought—"One God."

Born under a system of gross idolatry in whose Kaaba (square house) were 360 images, and he himself of the tribe of priests, a thought is born in the mind of Mohammed, which, when named, was called, "There is only one God." We do not pretend that this thought originated with Mohammed. The Arabian prophet got the thought from the mind of Moses; and Moses received it

from God, "Here, O Israel, the Lord, our God, is one Lord:" Mark xii, 29; Deut. vi, 14.

Mohammed, however, gives this thought of the divine unity, quite another origin: "Conveyed by Al Borak (the lightning) from Mecca to Jerusalem, he there, under the guidance, of Gabriel, passes upward through the seven heavens, saluting as he passes, the various ranks of men (Adam, Noah, Abraham, Moses and Christ) and of angels." Beyond the seventh heaven, he was alone, having transcended the limits of all other created beings. Passing the veil of the Divine Unity, his lightning steed hurried him onward to within two bow-shots of the throne, where, amidst the icy coldness that protects the mountain throne of light, he was touched by the hand of the Deity. Such an origin of the Divine Unity was sufficient to silence all his idolatrous objectors to his views.

This primary thought, enthroned as chief in the mind of Mohammed, soon begets a family of accessory thoughts; individuals of which are as follows: "God is not begotten, neither is he a begetter; therefore Jesus is not the Son of God." 2. I am sent (apostle) of God to proclaim this truth (the divine unity) among all nations, as the article of faith and universal obedience. 3. The sword is the only effectual agent to accomplish such a change in human belief. Such was the origin of his empire. The embodiment of the cardinal truth (one God) with its primary adjunct (Mohammed is his apostle) gave to the world a new religion. The embodiment of the power of the sword originated a new empire. Their union in the person of Mohammed constituted the original Mohammedan Empire; an empire peculiar in its origin and in its history.

#### MOHAMMEDAN EMPIRE.

The Mohammedan Empire, under Mohammed its founder, was a union of church and state, the state being subordinate. Since that empire is the proper offspring of Mohammed's brain, it should have the name of its father; and not that of a foreign dynasty (Ottoman). It is an empire, in the strictest sense, of a false prophet. It is a religious empire, a church empire; composed of a body of Unitarians—the great Unitarian church of the world. Its first dynasty of rulers was composed of Unitarian high priests. Its second dynasty of chief rulers, was civil, that being the predominating power.

In the four Gentile monarchies, the civil is the original predominating element, in the Mohammedan Empire the religious element is supreme. In the four universal empires the throne was supreme. In the empire of the False Prophet the altar was supreme; it resembling the Papal Empire. The Mohammedan Empire may exist, and be one of the chief empires in Satan's triple empire, though its present dynasty be driven beyond the Euphrates, its ancient extreme western boundary.

Late movements in the Mohammedan world, point to the restitution of the supreme power to the Caliphs, and the re-establishment of the Arabian dynasty. Under that dynasty the Mohammedan Empire was in its zenith of glory. The power of the Caliphs was supreme. The belt of empires except a small fraction of the Latin and Greek Empires, was under their domination.

They were the most absolute sovereigns then in existence. Their riches and splendor exceeded the Roman, even in the days of Trajan. By those that desire to master the events of the fifth trumpet, the Arabian dynasty of the Mohammedan Empire should be fully studied.

BY WHAT MEANS THE LAND OF ISRAEL IS FERTILIZED.

**PRELUDER.**—The land of Israel is not made productive by the circulation through it of sea-waters. Such waters are not “living waters;” nor are they sufficiently elevated to circulate. Living waters belong to the natural system of irrigation; to that system which God renders efficient over lands of extreme fertility. The meteorology of the land of promise must resume its ancient laws. The former and the latter rains shall be restored and so modified as to satisfy the wants of every season, and their channels of distribution so arranged as to answer all purposes of a complete and perfect irrigation. That there will be such rain and channel systems over and in the land of Israel, the Bible most emphatically teaches.

1. The rain system of the land of promise will be restored and perfected.
2. Its channels of distribution shall be made efficient, and, in kind, perfect.
3. The result will be the fertilizing of the soil to such a degree that it will sustain a dense population. Let us hear the inspired prophets: “And there shall be upon every high mountain, and every high hill, streams of water in the day of the great battle, when the towers fall.” Isa. xxx, 25. Copious rains are here implied. “I open upon the hills streams, in the valleys fountains, and make the desert pools of water, and the dry land springs of water.” Isa. xli, 18. Abundant rains precede. “I will pour water upon that which is thirsty, and streams upon that which is dry; I will pour my spirit upon thy seed, and my blessings upon thy offspring.” Isa. xliv, 3. Here literal water is a type, typical and anti-typical waters. Literal or typical waters, and spiritual or anti-typical waters, having the same location. (See Isa. xlivi, 20; xliv, 8; xviii, 21; xlix, 10; lviii, 11.) “I give them and the environs of my hill for a blessing, and cause the rain to come down in its time.” Eze. xxxiv, 26. Here the rains are promised whenever, and in the places wanted.

Their results are described in Isa. xxxv, 1, 2, “The wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose.” In Eze. xlvi, 1–13, the waters and their healing and fertilizing properties, and their abundance are fully described; they are literal and typical waters. “And it shall come to pass at that time that the mountains will drop with wine, and the hills will flow with milk, and all the brooks of Judah will flow with water, and a fountain goes forth from the house of the Lord and waters the valley of Shittim.” Joel iii, 18. Great physical changes are here implied.

Since Shittim is in the land of Moab, east of Jordan, Num. xxxiii, 49, how could waters from Mount Zion now water the valley of Shittim? In Zech. xiv, 8, we have the following: “And it happens in that day, living waters go forth from Jerusalem, their half to the east sea, and their half to the west sea, in the summer and in the winter (continually) shall it be.” These waters flow east and west over the whole land. Physical changes must precede such a flow.

(More of this hereafter.) What are these waters? The term water, in the Bible, is used to express three classes of thought: a word with a triple meaning:—

#### THE TERM WATER—ITS VARIOUS MEANINGS.

1. Literal water; this is its ordinary meaning. 2. Nations and people are symbolic waters. Isa. vii, 7; Rev. xvii, 15. 3. There are spiritual (typical) waters. Nu. xvii, 6; Nu. xx, 11; See Nu. xxxiii, 36. That stream followed Israel 37 years, literal waters; and, at the same time typical, as explained by Paul in 1 Cor. x, 4. Christ said, "If any man thirst, let him come unto me, and drink." Jno. vii, 37, 38. I am that typical rock, whence flowed the typical river that supplied my people. This fact, however, must be noted—these three classes of waters have their literal locations. These typical and literal waters described by the prophets are located in the land of Israel, and accomplish their so-called work in that land. The literal waters fertilize the land of Israel; the spiritual waters purify the people of the land. Zech. xiii, 1. "For sin and uncleanness," vs. 38, 39. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water;" explained v. 39. ("But this he spake, of the spirit, which they that believe on him should receive; for the holy ghost was not yet (given); because that Jesus was not yet glorified.") As literal water to the thirsty soil, so are the spiritual waters to the moral world. Both the literal and typical waters shall flow from Mount Zion; the one the literal waters to fertilize the land of Israel; the other to wash the people from their moral pollutions. Both fountains are located in Mount Zion.

#### MOHAMMEDAN EMPIRE UNDER THE DYNASTY OF CALIPHS.

We have given our reasons for calling this empire Mohammedan, rather than Turkish. The Mohammedan empire is the brainwork of the false prophet Mohammed alone. He is its legitimate parent, both as to its ecclesiastical and its civil elements; it should therefore take the name of its father. Through the Koran, Mohammed rules that empire with equal power while dead, as when alive. He, through that book is the living father of a living empire.

His successors were called Caliphs (Caliph means successor). They adopted the Koran, as the only exponent of religious faith; and also, as the embodiment of their civil jurisprudence. Mohammed formed the empire out of his own countrymen, the Arabs (Locusts); and, during his life, his followers were Arabians. No foreign conquests were made. They were drilled in the Arabian "pit," ready to rush forth to their work.

#### THE FIRST CALIPHS AND THEIR MISSION.

1. Abubeker, the first Caliph, and father-in-law to Mohammed, succeeded to the royal high priesthood A. D. 632. His first efforts were to subdue the Arabian tribes that had revolted on the death of the prophet. To keep the Arabians occupied, he marched against Babylonia, and the Greek emperor Heraclius, whose armies were in Syria. He died A. D. 635, aged 63 years.

2. Second Caliph.—Omar, the prime minister of Abubeker, succeeded

him, A. D. 635. His success was truly wonderful. During his royal high-priesthood, he conquered Persia, and Syria, taking Jerusalem, where on the site of Solomon's temple, he erected the Mosque of Omar, which is now standing. In ten years, the Mohammedan power occupied the zone of empires from Khiva, in the north of Turkestan, to the western boundary of Tripoli. He was assassinated by a Persian slave, A. D. 644, after a reign of 9 years.

3. Third Caliph.—Othman Ibu Affan was born about A. D. 574 of the family of the prophet, and succeeded Omar to Dec. A. D. 644. He was despotic; and, in consequence of his cruelty and injustice there were many revolts. The boundaries of the empire still extended. He was assassinated by Mohammed, son of Abubeker, whom he strove to put to death.

4. Fourth Caliph.—Ali was Mohammed's cousin, son-in-law and vizier. When Mohammed, before his assembled kinsman, asked who would be his vizier, Ali, (being only 14 years of age) replied, "I will! Let but a man advance against thee, I will pluck out his eyes, dash in his jaws, break his legs, and tear up his belly. O prophet, I am thy vizier." This answer is Mohammedan, not Christian. It is the spirit of that empire. Ali established a sect of his own in Persia, and succeeded Othman as the fourth Caliph, A. D. 649. He was assassinated in the mosque at Cufa, A. D. 669, while contending against the claims of Moawiyah, who had assumed the title of Caliph.

#### THEIR SUCCESSORS.

Hassan, Ali's oldest son, succeeded his father, but resigned; then his younger brother Hosein, who was slain by Yezid of Damascus, son of Moawiyah. The throne of the Arabian empire was now removed to Damascus, where Caliphs were appointed, not of Mohammed's family. Persia still adheres to Ali as Mohammed's vicar. The Persian creed reckons twelve Imaums or pontiffs, viz: Ali, Hassan, Hosein, and the descendants of Hosein to the ninth generation. The nine Imaums despised the pomp of the world and spent their lives in the study of religion, and put into practice the same principles. The twelfth Imaum, called Mahadi (guide), surpassed his predecessors in sanctity and in his solitude. He made a cavern near Bagdad his secret abode; the time and place of his death being unknown, his followers, therefore, pretend that he still lives, and will appear before the day of judgement to overthrow the tyranny of Dejal, or the Antichrist.

We give these items of history that the reader may the better judge of the grounds of the Mohammedan faith in a coming Messiah (el Mahadi).

The posterity of Mohammed and Ali stand above princes. They are reckoned equal to the angels. They are the sheiks, sherif, and emirs of the Ottoman empire. A family of three hundred persons, the pure and orthodox branch of the Caliph Hassan, is preserved without taint or suspicion in the holy cities of Mecca and Medina, and still retains, after the revolutions of twelve centuries the custody of the temple and the sovereignty of their native land.

#### FIFTH CALIPH.

Yezid, had his throne at Damascus. Mecca and Medina being abandoned, and the family of Mohammed rejected. The Koran, however still continued

to be the rule of faith and the supreme tribunal of all jurisprudence. The brain of Mohammed, therefore, was the dictator. Space will not allow us to dwell at length on the history of the succeeding Caliphs of the Arabian or Saracenic dynasty. Conquest and discipleship were their distinctive national traits, till the founding of Bagdad, the city of peace, A. D. 762. Motassem, the last of the Abbassides (of the family of Abbas, uncle of Mohammed) was taken and put to death by the Tartars, A. D. 1269. To the 20th of February, in the 10th century, the Mohammedan Empire had their Caliph and three capitals Cordova, in Spain; Cairon, in Africa; and Bagdad on the Tigris. It was then of vast extent, great power, and incalculable wealth. The Caliphs were for centuries the absolute monarchs of the earth. In their persons were joined the altar, and the throne. For the space of one hundred and fifty years their temperance and frugality were remarkable. Their food and dress were very ordinary though the wealth of the globe was gathered at the feet of their thrones.

Their institutions of learning at Bagdad, Cordova and Cairon became very celebrated, and the Arabian learning continued popular for five centuries. Their youth leaving their armies, entered their colleges, and the arts of peace succeeded the profession of war. This change in the Arabian dynasty paved the way for their fall, and for the introduction of a new family of rulers (the Ottoman).

#### ADDITIONAL REMARKS.

Did John, in his prophetic visions, see this Arabian, Saracenic or Locustian dynasty—this family of Caliphs? We affirm that he did; for, it was located within his prophetic horizon, and its mission was against apostate Christianity, as then existing in the Greek and Latin empires. If John saw this power, where in the Apocalypse, is its record? We answer, in Rev. ix, 1-11 inclusive. Read that record, and compare it with the history of that dynasty and mark their many and very striking analogies. These analogies have been published in our "Coming Age," to which we refer the reader. No one can follow Mohammed from A. D. 612 to his death, and his Caliphs or successors to the founding of Bagdad (the city of peace) A. D. 762, without concluding that they were sent for a special work; and that their appearance was like armies of locusts, and that their work was similar. That they were executive agents will appear from their failure to carry out fully the intent of their conquests, viz: the subjugation of the world to the Koran. Had they not been defeated by Charles Martel in the center of France, the cross would have forever, perhaps, fallen before the crescent, and the Mohammedan Empire would have been the fifth universal monarchy. It was not the stone kingdom, and was therefore, doomed to be overthrown.

#### WILD BEASTS AS SYMBOLS.

In John's vision of Satan's triple empire, Rev. xvi, 13, the three elements of which it is composed, are 1. The dragon; 2. The wild beast; 3. The false prophet—three kingdoms in one empire. Satan's empire is, therefore, a trinity of empires. Why should the Deity use a wild beast to symbolize a body of civil rulers? Why not use a literal term? God has his reasons, which

to us, seem wise. 1. Symbolic language is more general and comprehensive. 2. Literal spoken languages are constantly changing; symbols are the same in all ages. Daniel's metallic image and his four wild beasts and stone convey the same thoughts now as when seen by Nebuchadnezzar and Daniel. 3. Symbolic language is vastly more comprehensive. It is miniature history. In the life of a wild beast, extending over a few years, you have the life of an empire reaching through as many centuries. 4. The acts of civil empires among men and races, resemble those of wild beasts within the circles of their domination.

How do we distinguish between the life of a beast and his dominion? ("As concerning the rest of the beasts, they had their dominion taken away yet their lives were prolonged for a season and a time." Dan. vii, 12.) In the divine mind there is a distinction. What is it? On a certain territory, distinctly defined, and separated by legal boundaries from all other lands, is erected a government administered by certain rulers. Within this territory that nation lives, moves, and has its being; this is the boundary of their habitation. Acts xvii, 28. All the powers exercised beyond these God-fixed limits, is their dominion. Universal empires extend their dominion over the world; this is taken away. Three of those empires, had their dominion absorbed by the fourth monarchy. The fourth monarchy wears the universal diadem till he comes whose right it is. Rev. xix. Hence the fourth monarchy is an element in Satan's triple empire, and his recruiting officer, and adjutant general is an unclean spirit like a frog. It will be seen (Rev. xvi, 13), that the frog-power is not limited to France, nor to Egypt, nor to Greece; neither are these wicked spirits, like frogs confined to any one country, but like these noisy little creatures, live in every land, Kosmopolites, citizens of the world, sent out on a special mission, it is true, yet, at home everywhere, that they may exercise a controlling influence over all classes. (More of the frog power in its proper place.)

#### OTTOMAN OR TURKISH DYNASTY.

What is it? Whence came it? Before answering these questions, it is well to notice again a remarkable distinction between the Arabian and Turkish dynasties. The Arabian dynasty was composed of two elements, civil and ecclesiastical, the ecclesiastical predominating, the throne behind the altar. Mohammed was first a priest; then a royal high-priest. Such were his Caliphs (successors) till subjugated by the Turks. Under the Turkish or Ottoman dynasty, there was, at first, a partial separation of church and state; the Sultan, after many years, assuming pontifical powers. During every period, however, the throne (civil power) has ruled the altar. Since the Mohammedan is a religious empire, its present dynasty is unnatural and the tendency is to the restitution of the ancient order. Hence every false prophet among the Mohammedans aims at the subversion of the Ottoman dynasty, and the restitution of the supremacy of the Arabian Caliphate. This will appear as we progress in the Ottoman history. These remarks will, perhaps, answer the first question.

#### ORIGIN OF THE TURKISH DYNASTY.

A Turk! a name world-wide and proverbial. It is a family name, a name appropriated to a people once called Scythian shepherds; having their origin at

the foot of Alta yeen Oola (the golden mountain,) at the summit of Central Asia. Leaving the body of those wanderers, let us trace one family, and confine our remarks to one member of that single family—Seljuk, a native of Turkestan. He was a horseman from early youth, as were all his people. Who could have predicted that the grand son of this wild Scythian, would turn Mohammedan and become the proud Sultan, of that mighty empire?

Seljuk, for a daring crime, fled from his country with his followers, and they became disciples of the Koran. Conquering Eastern Persia, the Turkmen made choice, by lot, of Togrul Beg, the son of Michael, the son of Seljuk, for their king. Seljuk outlived his son Micheal, and took the care of his grandson Togrul Beg, who, at the age of 45 years (Seljuk being 107 years old) was declared Sultan, in the royal city of Nishabur. Persia was soon conquered, Media soon fell before the Sultan's arms. Togrul's conquests extended to the Euphrates where he met the Greek forces, and demanded tribute of the emperor of Constantinople. The Turkish nation then embraced Mohammedanism. Togrul Beg was a zealous follower of the Koran. So were his nephew Alp Arslan, and his nephew's son Malek Shah. He offered five prayers per day and fasted two days in each week, and built a mosque in every city before he erected any palace. He had also great reverence for Mohammed's successors, the Caliphs.

Cayem, the Caliph of Bagdad, named Togrul Beg the Seljukian Sultan, his temporal vicegerent over the Mohammedan world; took his sister (Togrul's) into his harem, and finally gave his daughter in marriage to the Sultan. Thus were the two dynasties united. The Sultan was the head of the civil power, while the Caliph exercised supreme power in the church.

#### SECOND SULTAN.

Togrul was succeeded by his nephew Alp Arslan, whose name was pronounced in the Moslem prayer after their Caliph's in all the mosques. Alp Arslan crossed the Euphrates and attacked the Greek Empire with myriads of Turkish horse, extending their line 600 miles from Taurus to Arzeroum, sacrificing 150,000 Christians to the Arabian prophet.

Passing south and west, the Sultan with his son Malek, carried the holy war toward Egypt and Constantinople. After three campaigns the Turks were driven by the Greek emperor across the Euphrates. Alp Arslan, in person, with 40,000 horse drove the enemy before him, though numbering 100,000 men, defeated the Greeks and made their emperor his prisoner. Western Asia submitted to the Sultan; 1,200 princes or the sons of princes, waited before his throne, and 200,000 soldiers marched under his banners.

He then turned his arms against his own country (Turkestan) and fell by the hand of an assassin. On the tomb of the Seljukian dynasty are these words, "O ye who have seen the glory of Alp Arslan exalted to the heavens, repair to Maru, and you will behold it buried in the dust."

#### THIRD SULTAN.

Malek Shah.—The eldest son of Alp Arslan (Malek Shah) succeeded him. He was, by the Caliph, made the commander of the faithful; he being the first

prince, not Arabian, that had the honor of that title. Malek Shah was the greatest monarch of his age. The Seljukian dynasty (Turkish dynasty of the Arabian empire) spread over more of the world's surface than the empires of Cyrus, and of the Caliphs in the zenith of their glory. His dominion extended east to China, north to Samarkand, west to Georgia and the vicinity of Constantinople, and south over Syria and Jerusalem, and included the spicy groves of Arabia Felix. His immense army of horse, (those employed in hunting being 47,000) were in constant motion, visiting in person, twelve times, all parts of his empire. Colleges, mosques, and other institutions, sprang up over all his dominions.

The unity of the empire ceased with Malek Shah, he dividing it among his four sons—forming as many Sultanies. Four Sultanies of the Turkish dynasty. These divisions were located as follows: 1. Persia, located east of the Euphrates. 2. Kerman, one of the eastern provinces of Persia. 3. Syria. 4. Roum, or New Rome, situated in Asia Minor. It had been the Greek empire of Asia, extending from the Euphrates to Constantinople, and from the Black Sea to Syria. This was, in its location, one of the most dangerous to the existence of the Greek empire in Europe. There were other Sultanies of later date, but these four were the most noted. Two were east of the Euphrates and two west of it.

The river itself formed the axis of the Turkish empire during many centuries, though it originated east of the Euphrates, and, during the Roman greatness was confined principally to that side of the river, and it was also driven across the Euphrates during the Tartar invasion, and also by the Crusaders. From the origin of the Turkish dynasty it was under the Seljukian Turks from A. D. 1035 to the combination of all the fragments of the Seljukian sultanies under Athman or Othman the Oguzian Turk A. D. 1299. The Turkish dynasty of the Mohammedan empire, has, therefore, had two reigning families, the Seljukian and Oguzian Turks, the latter of which still reigns over the Turkish empire. The second tribal family (Oguzian) dates back to Othman the father of the Othman empire, or the present dynasty of the Mohammedan empire.

Our remarks on the rise and history of the Mohammedan empire have been protracted for several reasons: 1. We aimed to identify that empire with the false prophet of Rev. xvi, 13; where it is said, "I saw three unclean spirits (come) out of the mouth of a dragon, and out of the beast, and out of the mouth of a false prophet." It is conceded that the dragon and the beast symbolize two empires under the control of religions hostile to pure Christianity; viz. Paganism and Apostate Christianity. These empires gather against Christ, two classes of enemies only. But Satan's empire is a triple empire, containing three classes of enemies. A single glance at the Eastern world will disclose the fact that 180,000,000 of Christ's enemies marshal under another banner, that of a false prophet, which can be no other than Mohammed. Since he lives and commands through the Koran—he being dead yet speaketh.

To demonstrate this identity we have followed the history through its Arabian dynasty, into its Turkish dynasty, and have shown in what manner the second dynasty succeeded the first; that the power of the Caliphate still exists, that the Altar still rules the throne. In Satan's grand army or war

empire are three divisions including the forces of the whole world, Pagan, Apostate Christian and Mohammedan. We are now prepared to introduce some thoughts relative to Egypt—its past, its present and its future.

## PRELUDE.

Time moves swiftly upon the wings of its own inherent restlessness. The universe, with its complicated machinery, wheels within wheels revolving, is operated by an agent of resistless power, marshaling the empires and states into line, preparatory to the conflict of the nobleman with his Eden adversary.

Ever since the fall, the star of empire has taken its course toward the west. Henceforward the star of empire will appear in the east, having described the zone of human domination. The golden beams of a new day-dawn betoken the approach of the sun of righteousness. That day, among whose shadows we are now walking, has a morning of tempest, a noon of peace, and an evening of storm; a reign of subjugation, covering Christ's official reign, succeeded by the endless joint reign of the Father and Son.

The world is exceedingly worldly; "eating and drinking, marrying and giving in marriage." This extreme national greed must result in conflicting interests, bringing about severe contests for supremacy. Secular governments follow the laws of Mammon, rather than those of God; hence the origin of those collisions now so conspicuous in the eastern world.

Nations themselves have one motive to action; God, their supreme ruler, quite another. While the nations are striving for supremacy, the Deity is over-ruling and shaping their movements for the introduction of his Son's domination. The approaching struggle has a religious as well as civil aspect. What religion shall predominate? What ruler shall put on the universal diadem? Who shall be the King of kings, and Lord of lords?

When Christ, the nobleman, having received the kingdom returns, (Dan. vii, 13, 14,) he finds the territory of his inheritance occupied by his enemies, ready to dispute titles. They marshal under three standards: those of the dragon, the beast, and the false prophet. Hence the morning of that day will open with a subjugating war—the reign of subjugation; for he (Christ) must reign till he (Christ) hath put all enemies under his (Father's) feet. I Cor. xv, 25, 26. To Christ every knee shall bow. Isa. xlvi, 28; Ph. ii, 10; Ps. ii; Rev. xi, 18; xix, 11-21 describe the morning of that day; Ps. lxxii, its noon, and Rev. xx, 8-15 the evening of the reign of subjugation. Many questions arise which claim attention: 1. What are the chief hostile nations? 2. What position does each nation occupy in that conflict? 3. Where will be the chief battles? 4. If on the mountains of Israel, why? 5. What will be the condition of that land at that time? 6. Is the land of Israel the sanctuary that is to be cleansed? 7. What is that cleasing? 8. Are not the beast and the false prophet or the Western or Latin nations first, then the Mohammedan empire, and last the draconic nations, overthrown? Rev. xix and xx.

## EGYPT.

A brief outline of the past history of this remarkable country and people with their present state, will aid in the investigation of their future; for, with

their future we are concerned. Egypt has had many names: 1. Land of Ham. They showed his wonders in the land of Ham. Ps. cv, 27, because it was peopled by Ham. 2. The land of Mizraim, the son of Ham. Mirraim is a dual and is supposed to represent two parts of Egypt, Upper and Lower. 3. Arabic name of Egypt is Mizr, red, (as some say) black mud, from the color of the soil. 4. "Rahab," (symbol) the proud, Lower Egypt, Isa. li, 9. Land of Hebrew bondage. 5. The Egyptian hieroglyphics were written *Kem* or *Kemee*, "black," from the blackness of alluvial soil. 6. Northern region—*Ta-Meheet*. 7. *Ta-res*, the southern region. Each region for a time had a different crown. Under the Greeks and Romans there were three divisions. It was called the bed of the Nile, since its waters, when high, cover all the surface that is cultivated—5,626 square miles. It was also called the child of the Nile, since that river produced it. It was the granary of the Greeks and Romans, also of the ancient world. Its supply of corn brought the Hebrews into Egypt. Egypt is in a valley on each side of the Nile, which has no branches for 600 miles, (as it never rains;) shut in on the west by the Lybian mountains, and on the east by the Arabian mountains.

#### DESCRIPTION OF EGYPT.

Amou, the Arabian, the lieutenant of the Caliph Omar, who conquered Egypt A. D. 640, thus describes it. "O commander of the faithful, Egypt is a compound of black earth and green plants, between a pulverized mountain of red sand. The distance from Syene to the sea is a month's journey for a horseman. Along the valley descends a river (the Nile), on which the blessings of the Most High repose both in the evening and morning, and which rises and falls with the revolutions of the sun and moon. When the annual dispensation of Providence unlocks the springs and fountains that nourish the earth, the Nile rolls his swelling and sounding waters through the realm of Egypt; the fields are overspread by the salutary flood; and the villages communicate with each other in their painted barks. The retreat of the inundation deposits a fertilizing mud, (6 inches in a century) for the reception of the various seeds; the crowds of husbandmen who blacken the land may be compared to a swarm of industrious ants; and their native indolence is quickened by the lash of the task-master, and the promise of the flowers and fruits of a plentiful increase. Their hope is seldom deceived; but the riches which they extract from the wheat, the barley and the rice, the legumes, the fruit trees and the cattle, are unequally shared between those who labor and those who possess. According to the vicissitudes of the seasons, the face of the country is adorned with a silver wave, a verdant emerald, and the deep yellow of a golden harvest."

#### ITS PECULIARITIES.

Omitting the things of Egypt, common to other countries, brevity requires us to narrate simply its peculiarities. In the geological ages, Egypt was, at first, only a rock-trough, six hundred miles long from the falls of Syene to the sea, the southern end of the trough being at the falls, the lower end opening into the delta—the stone channel had no delta. At the bottom of this channel flowed the Nile; the average width of this trough was 15 miles; its sides 1,000

feet high on the east, and 600 on the west. Such a stone channel did God make Egypt. To fit this trough for living organisms, this rock channel had to be furnished with a soil. That soil had to be brought from a distance. Far to the south were rich alluvial treasures in the lands now called Ethiopia, Sudan, Abyssinia, Nubia, including equatorial and central Africa. All central and northeast Africa were to contribute of their mineral and alluvial treasures to supply Egypt, and to recover from the sea her immense and magnificent delta. Particle by particle, through a series of unknown ages, has this infinitely varied African soil been wafted by one vast river-system (the Nile and its tributaries) into the valley of Egypt.

The waters from Victoria Nyanza,  $2^{\circ}$  south of the equator, and at an elevation of 3,800 feet above the Mediterranean, with their tributaries; the waters of Albert Nyanza, named, between the lakes, the Victoria Nile; the waters of its tributary, Bahr-el-Gazal from the west; the waters of its second tributary, the Giraffe; the waters of the Sobat tributary from the east; the waters of many smaller tributaries that flow into it before it reaches Khartoum. The waters of Abai and the Blue Rivers, with their innumerable branches, that have their sources in Abyssinia, (the White and the Blue Niles uniting at Khartoum;) the waters of the Atbara, (called Bahr-el-Aswad; the black river as it carries down it the principle portion of mud (black) and slime that manures and renders productive the valley of Egypt,) contribute their substance to this remarkable valley.

#### HOW FASHIONED.

Thus did God make Egypt; first fashioning its rock-structure, and, after that, through a series of years, furnishing it with all things necessary for the home of innumerable living organisms. God has made Egypt, as a country, what it now is. Who can deny its divine origin? Volney, the infidel, saw Egypt and described it in the following sentence: "To describe Egypt in two words, let the reader imagine on one side a narrow sea and rocks, on the other immense plains of sand; and in the middle, a river flowing through a valley of a hundred and fifty leagues in length, and from three to seven wide, which, at the distance of eighty leagues from the sea separates into two arms, the branches of which wander over a country where they meet with no obstacles, and which is almost without declivity."

To those who believe in the earth's creation, the hand of the Creator is visible in the location, construction, and in the peopling of Egypt. Let us consider these points. What is peculiar about its location? Place before you the connected maps of Africa and Asia. Mark the relative position of the Egyptian valley. Where can be found its similitude? Located in the extreme northeast of Africa, it forms what might be called the extreme southwest of Asia. Which continent has held supreme power over it during the most years? Ethiopia held possession of Egypt forty years. What other African state has claimed the valley of Egypt? What Asiatic empires, including northern, central and western Asia, have not, at times, been Egypt's conquerors? Shem has claimed for centuries the land of Mizraim the son of Ham. The valley of Egypt faces the

great Eastern world; and, in the present state of African civilization has but little to do with her continent.

Since the civilizing of Europe, and the discovery and peopling of the New World, Egypt's location has become remarkable. It is, and must continue to be, the world's inn, on the great national highway between the great west and the great east.

Should Africa yield to civilization and all our modern improvements spread over that sable continent, what then would be the position of Egypt? What valley has such soil, such a river, such a system of irrigation, such suns, such winds? What valley has ever had such a peculiar construction? Located at the foot of a system of inclined plains, down which flow the waters of half a continent, wafting in their bosom that which makes rejoice the hearts of millions of our race.

We have said nothing relative to its vicinity to the land of Israel. This will be noticed when we speak of the land and nation of Israel. There are three countries, which, in the future seem to be intimately associated. Egypt, Israel and Assyria, but as this has to do with the people of those lands we cannot now speak of those matters. We have noticed the country; we shall next describe the people.

#### A DESCRIPTION OF THE PEOPLE OF EGYPT.

That God (Elohim אֱלֹהִים) created the earth, the Bible declares, "In the beginning God (Elohim) created the heavens and the earth." Gen. i, 1. That he reduced it to order and furnished it for the abode of Adam and his posterity is also stated. That he furnished a certain district in an extraordinary manner will appear from the following: "And the Lord God planted a garden eastward in Eden, and there he put the man (Adam) whom he had formed. And out of the ground (of the garden) made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted and became into four heads." An excellent river system of irrigation; this system with the "mist" rendered the garden a paradise. If God has taken pains to fit up one spot for a special purpose, why not another? May not Egypt have been one of those favored locations?

God is also the Maker, Father, and disposer of the nations that have dwelt upon the earth; "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts xvii, 24-26.

That he has disposed of kings and crowns, as an arbiter, we have illustrious examples. 1. "Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus; every head (was) made bald (by the constant wear of their helmets); and every shoulder (was) peeled

(by carrying baskets of earth); yet had he no wages (the goods of Tyre being carried away by their ships), nor his army, for Tyrus, for the service that had served against it. Therefore thus saith the Lord God: Behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt (for) his labor where-with he served against it, because they wrought for me, saith the Lord God." xxix, 18-21. No language can convey more forcibly God's claims to the property, and absolute authority over the nations; as he would not give what did not belong to him.

Nebuchadnezzar was lifted up by his great success, and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty? After seven years of pasture with the beasts, Nebuchadnezzar acknowledged that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. iv, 30, 32.

That God formed and furnished the valley of Egypt in an extraordinary manner, we have fully shown. That he has disposed of its national dynasties as their supreme arbiter, is a matter of prophetic record, that will fully appear as we progress. That he has some great plan to accomplish in his government and disposal of Egypt, cannot be questioned. What it is, we think, is, in part revealed, and can be shown.

#### EGYPT—PAST HISTORY OF ITS PEOPLE.

We have described the land of Egypt. It now remains for us to pay some attention to the past history of its people. What races have dwelt in Egypt? What is its antiquity? We cannot go beyond the flood, since there is no traditional sketch of Ante-Diluvian Egypt. It was the period ascribed to the reign of giants, who perished by the waters of the deluge. The earth that now is, was divided among the three sons of Noah; Ham, the second son, taking Africa, the second in size of the grand divisions. Ham was not Noah's favorite. He committed an act that brought the curse of God upon a part of his posterity. He became a wanderer in the distant south, and gave birth to the race of black men, as his name (Ham) signifies black; also hot, since it is the same as the Egyptian word Kem (Egypt, which means hot as well as black). His father's curse rested upon his son Canaan.

The history of the family of Egypt divides itself into ten periods; 1. Traditional; 2. Monumental; 3. Hebrew; 4. Babylonian; 5. Persian; 6. Greecian; 7. Roman; 8. Arabian; 9. Turkish or Ottoman; 10. The period of Messiah's reign. Eight periods are finished; the ninth is now in progress; the tenth is in the future. The eight completed periods will be described very briefly and only as they illustrate God's dealings with that family. On the ninth we shall be more particular. The tenth will claim special notice.

#### THE TRADITIONAL PERIOD.

This period extends from the flood to the building of the first Great Pyramid, covering about one hundred and seventy-eight years.

How soon after the flood Egypt was settled, is not definitely stated. The sons of Noah with their families continued in southwestern Asia, making use of one language. "And the whole earth was of one language and of one speech. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there." Gen. xi, 1, 2. While they were building a city and a tower (Babel) the Lord confounded their language, and scattered them over the face of all the earth. It was then that Ham and his people journeyed to the south and entered Africa by way of Egypt, its northeastern extremity. The valley of the Nile, so luxuriant and attractive, caused them to pitch their tents there, on which account Egypt was called the "land of Ham;" and later it had the name of Mizraim, second son of Ham, as Mizraim had Egypt for his portion. Allowing 100 years from the flood to the confusion of tongues; and the dispersion, Mizraim's settlement in Egypt would be about B. C. 2230 to 2200. Mizraim founds the Egyptian empire B. C. 2188. Eighteen years later would begin the monumental period. Mizraim of the Bible is Menes of history. We are safe in saying that the first periods cannot be reducted to chronological accuracy. Sixteen hundred and sixty-three years are assigned to the duration of the Egyptian empire, to its conquest by Cambyses, B. C. 525. This empire has many peculiarities. One in particular is worthy of notice. Mizraim originated its religious system. That most productive valley in the world, and the location of the seminary of the world, did become the first seat of debasing idolatry. Truly, "the world, by wisdom, knows not God." Mizraim's father (Ham) floated on the bosom of those waters sent expressly to destroy a race of corrupt rebels against the divine government. Ham was familiar with the works of his father Noah, and with the origin of the deluge. No doubt of Mizraim's knowledge of that great catastrophe and also, of their dispersion from the tower of Babel; yet with the clear and distinct knowledge of God's dealings with offenders; even back to Cain; and, with his hatred of rivals, this son of Ham, this grandson of Noah, in a land fitted up by God as a second paradise, establishes a system of idolatry, of the most degrading form! This is Egypt's first great national sin.

#### MONUMENTAL PERIOD.

Egypt is a land of monuments. Their public structures may be divided into two classes, those that exalted the living and those that were designed to perpetuate the memory of the mighty dead. Among these may be named the following: 1. Sphinxes are symbolic representations of Egyptian monarchs. Their heads were human, their bodies those of lions, which taught the lesson that kings should be wise and strong; wise as the educated priests, their teachers and strong as the lion.

2. Obelisks were monuments of public squares and other places of public resort. They were very numerous over the valley of Egypt, erected by their kings. They combined the cube, at their bases, the prism as their shafts, and the pyramids as their summits. They were very ancient monuments, but not as old as the first pyramid.

## THE LABYRINTH.

This monument was said to be more wonderful than the pyramids. It consisted of twelve palaces combined into one, with communications one with another, "1500 rooms, interspersed with terraces, were ranged round twelve halls, and discovered no outlet to such as went to see them. There was the like number of buildings underground. These subterraneous structures were designed for the burying place of the kings, and also (who can speak of this without confusion, and without deplored the blindness of man!) for keeping the sacred crocodiles, which a nation, so wise in other respects, worshipped as Gods."

## THE LAKE MOERIS.

4. We describe this lake as one of the works of man, since it is artificial, being constructed by king Moeris, to supply the irregularities of the Nile. When the Nile was too full for a prosperous season, its surplus waters were drawn off into the lake; if deficient, the waters of the lake supplied this deficiency.

Its size was the wonder. This lake was thirty miles long and six miles wide, and its average depth is twelve feet, in some parts twenty-eight feet deep. It is connected with the Nile by a canal called Bar-Jusuf (the river of Joseph). This lake was, when in the hands of the Pharaohs, plentifully supplied with fish. This revenue, (\$660 per day) was used to supply the queen's wardrobe and perfumes. The canal was over twelve miles long, whose great sluices to open and shut the canal and lake cost \$55,000. The Egyptian kings filled the valley of the Nile with canals communicating with the Nile to supply water.

## PYRAMIDS.

Of these monuments there were about 70 in Egypt. They were all, perhaps, in their external form, imitations of the first, which is called the Great Pyramid of Gizeh, situated on the north bank of the Nile, near the ruins of Memphis, Latitude 30° is the first; it is the original pyramid and the most perfect. It was constructed in the reign of Cheops, whose name it bears. He was the first of the Khufu monarchs (hieroglyphic form of Cheops). Who constructed this pyramid? For what purpose was it erected? These questions are not readily answered. They are usually solved as follows: It was designed and constructed by Cheops. Some say that he built it to resist the encroachment of the Lybian sands, for granaries, reservoirs, for sepulchres or for astronomical purposes. The general view is that Cheops erected it for a tomb.

1. To the first question we answer, *a.* The plan or pattern is not the brain-work of Cheops. It is not a visible embodiment of his thoughts. The plan is further beyond Cheop's mental powers, than the tabernacle was beyond the powers of Moses. This will appear from the structure itself. *b.* The pyramid itself is a monument of science. Built into its very structure is an encyclopedia of physical science. It chronicles its own age (B. C. 2170); teaches its own origin; explains the object of its construction; and explains its

parts from its base upwards. To the pyramidologist it is a comprehensive and wonderful text-book. Its system of astronomy is more comprehensive and more accurate than any modern system—than that of Vince, Newton or La-Place. It is an outline of modern astronomy, and unlike any system of its own antiquity, whether Babylonian, Chinese or Indian.

#### PRELUDE—A STEP IN ADVANCE.

The Egyptian is but one phase (aspect) of the Eastern Question. It has as many phases as there will be principal nations occupied in the coming struggle. Among these the Hebrew phase (composed of Judah and Israel) will be the most prominent. But, in the revolutions that will unite the two nations, Jerusalem, their ancient seat of religion and civil law, and their future capitol will be a “burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” Jerusalem is God’s city. He claims it for his people. No nation was ever blessed in holding Jerusalem. It has always been to its Gentile conquerors a “burdensome stone.” And such it is, and will be. The Egyptians found it such (see history). Jerusalem has had seventeen sieges. Two or three are yet to come. Four times it was razed to the ground. Six times, at least, its walls have been thrown down. A city of mountains and in the midst of mountains. Of what advantage has it ever been to a Gentile monarch? Could they answer from the dust two words would express their experience, A “burdensome stone!” What gain was Jerusalem ever to Egypt or Syria proper? How did she ever benefit Assyria, Persia, Greece, Rome or Arabia? What has she been, or is now to the Ottoman empire? “A burdensome stone!” What was she to Western Europe during the Crusades? To the Gentiles, she has always been, what she was of old, “A rebellious city, and hurtful unto kings and princes;” in other words “A burdensome stone!” Turkey now holds Jerusalem, but is it not “A burdensome stone?”

#### A TERRIBLE HOUR.

“Just one terrible hour coming for Jerusalem according to Zech. xiv 12.” So speaks a very able and kind brother. Let us see. Zechariah, uttering the purpose of Jehovah, says: “Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.” In Zech. xi, xii and xiii, we have brought to view a long captivity; a siege of Jerusalem by the nations; their overthrow; the manifestation of Jesus of Nazareth to Judah and Israel; their mourning, conversion and reign during Messiah’s official reign of subjugation, or millenial reign. The morning of Christ’s official reign (I Cor. xv, 25, 26; Rev. xix. 11–21) opens with a siege of Jerusalem. Judah is victorious outside of the city. After this overthrow of the forces of the beast and false prophet, and the flight of the draconic army, there is a pursuit of the pagan forces, and they are overthrown, and their leader—Satan,

Rev. xx—is taken prisoner. Here commences the 1000 years' peaceful (comparatively) official reign of Messiah.

During this official reign the earth, with its subjugated nations comes under the dominion of Messiah, while he fills his third office (regal). The earth passes through its preliminary change, becomes very productive, healthy and (outwardly) filled with an obedient people. This state continues through a series of ages, or during 1000 (prophetic perhaps) years. These are two parts of Messiah's reign of subjugation. It has a terminus, Zech. xiv; Ezek. xxxvii and xxxviii; and Rev xx, 8, 9. Of this we shall give some thoughts in our next prelude. Let us now go down among the monuments of the Pharaohs.

#### THE GREAT PYRAMID CONTINUED.

It is impossible in our limited space to do justice to such a noble structure. We can walk about it; enter and examine its secret halls; can measure its chambers, uttering a vocabulary of interjections; but when we have fully ventilated our brain, it is only an ocean drop. Man's monuments can be comprehended, but when God plans and builds, who can understand it to perfection? Let us for a moment glance at the catalogue of pyramid lessons of science and religion. Here follows a very imperfect list:—

#### PROBLEMS OF SCIENCE.

1. Squaring of the circle.
  2. Cardinal points.
  3.  $\pi$  proportion.
  4. Sphericity of the earth.
  5. Its movements on its axis and round the sun.
  6. Its diameter.
  7. Its density.
  8. Its poles.
  9. Its latitudes.
  10. Its distribution of lands.
  11. Its temperature.
  12. Its position in the solar system.
  13. Its distance from the sun.
  14. The nature and length of the precessional cycle.
  15. Divisions of time.
  16. Position of the stars when the Pyramid was constructed.
  17. Charts of chronology.
  18. Charts of history.
  19. System of weights.
  20. System of measures.
  21. Hebrew commonwealth—its commencement and duration.
  22. The Christian dispensation—time of beginning—its features and time of its close.
  23. The incorporation of the solutions of these problems, with many others, into the structure of the Pyramid.
  24. Perfection of the work.
  25. Variety of tools necessary for such an edifice.
  26. The vastness of the machinery for the erection of the building.
  27. Its peculiar location.
  28. Its form and size.
  29. Its teachings are without error, either in their design, or in their execution.
  30. Could all these coincidences, and seventy others, be accidental—that they happened to be so quarried, dressed and laid up as to solve such an encyclopedia of scientific problems?
- To suppose this is to admit the truth of a more stupendous miracle than its claim to a Divine origin. Charles Latimer, civil engineer, says: "This structure explains itself to the millioneth part of a second. There are three keys in the Great Pyramid. 1. The key of pure mathematics. 2. The key of applied mathematics. 3. The key of past, present and future history. It is a book of Astronomic, Metric, Messianic and Prophetic Science. It was built nearly 22 centuries (B.C. 2170) before Christ; 178 years after the flood and about 80

years after Ham entered Egypt, soon after the formation of the Egyptian monarchy by Mizraim (Menes), the son of Ham. Has this first Pyramid a Hamitic, Shemitic, or a Divine origin? By this we mean to ask, who conceived the model? Was it the embodiment of human or Divine thought?

#### TIME OF ERECTION.

The Great Pyramid was erected in the days of Joktan and his thirteenth son, Jobab (Hebrew translation, Father Job). This age of the world could not have formed such a model in any human brain, much less in an Egyptian brain. If a Shemite furnished the model, it was from one of the sons of Joktan (Jobab), at a time when human life was limited to about two hundred years (such was about the number of Job's years). Tradition says that a shepherd fed his flocks there during its building and that he furnished the king (Cheops) the model. Job (this shepherd) obtained this model from God. God would therefore be its author.

#### PURPOSE OF ERECTION.

For what purpose was it erected? God has revealed his design to his prophet, Isaiah (Isaiah xix, 19). "In that day shall there be an altar to the Lord in the midst of the land of Egypt and a pillar at the border thereof to the Lord." It was built in that remote age, but was shut till the "time of the end" (Dan. xii, 4). With this sketch we close our notice of Egyptian monuments. Certain other events belonging to this period of Egyptian history deserve attention as illustrative of this family and their country. It covers the Hebrew sojourn and bondage, commencing with the building of the Great Pyramid, B. C. 2170, and closing with their settlement in the land of Canaan, B. C. 1443, covering 727 years.

#### HEBREW SOJOURN AND BONDAGE.

This, from the second call of Abraham, in Haran, to their leaving Egypt under Moses, was a period of 430 years. Egyptian history, during this time, is quite obscure. We have a divine record of the chain of events that led the family of Jacob into Egypt—a glance at the 115 years of the severe Hebrew bondage—God's great judgments executed upon Pharaoh. But, as we are tracing Egyptian history, we shall confine our remarks to events that belong to that land and which illustrate God's purposes towards that country.

1. We have seen that it was fitted up for, and furnished, as a second paradise.
2. That it was made the land of intellect, of knowledge and of monuments.
3. That Jehovah had there erected his memorial pillar for future ages.
4. We shall now view that land as a divine asylum, a land of refuge, and, in those days, and since, the granary of the east.

Fragments of history, only, of these early times—glance at Egypt. To such we turn. God's special proprietorship over Egypt and over its management; over its laws and kings in ancient times, we propose to show, in order to aid us in explaining its present state and its future destiny. Abram's visit to Egypt in the time of the famine in Canaan is a striking illustration

of such an ownership. The Egyptians, captivated with the beauty of Sarah, brought her into the harem of Pharaoh (Egypt was not safe for beauty and virtue). "And the Lord plagued Pharaoh and his house with great plagues, because of Sarah, Abram's wife." Gen. xii, 17. As if God had said to Pharaoh: "Egypt is my farm. You are my tenant. I have sent my servant, Abram, to reside with you until the famine in Canaan is over. Treat him kindly as my special friend."

#### GOD'S CLAIMS OVER EGYPT.

2. The most noted instance of God's claims over Egypt is seen in the Hebrew sojourn, bondage and deliverance. God's vision to Joseph excited the envy and hatred of his brothers. This hatred caused his sale to the spice merchants of Midian, who were going down into Egypt to supply the special perfumery of Pharaoh's harem, in consequence of which Joseph was sold into the family of Pharaoh. His position caused his imprisonment. In prison he has an opportunity of interpreting correctly two dreams. The reputation thus acquired brought him out of prison to interpret Pharaoh's dreams. These interpretations elevated him to a position of acting Governor of Egypt, with the control and disposal of seven years' productions of Egypt.

The severe dearth over all the east brought all Asia into Egypt for corn. Among these were Joseph's brethren; then his father with all his substance, by invitation of Pharaoh (one of the shepherd dynasty who had conquered Egypt). This chain of providence is interpreted by Joseph: "Now, therefore, be not grieved nor angry with yourselves that you sold me hither; for God did send me here before you to preserve life. For these two years (hath) the famine (been) in the land; and yet (there are) five years, in the which (there shall be) neither earing nor harvest. And God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance. So now (it was) not you (that) sent me hither, but God; and he has made me a father to Pharaoh and lord of all his house and a ruler throughout all the land of the Egypt." Gen. xlvi, 5-8. God gives Goshen (the Delta) to the Hebrews, where they continued until God had prepared another land for them, after the cup of the Amorites was full. Gen. xv, 16.

#### GOD'S JUDGMENT OF EGYPT.

God's judgment of Egypt shows his proprietorship. The circumstances which called the Hebrews out of Egyptian bondage are quite familiar to the reader. We shall, therefore, confine our remarks to God's dealings with Pharaoh (crocodile), his hosts and with the land. God demanded of Pharaoh implicit obedience. On his refusal he began to expose him to his terrible judgments for his people's oppression. The ten plagues followed in quick succession, and the Hebrew exodus commenced. Pharaoh gathered his forces and overtook his slaves at the Red Sea. Pursuing them into the dry channel, made by Jehovah for his people, he was overwhelmed by the returning waters.

Thus ended the Egyptian bondage and with it the monumental period. So far Egypt had exhibited the most extraordinary features. To this period in

the world's history, it had been the queen of all lands. On account of its great fertility it had drawn into its valley people of the three great families, those of Shem, Ham and Japheth. Settled first by Ham and his posterity, it was conquered by Shematic shepherds, who held it 260 years, during part of the Hebrew occupation; and, as a university, it was visited by many of the talented sons of Japheth. A peculiar land, held by a peculiar people.

#### A LOOK INTO THE FUTURE.

Let us look for a few moments into the future and continue our sketch of Jerusalem, whose past history has been so wonderful. Two terrible hours for Jerusalem coming; two sieges and one overthrow. 1. "And there shall be gathered together against her (the present Jerusalem), all the nations of the earth." Zech. xii, 3. This is the first siege of the Millennial Jerusalem, followed by Jehovah's triumph, the conversion and union of Judah and Israel by the sight of Jesus (Jesus of Nazareth), which takes place after the rapture of the saints.

Christ's personal reign of subjugation, his official reign, I Cor. xv, 25; Rev. xix, 21. The present Jerusalem, not being taken at the first siege, continues till near the evening of the reign of subjugation, when Satan, released from his prison, gathers the nations around the beloved city (Millennial city) and takes it; but is immediately overwhelmed by the Messiah, who deals with them by earthquake and a terrible tempest. A new city (New Jerusalem), takes the place of the overthrown Millennial city. (Read Ezek. xxxvii and xxxviii; Rev. xx, 8, 9, and Zech. xiv.) The new heavens and the new earth follow that overthrow and the joint reign of the Father and Son commences. Rev. xxi and xxii.

During Christ's official reign the earth is full of subjugated nations; during the joint reign there are families of one nation. In the first siege Judah fights outside of Jerusalem; in the second siege Judah fights in Jerusalem. Those who examine critically the last three chapters of Zechariah will find two cycles of events: 1. The first cycle (Zech. xii, xiii), contains an invasion, siege, battle, a manifestation of Messiah to Judah and Israel; their conversion; the conquest of the nations. 2. The second cycle of events (Zech. xiv). *a.* The gathering of all nations against Jerusalem (the Millennial or beloved city). *b.* Its siege and overthrow. *c.* The revelation of Messiah with his bride (all the holy ones). *d.* A terrible conflict with tempest and earthquake. *e.* The new order of things is introduced. In the first cycle Jerusalem is not taken and Judah fights outside of the city; in the second cycle Jerusalem is taken and Judah fights in Jerusalem. We can find nothing in Zech. xiv, that, when correctly translated and properly interpreted, will conflict with these views. We have taken a step in advance since these are elements of the Hebrew Phase of the Eastern Question.

#### EGYPTIAN HISTORY CONTINUED.

During its Hebrew period, from the Exodus to the close of the Hebrew commonwealth and its (Egypt's) overthrow by Nebuchadrezzar, B. C. 584. It

includes the period of the greater prophets, and, therefore, contains a divine record of what was proposed relative to that land, its people and its rulers. His absolute proprietorship is clearly stated and his purposes made known to the prophets. His designs, as made known to those holy seers will now claim our attention. Egypt, next to the land of promise, seems to be God's especial care. This will appear from his sayings to the prophets. The Hebrew bondage cast a dark mantle over Egypt's prosperity. The overthrow of Pharaoh, (Amemophis II,) in the Red Sea was a most signal proof that Jehovah had entered into the era of Egypt's national judgment. Amemophis II was a native monarch of the reign of Ham. The Pharaoh of Joseph was a shepherd king of the 15th dynasty and consequently of the race of Shem. There were but few native kings after Amemophis II. No country has ever had so great a variety of masters. Its great wealth, its amount of learning and its monumental wonders attracted the cupidity of all nations; hence its numerous invasions by other empires. But it is our province to follow the foot-prints of Jehovah in this ancient land of Ham and to open up God's purposes toward that valley as revealed to his prophets. Our space and time limit us to a simple outline. What, concerning Egypt, did Jehovah reveal to his servants, the prophets?

#### PREDICTIONS REGARDING EGYPT.

What has he accomplished? What are his future purposes relative to Egypt, as made known in his divine communications to the prophets, Isaiah, Jeremiah, Ezekiel, Joel, Micha and Zechariah? God's revelations to these prophets belong to the Hebrew period of Egyptian history; their accomplishments are scattered through all the periods of the future, as well as through the one that is transpiring. 1. Isaiah stands at the head of this list of Jehovah's prophetic servants. Let us examine the leading features of his Egyptian predictions. His prophecies were uttered in "the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah." B. C. 760 to B. C. 698. The principal kings of Egypt against whom he utters his predictions are Pharaoh, Necho and Pharaoh-Hophra. Jehovah's workings in Egypt are also clearly described in Isaiah vii, 18. Jehovah calls upon Egypt to aid him in the punishment of his rebellious family. The prophet, (Isa. xl,) sees the land of Egypt under the Messiah's reign of subjugation, when Judah and Israel shall dwell at peace (as one nation), in their own land. To that period we assign our remarks on this most graphic delineation of the future. Isaiah xix presents a gloomy picture of Egypt passing through a severe civil war under twelve tyrants, succeeded by Psammeticus, who reigned for 54 years. From verses 18 to 25 are some remarkable predictions, especially verses 19, 20, 23, 24 and 25, but as they do not belong to the period of Egyptian history now under review, we shall omit their present consideration. A national sin of his people is reproved in Isaiah xxx. They looked to Egypt for help rather than to God. This was an insult to Jehovah. It presents a picture of Egypt's national standing in this period. The overthrow of Egypt by Nebuchadnezzar is predicted in Jeremiah xlivi, 10-18. Egypt was not, perhaps, fully subjugated by Nebuchadnezzar. This king was a Khedive like their present governor.

Jeremiah utters God's judgments against Pharaoh-Hophra, xliv, 30, and also against Pharaoh Necho in xlvi. With this, God's denunciations against Egypt by Jeremiah close. By Ezekiel, God's denunciations against Egypt are very distinct and exceedingly severe. They show God's absolute sovereignty over that land and its nationality. Let us turn to his predictions.

#### GOD'S PREDICTIONS.

From Ezekiel xx, 7-10, it appears that the Hebrews practiced the idolatry of the Egyptians. For that reason God led them out of that land to another flowing with milk and honey; a land which was the glory of all lands; casting out its idolatrous inhabitants that they might not again be allure to idolatry. Ezekiel xxiii, 19. The two great national sins for which Egypt was put under the severe judgments of Jehovah were pride and idolatry. Pharaoh Hophra had established his throne so securely as to defy the power of any God to overthrow it. He said in the pride of his glory: "My river is mine; I have made it." (The Nile.) This boasting of Pharaoh drew upon him the anger of the Almighty, who said to Ezekiel: "Nebuchadnezzar, (my servant,) king of Babylon, caused his army to serve a great service against Tyrus; every head (was) made bald and every shoulder was peeled; yet had he no wages, nor his army for Tyrus, for the service he had served against it. I will give the land of Egypt to Nebuchadnezzar: and he shall take her multitude and take her spoil and take her prey; and it shall be the wages for his army. I have given him the land of Egypt (for) his labor wherewith he served against it, because they wrought for me, saith the Lord God." Ezekiel xxix, 18-21. "I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar, king of Babylon, he and his people with him, the terrible of the nations shall be brought to destroy the land; and they shall draw their swords against Egypt and fill the land with the slain. And I will make the rivers dry and sell the land into the hands of the wicked; and I will make the land waste and all that is therein, by the hand of strangers. I, the Lord, have spoken (it). I will also destroy (their) idols and I will cause (their) images to cease out of Noph (Memphis); and there shall be no more a prime (supreme ruler) of the land (native) of Egypt; and I will put a fear in the land of Egypt." Ezekiel xxx, 10-14. (See the entire chapter and part of the next.) For the accomplishment of these predictions see II Kings and II Chronicles. These contests between the kings of Babylon and the kings of Egypt continued till the overthrow of Egypt by Nebuchadnezzar, God's special servant.

#### CLOSE OF EGYPT'S SUPREMACY.

With this overthrow closed Egypt's supremacy. It became a "base" or tributary kingdom. Netanebus was the last king of Egyptian extraction, A. M. 3654, B. C. 350. We are henceforward to trace the history of Egypt, either as a tributary kingdom or under a monarch of foreign birth. The philosophy of her destiny affords us lessons of deep interest. Its history during the Hebrew period is composed of a series of effects flowing from legitimate causes. God's claims to the sovereignty of Egypt are repeatedly

enunciated. He is the sovereign of the people and the proprietor of the land. He declares his right to give or hire the land, as he thinks proper. This is clearly seen in his conduct towards his servant, Nebuchadnezzar, after his thirteen years' siege of Tyre.

Jehovah appears to reason as follows: "Tyre having become proud and corrupt, I resolved to destroy it. I made use of the King of Babylon for that purpose. The siege of thirteen years was exceedingly laborious and expensive. There was no booty in it, for the wealthy citizens of Tyre had conveyed in ships their valuables to an island. Egypt is mine; I will therefore give Nebuchadnezzar Egypt for his wages and for the payment of his army." But what has been the great national sin of Egypt? Pride and idolatry. Pharaoh Hophra had said: "My river (Nile) is mine; I have made it for myself." This was false and impious. He might have constructed a few canals for a more perfect irrigation, but who made the drainage for more than a third of the African continent? Who opened the Ethiopian fountains and filled the channels of the Nile? For mortal man to utter such language is a crime of the first magnitude. Such pride demands a fall. The idolatry of Egypt was a national sin, deserving immediate punishment. Egypt, according to her light, should have known and worshipped the true God. The ten plagues were still fresh in their recollection. The fate of Amemophis II should have taught them the existence and power of the Hebrew God; yet, in the face of all the wonders in the land of Ham, they were the worshippers of animals and reptiles, among which were cats and crocodiles. By their intelligence in human learning, they drew to their valley the great of other nations. They led the people of God, (the Jews), into their idolatry. Even Solomon, with all his wisdom, was corrupted by his Egyptian wife. So it was with other Hebrew kings.

#### EXPLANATION OF ISAIAH XIX, 25.

Relative to the future of the earth, the Bible enunciates one central thought around which all others, as a family, revolve. Thus speaks Jehovah: "But (as) truly (as) I live all the earth shall be filled with the glory of the Lord." Num. xiv, 21. During the age, or reign (official) of subjugation shall there dwell on the earth subjugated nations, so that Messiah will then be the reigning King of reigning kings and living Lord of living lords. Rev. xix, 16. That being established, our inquiry will then be: What nations, what their territory and their rank? These questions we shall consider as they are elements of the Eastern problem. It is not simply what shall be their position and agency in the coming struggle, but what shall be their subjugated positions? We desire (as far as the Bible will afford light) to follow these nations into and through the official reign; into the joint reign of the new earth. The destinies of certain distinct nations will afford us data.

Three families are named in Isaiah xix, 25. Three national families are placed prominently before us. By their condition we decide the state of the world at that period. What is said of these three nations? "A blessing on Egypt my people, Assyria, the work of my hands, and Israel,

mine inheritance." The nature of the blessing here pronounced is not stated. It will, however, be suited to the dignity and power of the donor. This passage will be more fully examined when we speak of Israel and Assyria. One general remark will, perhaps, be in place, viz., the relationship existing between these three nations.

For many centuries the land of Israel was the Switzerland of the East; especially was it the bone of contention between its western and eastern neighbors. Egypt and Assyria, each conquering, claimed the land of promise, in its turn. Such severe chastisements were allowed by Jehovah for Israel's transgressions. Their success filled them with national pride. "My river is mine, I have made it for myself," says Pharaoh Hophra. "Is not this great Babylon that I have made by the might of my power?" No sooner uttered than their robes were taken from them and they were driven from their thrones. Egypt became a base kingdom and Assyria ceased to be a nationality. Great national sins are expiated by severe national judgments. For the abuse of God's family and his inheritance, they were first required to pay the penalty. After that it was proper that they should receive pay nationally for any service they had rendered.

What has Egypt received for the home given to the Hebrews from the elevation of Joseph to the commencement of their bondage? It is the land of which we are speaking and not the race of Ham. If the whole earth is to be full of Jehovah's brightness, Egypt, being a part, must have its portion. So, also, will the land of Assyria.

#### EGYPT UNDER BABYLON.

Of this period, but little, in addition to our previous statements, is required. During forty years after its humiliation by Nebuchadnezzar, its trials were severe; some of its inhabitants were carried into Babylon; others into the various provinces. Jehovah's proprietorship is distinctly seen. It was Nebuchadnezzar's wages for his doing God's work against Tyre. "Egypt is mine," says Jehovah, "and I will give it to the king of Babylon." This is Egypt's first period of humiliation. Her proud spirit trembled under God's sore judgments. Her lofty mountains were swift witnesses against her.

#### EGYPT UNDER PERSIA.

This period extends to the conquest of Egypt by Alexander the Great (B. C. 332). It begins (B. C. 525) when Egypt was taken from Babylon by Cambyses. It was a period of great oppression, exhibiting the continued judgments of God for their former pride and idolatry, fulfilling the prediction: "There shall be no more a prince (native) of Egypt." Eze. xxx, 13. God's judgments are extended over many generations.

#### EGYPT UNDER GREECE.

This period extends from the conquest of Egypt by Alexander the Great to its overthrow by the Romans, B. C. 30. This period is one of

very considerable interest. Its change of masters was quite favorable to the valley of the Nile. So happy were the Egyptians that they viewed Alexander as a savior rather than a conqueror. On the death of Alexander a new dynasty was inaugurated, the dynasty of the Ptolemies. The government, language, administration, philosophy, science, arts, literature and its religion, in part, became Greek. The court of the Ptolemies, however, was not pagan in the common acceptation of that term. Under the reign of Ptolemy Philadelphus, it became a distinguished seat of learning and refinement. Under his patronage, the museum and library were founded and the Hebrew Scriptures were translated into Greek called the Septuagint (because it was made by seventy-two persons). Manetho, under that reign drew up his Egyptian history. Under his successors the Egyptian monarchy was much extended. Their conquests extended at times into Ethiopia and over southwestern Asia, including the land of Israel.

After the reign of Euergetes, Philopater, Epiphanes, Philometer, Euergetes II, Sotor II, Cleopatra (B. C. 106), Alexander (B. C. 87), Neos Dionysis (B. C. 51), and of Cleopatra II, following the battle of Actium (B. C. 30), it became a Roman province under a Roman governor, not of the sentorial, but of the equestrian rank—a base kingdom.

#### CLOSE OF THIS PERIOD.

We cannot close this period of Egyptian history without calling attention to the visible workings of its Supreme Governor—the power behind the throne. Noah's three sons had, during the ages immediately succeeding the flood and after the confusion of tongues, taken distant homes—Asia, Africa and Europe, but at the time of which we are now writing their descendants had become somewhat mixed up. This was more particularly true of Egypt. As the soil of Egypt was formed of particles wafted there by the waters of the Nile from more than one-third of Africa, so did its early civilization draw the inquisitive of all races to see and learn its laws, government and its architectural wonders.

Egypt, originally Hamitic, having for centuries been Shematic, now under Alexander and his successors, becomes Japhetic or European. Out of three races a new Egyptian is created, a new man destined to another sphere, is put into possession of this beautiful valley, this second paradise. Who cannot discern the hand of God in these three ethnological changes? Men, in their various attributes must be adapted to their work. Idolatrous Egypt, as it existed under the Pharaohs, (crocodiles,) could never have carried out the designs of Jehovah under the twelve Ptolemies, B. C. 332 to B. C. 30. These three centuries accomplished a great work in moulding Egyptian character for a new and more elevated position.

This change had to do more with the religious thought of the nation than with its physical and political ideas. From the most debasing of nature worship, such as deifying dogs, cats and crocodiles, they were to learn the character of the one true God. Such new thoughts required a new man. This new man was a mixture of Hebrew, Macedonian and the old Egyptian stock.

ALEXANDER.

Alexander founded a new city (Alexandria) in Egypt. To this new city of European architecture Alexander invited citizens of all nations. Among those solicited to become residents of Alexandria were Jews, who were allowed to come with their religion, given by God to Moses. Nearly 100,000 Jews were carried into Egypt. They increased to one million and a-half, had a temple and worship. This new worship changed the religious character of Egypt. By the Greek (Septuagint) translation of the Hebrew Bible (the Greek language was almost universal), God's ancient revelations could be read by all nations. God was preparing a people in Egypt to teach all nations the future gospel of his beloved Son. This was, therefore, a preparatory period. During the one hundred years of the dynasty of the Ptolomies. Judea was under the domination of Egypt, such an element must have had great power in shaping religious thought.

Ptolemy Philadelphus made Egypt exceedingly prosperous. He reigned over 33,339 populous cities. With a large fleet in the Mediterranean and one in the Red Sea, Egypt became the mart of all nations. This period covers that of Apocrypha, noted for the wonderful exploits of the Macca-bees.

Under Ptolemy V, surnamed Epiphanes (Illustrious), the Jews of Egypt, as well as of Judea, suffered a severe persecution. This tended to scatter the seeds of correct religious thought.

EGYPT UNDER ROME.

This period extends from the battle of Actium (B. C. 30), to its conquest by Omar, the Mohammedan Caliph, A. D. 640-670 years. It is a period of very considerable interest, since it covers the first six and one-half centuries of the Christian era. We have seen that the land of Egypt, under the Macedonian dynasty, had on its soil a mixture of the three families Ham, Shem and Japheth. This mixture of the races progressed under the Roman empire. Egypt, being the half-way house, the world's hotel, the national toll-gate, the world's seminary, the land of monuments and wonders, the world's bazaar, was visited by strangers of all nationalities and of all varieties of religious thought. As a nation it was still sinking, having a Roman governor of the equestrian order. Two features in this period of Egyptian history claim attention. 1. That it became a house of refuge; after that a house of bondage. 2. God first made Egypt a house of refuge for his Son when his life was hunted by Herod. "When they [the wise men] were departed, behold the angel of the Lord appeareth unto Joseph in a dream, saying, Arise, and take the young child and his mother and flee into Egypt and be thou there until I bring thee word, for Herod will seek the young child to destroy him. When he arose he took the young child and his mother by night and departed into Egypt and was there until the death of Herod. In this was fulfilled that which was spoken of the Lord by the prophet (Hos. xi, 1), saying, Out of Egypt have I called my Son." Matt. ii, 13-15. Why flee into Egypt? Three reasons may be given. a. God claimed a special proprietorship over Egypt.

b. His worship was there established and consequently a home was provided for His son among his own household. c. Egypt was the most convenient land beyond Herod's jurisdiction. Here, also, the gospel of Christ was to work a reformation in the religious ideas of the Egyptians; that the land in which idolatry had its origin should be the foster-mother of the Christian system agrees with the method of divine providence. During the second century the gospel exerted great power over Egypt. The residence of the Jews in that country prepared the Egyptian mind to receive the fundamental doctrines of Christianity, but the paganism of the Roman empire (the ruler of Egypt during this period), had so far corrupted the pure doctrines of Christ that the Egyptians saw but little in the Christian worship but a mixture of Judaism and Paganism. Long before the birth of Mohammed, the Greek empire (whose capital was Constantinople), patronized a Christian worship that had but little in common with the doctrines of Christ and his apostles. Image worship had become very general. During this period (near its close) the bishop of Rome became the head of the apostate church. Egypt was being prepared for another revolution in her religious thoughts. During the Roman period of Egyptian history her political and her educational resources were on the decline, and, with them, her productions to sustain life were diminishing also. God was evidently becoming dissatisfied with his Egyptian tenants and was rearing a neighboring power to effect another great moral social and national revolution. To this extraordinary change we are now prepared to turn our thoughts.

CAN THE MORAL CONSTITUTION OF A PEOPLE BE CHANGED WITHOUT THE  
SUBVERSION OF ITS POLITICAL SYSTEM.

This problem has a direct bearing on Mohammedan Egypt. We propose, therefore, to attempt its solution. Has man, by nature, a natural sense—the power of judging between right and wrong—or is it the creature of education? Both these questions may, in a certain degree, be answered in the affirmative. Man, by nature, has such an element. Education is required for its development. As a nation is the aggregate of its population, its character is the sum of its individual characters. Since man is a "religious animal," (worship of some kind being his normal state,) his religion shapes his moral character and his gods shape his religion, the character of every nation varying with the attributes of its divinities. A nation that has cats, dogs and crocodiles for its deities, must partake more or less of their attributes and consequently becomes morally degraded.

Egypt's religious history has been exceedingly varied. Her early history makes her the mother of debasing idolatry. Her monuments and her political institutions show in every age the footprints of her religion.

During her monumental period Egypt was under other moral influences than her nature worship. The shepherd kings and the sojourn of the Hebrews, gave birth to new religious thoughts. These new moral elements tended to elevate and protect the political constitution. Jehovah

taught by his prophets his sovereign claim to the land of Egypt and his right to rule monarchs. Her prosperity was in the ratio of her submission to his divine government.

During the Hebrew monarchy Egypt had a great increase of moral light. The intercourse between Egypt and Israel during the reigns of David, Solomon and the Ptolemy kings, each of Israel and Judah, was such as to create for the land of the Pharaohs a new moral constitution and under Alexander and his successors (the Ptolemies), the old moral constitution died out—was superseded by a new system of religious thought. Under the Roman empire Egypt was full of a mixture of moral ideas composed of Pagan, Jewish and Christian. During these changes the old political systems were on the decline and finally passed away,

History has demonstrated that "Righteousness exalteth a nation, but sin is a reproach to any people," Prov. xiv, 34; and that religious and political ideas are so intimately associated that one cannot change or die without a corresponding in the other. This truth will further appear as we advance.

#### EGYPT UNDER MOHAMMEDAN ARABIA A. D. 640 TO A. D. 1250.

Egypt fell under the dominion of the Mohammedan Saracens, under the Caliph Omar, who had taken Jerusalem and had erected the mosque bearing his name, now standing on the site of the old temple. This conquest introduced a new era in Egypt, a revolution in its religious and civil institutions. The Koran contained a new system of religion and at the same time it had a code of jurisprudence adapted to the wants of the new religious empire. One of the first acts of the Arabian dynasty was the burning of the Alexandrian library. Amrou, the conqueror of Egypt, wrote to Omar, relative to what disposition should be made of the library. His answer was: "If these writings of the Greeks, (Greek Christians) agree with the book of God, (the Koran,) they are useless and need not be preserved; if they disagree they are pernicious and ought to be destroyed." "The volumes of paper or parchment was distributed to the four thousand baths of the city and such was their incredible multitude that six months were barely sufficient for the consumption of this precious fuel," says Gibbon. The size and grandeur of Alexandria, the capital of Egypt, shows its condition at that time. Amrou thus describes it: "I have taken the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty and I shall content myself with observing that it contains four thousand palaces, four thousand baths, four hundred theaters or places of amusement, twelve thousand shops for the sale of vegetable food and forty thousand tributary Jews." Egypt had become full of monks and idols of nominal Christianity, for we may safely affirm that Egypt has never seen pure Christianity. What changes took place under the Arabian dynasty.

The changes will be described under two heads—(1.) Ecclesiastical; (2.) Civil—those of church and state.

Egypt, coming under a new foreign master, must put forth a growth of new religious ideas, those contained in the Koran, which sprang from

the brain of the Arabian prophet. Mohammed, in that system, takes the place of Jesus; the sword is their gospel of persuasion. At the beginning of the Arabian dynasty, the Greek population of Egypt, who were idolatrous Christians, constituted about one-tenth of its inhabitants, while the remaining nine-tenths were Jews and natives. It is said that scarcely any native abandoned his old religious ideas. The cat, the dog and the crocodile were still his deities, and therefore he looked with sullen hatred at the Christian abuse of those sacred animals. They regarded the Arabians as their deliverers, since nothing was required but tribute. The religious sentiment was changed only by the addition of a new element. The social and political ideas passed through a more serious revolution. The morals of the Koran affected the organization of Egyptian society and its civil jurisprudence was quite unlike what they had ever experienced. Their government was a royal priesthood, the chief ruler, the Caliph, residing at Mecca. This subjugation of Egypt was a judicial overthrow, intended by Jehovah as a deadly thrust at its hated idolatry, the worship of animals by the natives, of images by the Greek Christians, and of the rejection of his Son by the Jews. These three kinds of worship were exceedingly offensive to the Deity. He sent the Arabian as an executor of his wrath.

#### EGYPT STILL DEGENERATING.

Egypt, under the Arabian dynasty, was still degenerating. Nature smiled with its usual Eden beauty, but its population had no vigor of moral, political or intellectual vitality. During the 610 years of Arabian domination there were three dominant families—1. The Thontounides, A. D. 868; 2. The Akshidide; 3. The Fatemite, A. D. 969. Under the Fatemites, who ruled Egypt until A. D. 1250, Cairo was built and Egypt gained some of its former prosperity, but towards the conclusion of that dynasty wealth introduced luxury, and, like Rome, slaves as domestics, (they were called Mamelukes, from memalik, slave,) were introduced by their higher officers. In A. D. 1214, there was formed from these (Georgian and Circassian slaves chosen for their beauty and strength) a body of cavalry. They governed Egypt 263 years. In 1291 they expelled the Christian crusaders from Palestine. They continued a military power till A. D. 1810 and in A. D. 1811 were treacherously annihilated by Mohammed Ali. This body of cavalry was mounted on splendid Turkish horses, splendidly caparisoned. They formed the most efficient body of cavalry that the world ever saw. Their recruits were Georgians, Circassians, Turks, and Tartars. About the year 1250 they became so numerous as to make one of their own number Sultan of Egypt, putting an end to the Fatemite, the last of the Arabian dynasty.

The Mameluke dynasty had two subordinate dynasties, 1. The Baharites, continuing till 1382; 2. The Borjites, reigning till A. D. 1517. "The Caucasian element predominated in the first dynasty, the Tartare element in the second." The second dynasty was overthrown by Selim I, A. D. 1517, yet 24 Mameluke beys were kept, as one of the conditions of Selim's

conquest, to rule over the provinces. Under Selim I began the Turkish domination in Egypt.

**EGYPT UNDER THE TURK, FROM A. D. 1517 TO A. D. 1840—323 TO 328 YEARS.**

This period covers a few years over three centuries, a period of great interest in Egyptian history, a period peculiar in its power to recast Egyptian character and to prepare it to occupy its destined position in the approaching age. Every change is, therefore, to the student of prophecy, fraught with the most thrilling interest. It is not what Egypt has been, but what she will be, that attracts our attention. We have examined the forty-two centuries of her past history to obtain the key to her future destiny. What is Egypt's position in the age of subjugation and in the joint reign of the new creation? These are problems difficult of solution but involving matters of great moment. We often speak of Christ's personal reign on the new earth or on this earth made new, but say very little about the preparatory work of that endless era. Paul says that "He (Christ) must reign till he hath put all enemies under his feet;" "all rule, and authority and power," I Cor. xv, 24, 26. Where is there a nation now existing that is not an enemy to Christ's personal reign? Where is there a nation that forms an element in the stone increased to a mountain, rather than a part of the metallic image? When the whole world, with its kings, rulers and emperors, is gathered by the dragon, the beast and the false prophet into Satan's army, at the battle of the great day, what nation is not there in one of the two opposing armies?

Some hold that the reign named by Paul is now in progress; that the reign of subjugation belongs to this age. Against that view there are many serious objections. We do not here intend to discuss that question. A few points, however, are pertinent to our present subject. So far, allow us to put forward our views.

1. Christ undertook a work which divides itself into three parts. 2. He is to do the work himself and not by an agent, since it is a work that no other person can do. 3. It being necessarily a personal work it requires his personal presence and since no substitute can do the work, Christ's presence (personal) is absolutely required.

What is that work? The work required to save one human being; the Messiah's work? What are its three divisions? (a.) The work of a prophet like unto Moses. Did this work allow any substitute? It seems not; at least Christ thought that it required his personal presence since he came in person and did the work. (b.) The work of the antitypical High Priest. Did this work require his personal presence in the most holy place (heaven)? Christ thought so for he went there in person to do the work. So thought Paul when he said that he could not be a priest on earth. Two parts of his work have required his personal presence. (c.) The third division is the work of a king, a subjugating work and the establishment of a kingdom. Where is that work to be accomplished? All admit that the work has the earth for its location. If the work does not require the presence of the Nobleman, why does he return when he receives the kingdom from his father? This work must also

require his personal presence. When Christ returns he finds the earth full of hostile nations. He subdues them and rules them and rules over them as a personal, present King of personal and present kings. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies," Ps. cx, 2. Read the whole Psalm. His work of subjugation is, therefore a personal work. He utters his voice from Jerusalem. As Judah's lion he roars out of Zion. We seek to know the position of every nation in that conflict and every land during that age of subjugation.

#### HAD THE CREATOR A SPECIAL PURPOSE IN THE SIZE OF THE EARTH?

Had the Creator of the earth any special purpose in its magnitude and shape? If human actions are the results of purpose, how infinitely more the works of the Divine Architect. The earth was created to be the abode of a countless variety of living organisms, filling its waters, its lands and its atmosphere? But why so large? Why such a huge space of lava, rock and earth? Why such a waste of space of material? Why such a variety of zones? Such extremes of heat and cold? Such oceans, seas, lakes and rivers? Such mountains and deserts? If man was formed to be its resident viceroy, why such vast unoccupied regions? What purpose in elevating Africa above the ocean? Why elevate its mountains, construct its lakes, rivers and pestilential marshes? Why cover 1,500,000 square miles of its surface with a desert of torrid sands and burning rocks? Why cover its fertile districts with beasts venomous reptiles and savage races, from whose moral natures the imprint of the Deity is quite indistinct or obliterated?

Follow the steps of Murray, Leyden, the Arabian Ebn Batuta, Leo Africanus, the German Ranwolf, the Englishmen Jobson and Thompson, Renouard the Jesuit Lobo, Thevenot, Ledyard and Lucas, the French Expedition; and in the 19th century Mungo Park, Burchard, Oudney, Clapperton, Denham and Lander; the missionaries, Moffatt and Livingstone, and a host of others whose bones are whitening on its desert sands. Trace the progress of the American explorer, H. M. Stanley from Zanzibar to the sources of the White Nile, across the watershed to the sources of the Congo and to its mouth (2500 miles), amid pestilential swamps, fighting cannibals clamoring to feast upon his flesh, down cataracts and over snow-clad mountains, suffering the extremes of a malarial climate!

Why such a continent, such a climate and such a people? Was it created to dishonor the wisdom and love of its creator for some thousand years and then suddenly be burned as a failure in the calculations of the Almighty? Who can solve this African enigma without a personal reign of the Messiah? It has often been said that Africa has had the Gospel and has rejected the Gospel. What part of Africa had it? What was the nature of that Gospel? Egypt had a spurious Gospel. So had parts of Ethiopia, but when did the glad tidings ever reach the masses of that benighted continent? When did they ever hear of Messiah's fame or see his glory?

In the present construction of the globe, the temperate zones furnish passable locations for human abodes, but the torrid and frigid belts are under the blighting effects of the curse. Its physical laws are not adapted to a sinless race.

Why so large? An earth one-fifth its size would have fully satisfied all past demands. If the earth in its present land and water distribution is soon to be burned, where is the wisdom in its immense magnitude and mighty wastes?

With a reign of subjugation continuing 1,000 years, or 360,000 years, when not only the creature, but the earth itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. The work of Messiah's personal official reign! how extended! how grand! how glorious! Who cannot most devoutly pray, "Thy kingdom come; Thy will be done on earth as in heaven?"

Egypt under Turkey, A. D. 1517 to A. D. 1840-5—323-8. During this period of about three centuries, Egypt continued to decline. Though she had, nominally, a new foreign master, the Mamelukes were her real masters. The 24 beys governed the provinces. But there was too great a variety of religious elements for national prosperity. The Greek Christian, the Jew, the Mohammedan and the Ancient Egyptian. Views so dissimilar resulted in conflicting social and political interests. The stronger social tendency was towards the dominant religion, that of the Koran. The religion and the laws of that Mohammedan bible gave to Egypt a character which is peculiarly destructive to pure morals.

But there is a more important part of this period, extending from the temporary conquest of Egypt by the French under Napoleon, August 22d, 1799, to the rebellion of Mohammed Ali and his restrictions by the European power, A. D. 1841-5.

The design of Napoleon, in his invasion of Egypt, was to rob the English of their East India possessions, by having the control of the land of the Pharaohs. Had the French armies in Europe been successful, his designs would have been accomplished; but sad news from the continent soon recalled him. Kleber was left in possession of Egypt, which he held till 1801, when, by aid of the British, it was again restored to Turkey, who still nominally govern the country. Napoleon and Kleber attached the Egyptians to the French by doing everything in their power to ameliorate the condition of the country.

There were continued conflicts between the Turks and the Mamelukes, till that body that had really governed Egypt for four centuries were treacherously massacred by Mohammed Ali in 1811.

The rule of Mohammed Ali, was far superior to that of the Mamelukes in its order and humanity. He was nominally the Viceroy of the Turkish Sultan, though, in fact, quite independent of his power. He made great conquests, and in various battles with the Turkish forces, nearly overthrew the Ottoman Empire. His conquests were ended by a peace forced upon him by the European powers. In 1840 the Sultan having recovered from his former reverses, began hostilities again. His armies being annihilated, the European powers came to his rescue the second time; and by treaty, July 13th, 1841, stripped Mohammed of all his Asiatic conquests, made his government in Egypt tributary to Turkey and hereditary in his descendants. Ibrahim Pasha died Sept. 1, 1848, one year

before Mohammed Ali, his father. Nubia became a province of Egypt in 1820. Abbas Pasha, Mohammed's grandson, succeeded him and was replaced by Said Pasha in 1854.

Mohammed Ali introduced many improvements into Egypt. He increased the security of its population, improved its irrigation, and introduced European manners and customs, preparatory to European civilization; yet he refused to grant the right to join by ship canal the Mediterranean and the Red seas. M. de Lesseps obtained the co-operation of the Egyptian government in his Suez canal enterprise under Said Pasha. In 1863 Said was succeeded to the Egyptian government by his nephew Ismail, who, by the Sultan's permission, took in 1866 the hereditary title of Khedive (from the Persian Khidiv—sovereign). The throne of Egypt was then made to descend in a direct line from father to son, and not to the eldest heir according to the Turkish law. The Khedive was also granted, in 1873, the right of maintaining armies, and of concluding treaties (withdrawn in 1879). By the co-operation of Sir Samuel Baker, and the governor of Soudan, Gordon Pasha, the Khedive made quite a successful effort to suppress the slave trade in his dominions.

In 1875 the Khedive sold to Great Britain 177,000 shares in the Suez canal (completed and opened in 1869) for £4,000,000. The condition of the Egyptian finances was almost hopelessly involved, when in 1875 the revenue was put under the management of European commissioners. Prince Hassan, third son of Ismail Pasha, with 10,000 men, fought for the Crescent in the Russo-Turkish war of 1877-78. The new financial system having proved unsuccessful, another commission of inquiry was appointed; and ere long it was announced that the Khedive had absolutely accepted the European system of constitutional government, and had made Nubar Pasha head of a reformed administration. The summary dismissal of this minister in April 1879, was followed by the interference of the European governments. The Khedive, who declined voluntarily to abdicate, was, at the instance of the western powers, deposed by his suzerain (Sultan) in June, and prince Tewfik (the present Khedive), Ismail's eldest son, was proclaimed viceroy of Egypt. Ismail retired to Rome, where he now resides, being paid an annuity of \$1,000,000. Such was the political state of Egypt when the uprising of the native population, and the slaughter of the Europeans in Alexandria (June 11) took place.

The most noted enterprise of this period of Egyptian history is the completion of the Suez canal. The construction of that canal marks the commencement of a new era in the existence of that remarkable country; an event that bears directly on the future destinies of all nations. An enterprise of so great a bearing on the world's destinies, should (within itself) have sufficient interest to excite a desire, in every one, to learn more of its history. For the benefit of many of our readers we subjoin the following items.

**SUEZ AND ITS SHIP CANAL.**—The Isthmus of Suez is a neck of land, in its narrowest portion, 72 miles wide from the gulf of Suez on the south, to the Mediterranean Sea on the north. It connects Africa with Asia. It

has within its limits the Hebrew land of Goshen, once fertile, but now a wretched waste of sand, sandstone, and salt swamps, with scarcely any fresh water. In very ancient times, far back in the geological ages, the two seas were, probably, connected. But, by the gradual elevation of this part of the two continents, the seas retired, leaving salt lakes and salt marshes. This barren waste, has, in various ages of the world, suggested for solution, this great problem: can a water passage be made so as to connect these seas? Such a canal was constructed many centuries ago.

According to Herodotus, one was first made by Pharaoh-Necho B. C. 600; completed, however, as some say, by the Ptolemies. It ran from one mile and a half below Suez, and in a northwest course to Bubastis, on the eastern, or Pelusiac branch of the Nile; thence this branch connected the canal with the Mediterranean Sea. Its entire length was 92 miles, 60 miles being cut by man. It was 108 to 165 feet wide, and 20 feet deep. This was choked up with sand; opened by Amrou the Arabian conqueror of Egypt, who named it, "Canal of the Prince of the Faithful." After one century it was filled with the sands (A. D. 762). Thus it has remained to the present time.

Napoleon, when in Egypt, had the isthmus surveyed, when it was reported that the surface of the Mediterranean Sea was 30 feet below the surface of the Red Sea. In 1847 France, England and Austria, sent a commission to measure accurately the levels of the two seas. Their report was, "The two seas have exactly the same mean level." Another survey was made in 1853, with the same results.

In 1856 M. de Lesseps obtained from the Pasha the right to construct a ship canal from Tynch (near the ruins of the ancient Pelusium) to Suez. M. de Lesseps' plan was to make the canal in a right line from sea to sea. A joint stock company was formed, and £8,000,000 were subscribed with 400,000 shares. The Pasha took many shares. The canal was commenced, and opened for ships Nov., 1869. It was a work equal to almost any other human achievement. The canal is 85 miles long. Its piers at both seas are immense. The piers extend into the Mediterranean Sea on the west side 7,000 feet, on the east 6,000 feet; at the shore 4,600 feet apart, at the outer ends only 2,300 feet. The western pier is extended in an arc 1,100 yards, and with the eastern pier shelters the ships from the winds.

The stones of the northern piers are artificial, composed of sand and hydraulic lime, moulded into 20 ton blocks. There is another harbor within this outer harbor, which is 800x500 yards, and of a uniform depth of 30 feet. The light-house is 180 feet high, having an electric light. Port Said (a town of 10,500 inhabitants) is at the north end, and Suez (with 15,000 inhabitants) at the Red Sea extremity.

The canal, between these extremes runs through salt lakes, lagoons, swamps, deep sands, and rock elevations. Passing from Port Said to Suez it is divided into the following natural sections: 1. Menzaleh salt water lake, 20 miles; water from one foot to ten deep; 112 yards wide at the surface, 26 yards at the bottom and 26 feet deep, with stone banks on each side 15 feet high. 2. Land section from 15 feet to 80 feet deep and 11

miles long. 3. Abu Ballah lake; small lake, work lighter. 4. Land cut 11 miles to Temsah lake, cutting through ground from 30 to 70 or 80 feet deep. 5. Temsah lake, 3 miles. 6. El Guisr; deepest cut in the line, being 85 feet below the surface; 112 yards wide at the water-level, and at the summit 173 yards. Ismailia, on Temsah lake, the half-way point, is a town of 5,400 inhabitants. Railways run from Ismailia to Alexandria and Suez. A fresh water canal runs from the Nile to Temsah lake. This supplies fresh water to the ship canal. 7. Toussoum and the Serapeum cutting, through a plateau 46 feet above the sea. This space is about 8 miles long and was dug from 32 to 62 feet deep. The quantity of sand removed was immense. 8. The Bitter lakes; much embanking. 9. From the Bitter lakes to Suez, 13 miles. Heavy cuttings through the stony plateau of Chalouf, from 30 to 56 feet. The canal is 327 feet wide at the surface, 72 feet at the bottom and 26 feet deep. In November 16, 1869, it was opened in form, with a procession of English and foreign steamers; the Khedive, the empress of the French, the emperor of Austria and others being present; also the crown-prince of Prussia.

"On Nov. 27 the Brazilian went through; a ship of 1809 tons, 380 feet long, 30 feet broad, and drawing from 17½ to 20½ feet of water. Since that the canal has continued in successful operation, and passages have been made almost daily, chiefly by British vessels. The cost of construction to Dec. 1869, was estimated at £11,627,000. In 1870, 491 ships of 436,618 tons, passed through; and in 1874, 1264 ships, of 2,424,000 tons. About 70 per cent. of the shipping and tonage belongs to Great Britain."

The immense value of this canal lies in its shortening distances between Europe and India. From London to Bombay by the cape is 11,220 miles, by Suez Canal, 6,332, shortening the voyage 24 days. The rate of passage through the canal is 5 to 6 knots an hour. Canal charge, 10 francs per ton, 10 francs per head for passengers. Receipts for 1876, £1,245,750. Rapidly increasing.

#### PRELUDE.--1. WHAT DOES THE DRYING UP OF THE EUPHRATES SYMBOLIZE?

This question with the one following it, was recently sent me by our faithful and beloved brother, Newell Bond, of Washington City. These questions were suggested by the article, on that subject, by J. Cameron, in *Rainbow*; published in *The Restitution*.

We cannot, in these preludes, or introductions, give anything more than sketches, reserving their full investigation to their proper heads, when investigating the Turkish phase of the Eastern Question, should we be spared to reach that subject.

Euphrates of Rev. xvi. 12. What is it? This question must first be answered. Is the Euphrates, in the passage above quoted, a symbolic, or literal river? It is usually said to be symbolic. If symbolic, what does it symbolize. Two answers are given to this question: 1. That it symbolizes the Turkish empire. 2. That it represents those Latin nations of Europe that upheld the Papacy. 3. A third answer makes it a literal river.

The Euphrates is used in the Bible 21 times. In the Old Testament 19 times; viz: Gen. ii. 14, xv. 18; Deut. i. 7, xi. 24; Josh. i. 4; 2 Sam. viii. 3; 2 Kings xxiii. 29, xxiv. 7; 1 Ch. v. 9, xviii. 3; 2 Ch. xxxv. 20; Jer. xiii. 4, 5, 6, 7, xlvi. 2, 6, 10, li. 3. In the 19 passages, the literal river is always intended. In the New Testament, the Euphrates is twice named: both being found in the Apocalypse. In Rev. ix. 14, are these words, "Loose the four angels, (messengers or agents) which are bound in (at) the great river Euphrates." The distinguished Commentator, Woodhouse says, "The great river Euphrates, a famous river, which had its rise in Paradise, (Gen. ii. 14) and runs through the frontiers of Cappadocia, Syria, Arabia, Deserta, Chaldea, and Mesopotamia, and falls into the Persian Gulf."—Calmet. All our learned expositors agree in calling the Euphrates, in this passage, the literal river of that name. The Ottoman empire is here a living acting agent, divided into four Sultanies, bound by some other agencies, at the Euphrates as an axis. The mystic (?) Euphrates bound at the literal Euphrates! With such an interpretation we do not agree. In 20 passages the term Euphrates is the name of the literal river. There remains but one other passage, Rev. xvi. 12. Is this the name of a symbolic river? From this we have dissented for many years. We have not been able to reconcile that interpretation with the laws of symbols. One principle is evidently violated: When a word or object departs from the literal meaning, that departure is somewhere explained, if not it would be no part of God's revealed system. If, then, the word Euphrates is here a symbol, where is that symbol interpreted?

If the term Euphrates be the name of the literal river, it requires no explanation since it is distinctly defined in 20 passages; but if, in this 21st passage it has a figurative (symbolic) meaning, where is that figure interpreted? For, to be a part of revelation, it must be explained somewhere. For an illustration of our meaning read Rev. i. 20. "The mystery (symbol) of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks," explained,—"The seven stars are the angels of the seven churches, and the seven candlesticks that thou sawest, are the seven churches." Look at the visions of Daniel and their divine interpretations. These explanations are necessary to make them elements of God's revealed purposes. We have, then, this rule, "where a term is used out of its ordinary sense, it must be explained somewhere;" but Euphrates in Rev. xvi. 12, is used out of its ordinary sense; therefore, it must be explained, or defined somewhere. Where, then, is its interpretation? If that interpretation is found anywhere in the Bible, it must be in Rev. xvii. 15. "The waters which thou sawest, where the whore (mystic Babylon) sitteth, are people, and multitudes, and nations, and tongues." But mystic Babylon was sustained by the Latin and German or Gothic kingdoms, and therefore, those kingdoms (mystic waters) have the same relationship to mystic Babylon, that the literal Euphrates had to the literal Babylon. No one pretends that mystic Babylon is the Mohammedan hierarchy; and yet the usual interpretation of Euphrates (Rev. xvi. 12), forces upon us such an interpretation. Since the Euphrates is not named, as the meaning of the

waters in Rev. xvii. 15, we are obliged to say, that Euphrates of Rev. xvi. 12, is the name of the literal river, which is spoken of in the 20 passages above quoted. What then is its drying up? And who are the kings of the east?

SECOND QUESTION—IS IT NECESSARY THAT THE OTTOMAN EMPIRE SHOULD BE TOTALLY ANNIHILATED BEFORE THE COMING OF CHRIST FOR HIS PEOPLE?

The Ottoman, or Turkish empire is, simply, the present or reigning dynasty of the Mohammedan empire of the false prophet, Mohammed. That empire was equally powerful under its first or Arabian dynasty; so it might be again. The empire of the Koran is the empire of the false prophet. If Mohammed Ali, viceroy of Egypt, had been allowed to overthrow the Ottoman dynasty, would the dominion of the false prophet have then terminated, or would it only have added a third dynasty to that empire? Was not Mohammed Ali as sincere a Mohammedan as the Sultan? The idea as we see it, is this: “The empire of the false prophet is not dependent for its existence upon the Turk. He may be driven from Constantinople, out of Anatolia, and beyond there, and yet, the dominion of the false prophet by means of the Koran might number its 180,000,000, and, under another dynasty or some pretender, an el Mehdi muster warriors by the millions. The future great confliet is not simply with the Turk, but with Mohammedanism—it will be a religious war: the cross against the crescent, the wild beast and the Pagan world, or the dragon—Christ is personally present in that conflict and his bride is with him. Read its history in Rev. xix.

EGYPT IN 1882—ITS PRESENT STATE.

The inhabitants of any country stamp their peculiar characteristics upon its physical aspects. What a sad contrast between the land in its era of monuments, and Egypt of to-day! How fallen, since the time that Joseph sat on its throne next to Pharaoh. What shadows have cast their gloom over the land since that time! Perpetually under the domination of foreigners: the Assyrian, the Persian, the Macedonian, the Roman, the Arabian, the Georgian and Tartar Slaves, and the indolent Turk. What is its present condition?

Of the land itself we have but few notes to append. The hand of Jehovah is open still, pouring its fertilizing waters into the many tributaries of the White and the Blue rivers to be wafted down and deposited by the Nile in Lower Egypt. The once fertile valley of the Pharaohs, with its 4,000 towns and cities, can yet produce as perfect a flora when properly irrigated. It is still the Eden of flowers. An author remarks, “As a commercial country, it possesses inestimable facilities. Bees are now carefully reared, honey forming an important article of trade. The verdure of Upper Egypt generally withers at the end of four or five months, and commences earlier than in Lower Egypt. In consequence of

this, the Lower Egyptians collect the bees of several villages, in large boats; each hive having a mark by which the owner can recognize it. The men having charge of them, they commence the gradual ascent of the Nile, stopping whenever they come to a region of herbage and flowers.

At break of day the bees issue from their cells in thousands; and busily collect the sweets of the flowers, which are spread in luxuriant profusion around them, returning to their hives laden with honey, and issuing forth again in quest of more, several times during the course of a day. Thus for three or four months, they travel in a land of flowers, and are brought back to the place whence they started, with the delicious product of the sweet orange-flowers, which perfume the Said, the roses of Faioum, and the jessamines of Arabia." Nature still has its charms in the valley of Egypt.

The defects are in her people; their habits, their religion, their government, and their rulers. The inhabitants are a mixture of the descendant of Ham, Shem, and Japheth. During her protracted history, the valley of the Nile has been the great magnet of the human race, as the land of natural resources. Such a mixture of races, religions and of laws, has been productive of endless discord. These strifes have produced constant wars, terminating in subjugations and changes of dynasties. These endless wars have exhausted the resources of the country, and debased the people. The inhabitants are under the bondage of rapacious rulers. The poor of Egypt are under a deplorable servitude. Their officers rob them of the fruits of their severe labor. Their food and clothing are reduced to a scanty pittance. They are not allowed to make use of corn and rice for food, since all that they can raise is demanded by their masters. Indian millet, forming a coarse bread, water, raw onions, sometimes a little honey, cheese, dates, and sour milk, form their constant, and only food.

Their clothing is still worse. "A shirt of coarse linen dyed blue, and a black cloak, a cloth bonnet, with a long red woolen handkerchief rolled around it, form their costume." Such a population, dwelling in miserable hovels, moving among the monuments of ancient grandeur, awakens in the mind of the stranger a painful interest. This is the land of the haughty Pharaohs. These are their proud structures erected to perpetuate their names through all ages. This land is the Hebrew house of bondage; the valley claimed by Jehovah as his own, the land of the plagues, visited upon a wicked ruler, for the oppression of his own people. The land of foreign rulers, continued twenty-two centuries. The world's ancient seminary—the bridge of three continents.

The present of Egypt is known and read of all; but few remarks are, therefore, required of us to enable the reader to take in her present position. Let us make a brief summary preparatory to glancing at her future.

#### HER UPRISING—ITS RESULTS AND ITS BEARINGS ON THE FUTURE.

1. Egypt has a population composed of a heterogeneous mass, attracted to her soil from all nations. They form (to use a chemical term) a mechanical mixture. No durable union exists among its elements.

Each race partial to the members of its own family, forms a community by itself. Their interests are selfish and exclusive. Their laws are neither understood nor respected by the people at large, and, consequently, not readily obeyed. Their officers are tyrannical and exacting. They associate as masters and slaves, no sympathy existing between them. Egypt is at this time, not wisely governed, for the reason that it is not suited to the national prejudices. A national parliament in Egypt is like parlor refinement among savages. It may suit the European population, but totally unsuited to the natives. Nations, like individuals, change their constitutions, only by the dissolution of the old organic bodies; such will be the fate of Egypt. Her foreign European population can never fuse into a nation with Oriental ideas.

The religious elements of modern Egypt are still more difficult to fuse into a homogeneous mass. By what power, human or divine, can there be a union between Mohammedanism and Christianity? The Christian system allows no compromise, neither does the religion of the Koran. The Koran and the Bible can have no fellowship.

European aggression caused the recent rebellion. That rebellion had a national and a religious phase. The British interests have now triumphed in Egypt. She is there to remain till the time of the future northern invasion.

#### PRELUDE—CERTAIN QUESTIONS CONSIDERED.

A brother propounds the following questions: 1. Does the sixth vial reach beyond the rapture of the saints? 2. Is there not a space of time between the rapture of the saints, and His (Christ's) public appearing with his saints on Mount Zion? How long before? 3. Does not this time cover the time of the pouring out of the seventh vial? 4. Is it not the work of Christ and his army of immortalized holy ones first to clear the enemies out of the land, the antitype of David's reign? 1. Does the sixth vial reach beyond the rapture of the saints? What is the Rapture of the saints? Some of our readers may not understand this term; and, therefore fail to comprehend the act intended. Rapture means a removal by some force, from the Latin *rapere, raptum*, to carry off by force—Webster. When applied to the saints, the act is explained in 1 Thes. iv. 17. "Then we which are alive (and) remain shall be caught up (away) together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." This is called the rapture of the saints. Will the sixth vial reach beyond this event? Beyond it, we think; not far, however. The day of God's wrath includes seven distinct periods, according to the number of vials, each vial having its own period. Five of these periods are completed; the sixth period is now in progress, with many of its most noted events still in the future! 1. The great river Euphrates must be dried up. 2. The three unclean spirits must gather the kings of the earth, and of the whole world to the battle of that great day of God Almighty. 3. A remnant at least, of the twelve tribes, must return to Palestine, and

occupy that land, and the city Jerusalem. The great conflict of Rev. xvi. 14, belongs to the sixth period. At some point previous to that battle the rapture takes place, since in that conflict Jesus of Nazareth "will open His eyes upon the house of Judah." Zech. xii. 4. The gathering at the close of the thousand years, is by another agent, Rev. xx. 7. The precise time of the coming of the son of man, and the rapture is unknown. The signs of that coming as given by the Savior, indicate its vicinity. "Watch therefore."

2. Is there not a space of time between the rapture of the saints and his (Christ's) public appearing with His saints on Mount Zion? How long is this space? We shall consider these but one question, since one answer will cover the two. We cannot fully satisfy the demands of this question, since the events are too complicated.

If, in this question, the Mount of Olives be substituted for Mount Zion, we should answer: One thousand years at least, since that standing is at the close of the Millennium. In answering the question as it now stands, many conflicting interpretations are involved. Where did Christ appear with His "saints" on Mount Zion? We have failed to find such a passage. John saw a Lamb stand on the Mount Zion, and with him a hundred forty (and) four thousand, having his Father's name written in their foreheads. Rev. xiv. 1. We do not question their identity, but we question the office, and the time. Christ will reign with His saints on Mount Zion—but we question—if that reign is brought to view in Rev. xiv. 1. The coming of Christ will be in his royalty—a Nobleman, having received the kingdom; one like the Son of man, who receives a kingdom from the Ancient of days. When he comes, he has many crowns. The order of events as enunciated in Rev. xix. 7-21; and Rev. xx., is the following: 1. The rapture. 2. The marriage. 3. The marriage supper. 4. The descent of the Faithful and True, to judge and make war. 5. The warrior described: His eyes as a flame of fire, and on his head many crowns; vesture dipped in blood; his name, the Word of God. 6. The armies of heaven, (the bride), on white horses, clothed in fine linen, white and clean, follow him. 7. Out of his mouth a sharp sword. 8. On his vesture, a name written, King of kings, Lord of lords. 9. The overthrow of the hostile army. 10. The binding of Satan. 11. The thousand years' reign. 12. Satan loosed. 13. The final battle. 14. Close of the official reign of subjugation. The New Heavens and New Earth and the joint reign follow. Our space will not allow a full answer. Will give it in our next number and explain. Deut. xxxiii. 1-3; Hab. iii. 1-6; and Isa. lxiii, 1-8; also the 24th Psalm, as these are the principal texts, which are quoted to establish the view that Christ, with His saints first descends upon Mount Sinai, thence takes His line of march through the great wilderness to Palestine, invisible to the outer world till he appears on Mount Zion; then fulfilling Psa. xxiv. 7-10. As we are now about to treat of the events to transpire in the age of subjugation, these points are appropriate, using, however, a due degree of caution, not rushing on where angels fear to tread.

## EGYPT IN THE FUTURE.

The past is history acted out and completed; the present is history in progress of accomplishment, a web in the loom; but the future! what is it? An unexplored night wilderness, without a sun, or a moon, or a star, or any natural object, or any light of nature to guide us? Egypt's future! Who knows it? Who can write it? And, yet, it is written. Who can furnish us with a copy, or even fragments of a copy? There sits a lamp; with its light, pure white and most intensely brilliant. Hold it up and let us peer into that black and rayless wilderness. If it be possible, let us follow Egypt in her pathway through its sands, its bogs, its mountains, its dark valleys till it emerges into the glories of an endless paradise.

Our lamp (Bible): it sends its radiant particles, as swift messengers into the wilderness of the future, the *terra incognita* of revolving cycles.

Here and there, on Egypt's pathway, is brought to view some noted beacon. *a*) An Altar of witness. *b*) An Eden garden, like an oasis in a Saharan desert. *c*) A highway. *d*) A union. *e*) And family, in the perpetual sunshine. These five signals disclose to us all the future of Egypt. In one group, they are described as follows:—*a*) In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He shall send them a Savior, and a great One, and He shall deliver them. *b*) In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. *c*) A garden of Eden, an oasis in the desert. “Blessed (be) Egypt my people.” *d*) A happy union. In that day shall Israel be the third with Egypt, and with Assyria, (even) a blessing in the midst of the land. *e*) The most distant view we have of Egypt as a family group. And if the family of Egypt go not up (to keep the feast of tabernacles). Read Isa. 19; and Zech. 14., five objects in the group. These five waymarks being disclosed by the light of our divine lamp we are required to compose, in full, the history of Egypt's future. Are these sufficient data for the solution? In mathematical science, three terms are given, to find a fourth. Here five are given, we are required to find a sixth. In the future of Egyptian history, five positions, and historical notes are given, from which we are to compose her history. The first a pillar; the second is an oasis, an Eden spot in the midst of the wilderness; the third is a union of three countries; the fourth is a highway; the fifth is the Egyptian family in the perpetual sunshine. From these data, we are required to understand what the Messiah does with Egypt in His official reign of subjugation; and how, or by what means it is done. The what, and the how, we propose to investigate. To do this, we shall examine these waymarks singly, and in their order. *a*) The Altar of witness, or Pillar of witness. This Altar and Pillar, as translated from the Hebrew of Isaiah, by Bishop Lowth, are described as follows:—“In that day, there shall be

an altar to Jehovah in the midst of the land of Egypt; and a pillar by the border thereof to Jehovah; and it shall be for a sign, and for a witness, to Jehovah God of hosts in the land of Egypt: that, when they cried unto Jehovah because of oppressions, He sent unto them a Savior, and a Vindicator, and He delivered them."

In that day—what day? This expression is repeated five times from the 16th verse, to the close of the chapter: it being uttered by the prophet, six times. To what period in Egyptian history does the expression refer? From the events and the agents we are inclined to interpret that day as looking to the future. It may refer to the events of the 18th chapter. If so, those events extend into the future. "A pillar of witness." A witness is any person, place, or thing, that gives testimony. A pillar is here called a witness, because it gives testimony. Cast your eye upon a map of the valley of lower Egypt. Fix it upon a spot, on the left bank of the Nile, ten miles east of the city of Cairo; on a rock-base of about 13 acres stands a pillar in the midst of pillars. And there it has stood for  $40\frac{1}{2}$  centuries. Though to the eye, there can be found, in the valley 70 such pillars, yet the prophet is directed to use the singular, "a pillar." In a valley of 70 witnesses (in appearance), there is only one witness. There it stands, testifying. And there it will stand till its testimony is finished. A witness on the stand for 4,000 years. How many centuries it has yet to testify, is known only to its divine architect. When Joseph and Mary resided in Egypt with the Child Jesus, whose life Herod was seeking, this mighty pillar had stood nearly twenty-one centuries. Often did the parents of Jesus, (it is reasonable) while examining the wonders of this land of the Pharaohs, stand, with their child at the base of the pillar, and point out its height, its magnitude, and the immense blocks of stone composing it. And there it will stand when the empire of the living stone, as a mountain fills the whole earth. It shall be a witness through revolving ages; till God's glory covers the world. A witness, capless, in the midst of monuments!

When the Hungarian chief, L. Kossuth, visited Boston, some years since, (1852) standing on a platform at the foot of Bunker Hill monument, before a vast concourse of citizens, alluding to that immense granite structure, we heard him give utterance to this impressive thought, "Silent Monitor to tyrants, and to all tyranny." Such is the character of the great American revolutionary monument; erected by the might of human power. And when the stranger visits that vicinity, and (in mind) sees its armies toiling in deadly strife, and hears the sound of the small arms; and, above all, the cannons roar, he, involuntarily, lifts his eye to that "silent monitor," exclaiming, "a sign," and "a witness." What, then, of the God-erected monument of Egypt? It has been standing, the monitor, the "silent monitor" witness of 40 centuries of human strifes, and of bloody revolutions. It has been the mute companion of all races, the Ethiopian, the Mongolian, and the Caucasian. It saw the Hebrew children under their cruel task-masters, and heard the sound of the lash, and the cry for help; saw the ten plagues, and the overthrow of the armies of Pharaoh in

the Red Sea. It was a witness to Jehovah, God of hosts in the land of Egypt; that, when they cried unto Jehovah because of oppressors, He sent unto them a Savior, and a Vindicator, and He delivered them. It has witnessed as a "silent monitor" the struggles for supremacy, of all religions. What indignities has it suffered to its own person, pierced, blasted, and stripped of its outer raiment, like its divine architect it remained silent.

It is now only a few years since the seal upon its lips has been broken, and it has commenced to utter its testimony. It has declared its own history; when, by whom, and for what purpose erected. It is uttering predictions of the future. Let us give attention to its testimony since we are all personally interested.

#### PRELUDE—EXPLANATIONS.

A brother remarks: The Scriptures that point out the manner of Christ's second coming—please read Deut. xxxiii. 1-3; Hab. iii. 1-6; Isa. lxiii. 1-8—these have never had a fulfillment as we understand them. If they do not relate to His second coming, please show us our mistake, and when and where they are to be fulfilled. We believe, and so have we written, that Christ and His army of holy ones, after the marriage supper of the Lamb, will first strike "terra firma" at Mount Sinai. Thence pursue their line of march through the great wilderness to Palestine. Question: Will they be (visible) manifest to the outer world before they appear on Mount Zion? We believe that the 24th Ps. has not been fulfilled, and will not be till Christ and His bride appear before the gates of Jerusalem. The theory is now stated in full. To us, this is now, as it always has been, a view somewhat questionable.

We shall explain the four passages quoted above, as distinctly, and in as few words as our abilities will permit; hoping that the explanations will be true to the Bible and satisfactory to all. We would rather be honest than "sharp." We shall take them in their order.

1. "And he (Moses) said, The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand (went) a fiery law for them. Yea, He loved the people; all His saints (are) in thy hand: and they sat down at thy feet; (every one) shall receive of thy word." Deut. xxxiii. 2, 3. These words were uttered by Moses to the children of Israel in the plains of Moab by Jordan (near) Jericho. Num. xxxvi. 13. The law had been given from Sinai, and they had finished their forty years in the wilderness; had come to a place where the promised land was quite near; Moses had seen the land but was not permitted to enter it. Before being taken from them he gives them a parting address. In his farewell song he makes use of the words as above.

The Lord came from Sinai.—Is that coming past? Or, is it still future? As the truth or falsehood of the theory turns upon this expression, it is well to examine it critically. If this coming is past, the view is false,

and the whole theory tumbles into ruins. We hold that that coming was past when Moses uttered the words.

1. He says, The Lord came from Sinai, not will come, some three or four thousand years beyond the time I (Moses) am now speaking. If then so far future, why did he not use the future tense? He uses a past tense to express a past act. The Lord came, not will come.

Moses, in narrating the wanderings of the Israelites, commences at their encampment at the foot of Mount Sinai, and notes remarkable events in God's dealings with them during the 40 years in the wilderness. The order of events is followed, Sinai, Seir and Mount Paran. "Came from" God was their guide. Who (God) went in the way before you, to search out a place to pitch your tents (in), in fire by night, to show you by what way you should go, and in a cloud by day. Deut. i. 33; (see Ex. xii. 21, 22; Num. ix. 15, 22; xiv. 14), Jehovah led them toward Kadesh-barnea, by the foot of Mount Seir. There, and about Mount Seir the Israelites continued many days, not less than about  $37\frac{1}{2}$  years; "And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, (which flows west into the Dead Sea) (was) thirty and eight years." Deut. ii. 14. Hence the propriety of the expressions. "Rose up from Seir unto them." Deut. xxxiii. 2; and "ye have compassed this mountain long enough ; turn you northward." Deut. ii. 3, 7, 14. "He shined forth from Mount Paran." The exact position of this mountain cannot be ascertained. It was near to Mount Seir, and was one of those mountains on which Jehovah often shone forth in His brightness, during His long sojourn with His people in the wilderness, a cloud by day and a pillar of fire by night. Ten thousands of saints." Holy ones. Such is its proper meaning: for Moses narrates but one coming (on Mount Sinai). He then continues with them as their king through the wilderness. God did not descend alone. The chariots of God (are) twenty thousand, (even) thousands of angels: the Lord (Jehovah) (is) among them, (as in) Sinai, in the holy (place). Psa. lxviii. 17; when the law was given. Who (Jews) have received the law (of Moses) by the disposition of angels." Acts vii. 53; "And it (the law) was ordained by angels in the hand of a mediator (Moses)." Gal. iii. 19. "If the word (law of Moses spoken by angels was steadfast." Heb. ii. 2. Many or thousands uttered the words of the law in concert (perhaps), amid thunderings and lightnings.

From his right hand (went) a fiery law for them." (Israel). "Yea, he loved the people" (Israel) or he would not have been to the trouble of providing for them a fiery law, and of being their sleepless guide through the wilderness. Verses 3 and 4 are parenthetical, and somewhat ambiguous in their use of pronouns. To whom do the pronouns "he," "his," and "thy" refer? God, or Moses or both? Vs. 4 and 5 relate to Moses as a mediator or God's vice-regent. May not vs. 3 refer to Moses? Neither explanation will effect the translation of vs. 2. They are all expressed in the past tense, except one. "(Every one) shall receive of thy words." This, with vss. 10, 12, 17, 19, 22, 25, 27 will be sufficient to convince us that Moses knew what tense to use in describing future actions and events.

2. Habakkuk, in his prayer, is said to speak of Christ's second coming : "God came from Teman (the south), and (even) the Holy One, from Mount Paran." Hab. iii. 3. This coming is past, the past tense being used; and it was the Father's advent as seen by Moses in the wilderness. "And" means "even;" God and the Holy One being one person. Habakkuk describes a past manifestation of the Elohim. His song was composed and sung in the congregation on the eve of the Babylonian captivity, when Jeremiah's 70 years' bondage were about to commence. Habakkuk is, in view of the impending danger, carried back to God's judgments on Egypt, His advent on Sinai, and his protection through the wilderness. If God then delivered his people from that actual bondage, why not from this impending captivity? So thought the prophet. Isa. lxiii. 1-8; Ps. xxiv. (relating to other events) will come in No. 18.

#### EGYPT IN THE FUTURE.

It is our province, by the aid of the Bible, to trace Egypt through her future changes and to examine the agencies by which they are made, and the manner of their accomplishment. Five way-marks are given to aid us in our investigations. One, the pillar of witness, we have briefly noticed. A volume would be required to develop, fully, the purposes of its construction. A single additional question, however, must suffice for the present: Why was this pillar, sign, and witness located in Egypt? God does not act without reason. He had an object in the erection of that pyramid in the land of the Pharaohs, rather than in Palestine or in Assyria. The relative geographical location of the valley of the Lower Nile affords a reason quite sufficient. 1. No land has had such an eventful experience. 2. It was at that time (B. C. 2170) in the front rank of knowledge and resources. 3. It is on the grand highway of western civilization and commerce. 4. Of the Eastern world, Egypt is the most convenient land for scientific research; and consequently God located this sealed monument in that location where the seal would be the sooner broken. Had it been erected in any part of Asia, it would not now be delivering its testimony. Many other reasons might be suggested but these we deem sufficient.

**SECOND WAY-MARK.** — The oasis, or Eden garden in the wilderness of Egypt's future. The prophet's description is the following, "Blessed (be) Egypt my people." Isa. xix. 25. "Which in time past (were) not my people, but (are) now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Pet. ii. 10. "And he saith also in Osce. I will call them my people which were not my people; and her beloved which was not beloved." Rom. ix. 25. "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to (them which were) not my people, thou (art) my people; and they shall say (Thou art) my God." Hos. ii. 23. "Blessed Egypt!" What a volume of associated thought is suggested by these two words: how inappropriate to Egypt under the Turk. What expression would

now suit Egypt? Turko-Mohammedan cursed people! What terrible revolutions in that land before it can be truly said, "Blessed Egypt!" What physical, what political and what religious changes. The Libyan desert must retreat before the march of agricultural improvements. The indolent, God forsaken Asiatic must give place to a more efficient race; one new and enterprising; one whose political aspirations will carry it onward toward Millennial justice and purity. Its religious creed must be totally changed. Mohammedan ideas have never renovated the morals of any country. The moral standard of the Koran is low; and in its leading thought it is licentious.

There have been two remarkable prophets, who have established each a religious system: viz., the Arabian Mohammed, the author of Mohammedanism; and Jesus of Nazareth the Messiah of the Christian. The lives of each, with their religious systems have been written; and, for many centuries, have been in circulation. One system is found in the Koran; the other in the Bible. The leading thought of the one system is, Hate your enemies; of the other, Love your enemies. Compare the written lives of each of these noted prophets. Who cannot discern a remarkable contrast in the lives of these prophets, in their disciples, and in the nations that have adopted their religions? The crescent has degraded Egypt. Such is the legitimate tendency of Mohammedanism. Though in its first centuries of domination it was a patron of science and literature, it lacked moral principle. It never developed a healthy moral constitution. The reason is obvious, its parents were without any. As water cannot rise above its fountain, neither can Mohammedan morals rise above their fountain contained in the Koran. Before Egypt can reach that beautiful, luxuriant and blessed garden in the wilderness, it will be renovated morally, socially, religiously and nationally. These changes will be accomplished fully, under Messiah's reign of subjugation. The incipient changes are in progress, as will soon be apparent in her onward movements.

**THIRD WAY-MARK.—EGYPT'S UNION WITH ISRAEL AND ASSYRIA.**—That union is described as follows, In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land." Isa. xix. 24. "In that day." What day? In the day of Messiah's regal, official, personal administration; in that day in which Christ "puts down all rule, and all authority and power." 1 Cor. xv. 24. In that day when the stone, smiting the image, and reducing it to dust, becomes a mountain and fills the whole earth. We may affirm, with much assurance, that the past history of those three countries gives us no record of such a union; and, consequently, its fulfilment is in the future.

It is true that those three countries are now professing the same religion (that of the Koran); but is there any union between those countries? It is here, union under Jehovah: "In that day, the Lord shall be known to Egypt and the Egyptians shall know the Lord." "And the Egyptians shall serve (the Lord) with the Assyrians." These distinctive characteristics are sufficient to fix the union in the future. The object of this triple

union is not fully known. Why, under the reign of Messiah, (whose reign will be over all nations) two countries, Egypt and Assyria, should be united with Israel, may not be so clear. Under the present circumstances we may be allowed to conjecture. The geographical positions of Egypt and Assyria, relative to the land of Israel, we present as a reason. Relative to Palestine, Assyria is the gate of northern, middle, and eastern Asia; for, in visiting the holy land, the inhabitants of those powerful kingdoms, states and empires would pass through Assyria, (all countries on the eastern side of the Euphrates and Tigris being included under that name). That country would command Asia. For the same reasons Egypt may be called the gate of Africa, and the West; Egypt, even now, by reason of the Suez canal, is the toll gate of the Great West. Their union with the land of Israel under the Messiah, would give ample room for the central kingdom or capital empire of the world. With such physical changes as are named by the prophets, this triple territory would sustain an immense population.

FOURTH WAY-MARK.—This, with the fifth will finish our Egyptian Phase of the Eastern Question. But, before we enter upon their investigation, two passages, quoted by a brother, demand some notice, viz., Isa. lxiii. 1-8; and Psa. xxiv.

In Isa. lxiii. 1-6, Bishop Lowth's translation is as follows: "Who is this, that cometh from Edom ? With garments deeply dyed from Botra? This, that is magnificent in His apparel; marching on in the greatness of His strength? Messiah. I who publish righteousness, and am mighty to save. Cho. Wherefore is Thine apparel red? And Thy garments, as one of them that treadeth the wine-vat? Mess. I have trodden the vat alone; and of the peoples there was not a man with me. And I trod them in mine anger; and I trampled them in mine indignation. And their life-blood was sprinkled upon my garments; and I have stained all mine apparel. For the day of vengeance was in my heart; and the year of my redeemed was come. And I looked, and there was no one to help; and I was astonished, that there was no one to uphold: Therefore mine own arm wrought salvation for me, and mine indignation sustained me. And I trod down the peoples in mine anger; and I crushed them in my indignation; and I spilled their life-blood on the ground." These events, in our view, have no connection, whatever, with Deut. xxxiii. 2-6; and Hab. iii. 2-6. The only question to be answered, is, Are they accomplished? Or, are they still future? We are inclined to the opinion, that their full accomplishment is in the future. It by no means follows that this will take place in Messiah's march from Sinai to Jerusalem. For He declares that in this terrible slaughter He is alone: not a man with him. Here we have the Son, in the other, the Father. This overthrow of Edom, which is finished during the age of subjugation, says nothing about Christ's advent to the earth, only his march alone through Edom. Our brother says: "Is it not the work of Christ and His army of immortalized holy ones, first to clear the enemies out of the land, the antitype of David's reign?" David's army was composed of warriors who did the most of the fighting. Christ is the warrior and does all the fighting. Christ and His

army (His bride) have not the same uniform: neither is there but one sword. The bride does not fight: she is in her bridal suit, "Fine linen, clean and white." "The armies in heaven followed Him (Christ) upon white horses, clothed in fine linen, white and clean." Rev. xix. 14. No fighting in such a uniform. Christ subjugates His enemies without the aid of human arms. Psa. xxiv. 7-10, "Lift up your heads, O ye gates; and be ye lift up ye everlasting doors, and the King of glory shall come in. Who (is) this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He (is) the King of glory." We cannot fit this Psalm to the Christ's appearing at His second advent "before the gates of Jerusalem," since it is wanting in Scripture proof. Where is the passage that announces such a knocking demand at the gates of any future Jerusalem? Christ said, "I am a King." John xviii. 37. For this confession, Pilate had it written in Hebrew, Greek, and Latin, and put on the cross, "Jesus of Nazareth, the King of the Jews." And, when the chief priests said to Pilate, "Write not, The King of the Jews; but that He said, I am King of the Jews." Pilate answered, What I have written I have written. John xix. 21, 22. Christ was then King *de jure*, (by right), by virtue of His being the Son of God, which was declared by His resurrection from the dead. Rom. i. 4. He is King *de facto*, (in fact), when He receives the Kingdom, after having finished His priestly office. Dan. vii. 13, 14. The Nobleman receives his Kingdom and returns. When the Father said, "Sit Thou at my right hand, until I make Thine enemies Thy footstool" (Psa. ex. 1), it was an acknowledgement of His Sonship. This took place at Christ's ascension, with a multitude of captives. Immediately announced, "Yet have I set my King (by right) upon my holy hill of Zion." Psa. ii. 6. I accept Him as my Son and legal heir to David's throne. The following, I think, is appropriate: "We must now form to ourselves an idea of the Lord of Glory, after His resurrection from the dead, making His entry into the eternal temple in heaven, as of old, by the symbol of His presence, He took possession of that figurative and temporary structure which once stood upon the hill of Zion. We are to conceive Him gradually rising from Mount Olivet, taking the clouds (of witnesses) for His chariot, and ascending up on high; while some of His angels (like the Levites in this procession), demand that those everlasting gates and doors, hitherto shut and barred against the race of Adam, should be thrown open for his admission. "Lift up your heads, O ye gates!" to heaven and earth be it proclaimed aloud, by men and angels—that God our Savior,—'He is the Lord of Hosts; He is the King of Glory.' Amen Hallelujah."—*Bishop Horne.*

#### EGYPT IN THE FUTURE—FOURTH WAY-MARK—THE HIGHWAY.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians." Isa. xix. 23. "And a

highway shall be there, and a way, and it shall be called, The way of holiness ; the unclean shall not pass over it ; but it (shall be) for those : the wayfaring men, though fools, shall not err (therein). No lion shall be there, nor (any) ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk (there) : and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxx. 8-10. We have quoted both passages that they may be compared the more readily. The former highway belongs, more particularly to Egypt and Assyria, necessarily passing through the land of Israel : the latter belonging to the land of Israel ; but not necessarily confined to that country. We shall first examine the highway out of Egypt into Assyria. Is it literal or figurative ? We do not question its literal interpretation. The whole chapter seems to have that meaning. The names of Egypt, Assyria, and Israel, are literal countries : so understood by all expositors. The people are literal also. Their movements are literal, " shall come." Egyptian and Assyrian are literal terms. No attribute to these lands and their inhabitants, that they do not naturally possess. In such cases terms must have their literal interpretation. The same is true of this highway. The servitude is literal. Of the 33 words used to express this highway, its attributes and uses, 10 are names, and 23 are only connectives, being adjectives and prepositions ; except 6, which express being, or action. All express persons, places, or things, which their attributes, relationships, their being or natural actions. No figure in the verse. As literal, as our Railroads, which run from state to state ; throwing around them and through them an iron net-work. Who, in describing these numerous highways of travel, would risk his reputation for sanity, by calling them figurative or spiritual highways ?

This highway seems to be the chief of a system of roads leading through those countries which are on the direct line of future communication between the great West, and the Eastern empires, or " Kings of the East." Egypt being the Western avenue of the world, might represent the Western commercial, civil and religious world, while Assyria holds the same relationship to the eastern world. Egypt appears to be united to Assyria in their worship of Jehovah ; each going up, from year to year, to Jerusalem to worship the King, the Lord of Hosts. It shows a great advance in Christian civilization. This great national highway being shown to be literal, let us examine the one (or two) in Isa. xxxv. 8, 9, 10. Bishop Lowth's translation is the following :—" And a highway shall be there ; and it shall be called the way of holiness : no unclean person shall pass through it : but He Himself (Jehovah Christ) shall be with them, walking in the way, and foolish shall not err therein. No lion shall be there ; but the redeemed shall walk in it. Yea the ransomed of Jehovah shall return : they shall come to Zion with triumph ; and perpetual gladness shall crown their heads. Joy and gladness shall they obtain ; and sorrow and sighing shall flee away."

The prediction more particularly belongs to the land of Israel under

the reign of Messiah. To that phase of the Eastern question will belong our principal exposition: with this remark, however, that this highway is equally literal with the one already explained, only, that this passage represents a more advanced period of the reign of subjugation. The physical and moral aspects of the country, and the agencies of the changes, are clearly set forth. Springs of water, the physical agent, and Messiah Jehovah, in His personal presence, the great moral renovator.

#### FIFTH WAY-MARK—THE FAMILY OF EGYPT UNDER THE JOINT REIGN.

"And if the family of Egypt does not go forth, and come up, so will there not be rain upon them, but there shall be upon them the plague, wherewith the Lord will plague all the nations, who will not go forth to celebrate the feast of tabernacles. This will be the sin of Egypt, and the sin of all the nations who will not go up to celebrate the feast of tabernacles." Zech. xiv. 18, 19. This is the most distant view of Egypt, in our prophetic telescope. Let us take our final look at that most interesting country and now happy people; she still bears her name; but is very significantly called "the Family."

Her nationality, even subordinate, as it existed during the reign of subjugation, has run out its last sands; and she takes her place as a family group of the redeemed, in an earth full of the glory of Jehovah. The terms and threatenings applied to Egypt in the quotation we have given from Zech. xiv. 18, 19; may cast a doubt as to the correctness of our interpretation. We will attempt to remove the difficulties in the way of our application. It is said that the expression, "If the family of Egypt go not forth," implies that they will at times, refuse to go forth, and are, therefore, in their imperfect and disobedient state. This objection seems to have some weight. Let us examine the language of the text more critically. The idea is more clearly expressed by substituting the following, "Should the family of Egypt, Assyria, or any other family of that Eden earth refuse to honor the Great King by refusing to go up to Jerusalem to keep this commemorative feast. God would thus punish sin (only sin) of contempt. Not that there will be that one sin, the contempt of court, but, should there be, then such punishments would follow. It is to be understood as Isa. lxv. 20. In that new earth there will be no tears; and, consequently, no deaths; and yet it speaks of infants one hundred years old, dying; and old men under a curse. This, to harmonize with itself, would read as follows, Should there be any births or deaths, the infant would be called an infant should he die at the age of one hundred years, and should there be a sinner one hundred years old he should be accursed. If one of the angels (even Gabriel or Michael) should refuse to carry any message for Jehovah, he would be cast down from his lofty position. Obedience is a primary law of Christ's kingdom. Should any family of the earth, however favored, such as Egypt will be at that time, it would not escape punishment. The perpetuity of Messiah's throne;

yea, its very existence would depend upon the strict and willing obedience of every family.

In all these statements, it is not stated that any will refuse. Our law-givers affix penalties to the violations of law, when there are no violations, So in the restitution. In that holy state there can be no transgressions, since all are free to act, but are without any disposition or motive to violate the laws of that kingdom of love, peace and righteousness.

Let us, for the present, bid adieu to the land and people of the valley of Egypt. The advancement of its European civilization and foreign occupation will be noticed more at large under another Phase.

Some are ready to ask, as one of old, how can these things be? How can the world be restored to its Eden state and be filled with a race of pure, immortal beings? It would be a sufficient answer to say, He that called this earth into being and made a Paradise of it, has the power to restore it to that Eden state. And as He has authorized the prophets to declare that to be His will: who can for a moment, have any doubt of its accomplishment? The "Restitution!" What a world of associated thought clusters around that blessed word. He that had power to call Lazarus out of his tomb, and to still the tempest and quiet the sea, can restore all things. We do not stagger at His promise. The world is waste, and somewhat dilapidated, but when Christ shall make it His personal abode, it will be fitted up a beautiful mansion for Himself and His people.

# BRITISH PHASE.

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## PROPRIETY OF THE NAME.— ELEMENTS, GROWTH, AND MISSION OF GREAT BRITAIN STATED AND OUTLINED.

**PRELUDE.** — Two classes of men are highly interested in our great national movements in the Eastern Hemisphere: *a*) The worldly politician, who sees nothing but the present age and human aggrandizement. *b*) The prophetic student, who reads all their acts, revolutions, and developments by the light of revelation. The one knows no agent but man; no success nor any advancement that is not the product of his brain, and the work of his muscle; the other sees nothing but the plans and movements of the Almighty. Hence we have two widely distinct classes of national expositors. Jehovah is writing the doom of empires upon the palace walls of their monarchs; but their wise men read nothing in these characters, but ages of peace and prosperity. Hence Messiah's approach gives them no warning. Read the secular journals. What could be learned by the masses out of those periodicals relative to Christ's return and His kingdom? The alarm of Christ's approach may make a ripple upon the deep of human occupations, but, as the pebble upon the lake, the wave it creates soon returns to its quite waters.

In our investigations we follow the nations in the light that God revealed to His prophets.

**BRITISH PHASE.** — We have this great truth distinctly shown in all the Eastern national movements, that each nation puts a new phase upon the so-called Eastern question. This is particularly true of Great Britain whose origin, growth, and future mission, and its final destiny we purpose to show. Its name. — We have selected the name British, because it is the name of the empire, it being more comprehensive than English, or Anglo Saxon. It will allow us to include her colonies: —

The name British, Briton, is supposed to be Celtic from *brit*, painted, as the ancient Britons painted their bodies blue. The term *Britannicæ Insulæ*, was applied by Julius Cæsar to the British Isles; Albion (England and Scotland), and Hibernia (Ierne), Ireland. Aristotle B. C. 384–322, knew and describes Albion and Ierne. Ptolemy in the second century first called Ierne Little Britain, and Albion Great Britain. Such appear to be the origin of the present name of the British empire. We shall now hasten to consider the empire itself; building our remarks upon the basis of this cardinal truth, that God is the Originator, the Governor, and the Disposer of all nationalities “ruling,” as Nebuchadnezzar, after the

sad experience of Jehovah's supreme power expresses himself, "All the inhabitants of the earth (are) reputed as nothing: and he doeth according to His will in the army of heaven, and (among) the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou? Dan. iv. 35.

1. We shall outline the British empire as it now exists. 2. We shall investigate its origin, and the race that has given it vitality. 3. We shall trace that people in their migrations and national growth. 4. The destiny or mission of the British empire will then be considered.

1. BRITISH EMPIRE AS IT NOW EXISTS. — A small island (90,000 sq. m.) containing an area, less than one-third that of Texas, has given birth to an infant which, through a series of years, has grown up into a being of such gigantic proportions, that, with its arm outstretched, it has drawn into its bosom the great globe itself. Such an effect must flow from an adequate cause. That little Island, with a fraction under 90,000 square miles (89,600 sq. m.) has now under its imperial domination eight million square miles, distributed over parts of every continent, and the ocean islands. An island that can give birth to such an empire, is worthy of the highest admiration. Let us walk about the island, and see wherein lies the secret of its power. Let us follow its coast outline, viewing its harbor system; pass over its mountain ranges, through its valleys, tracing its lakes and rivers, noting their characteristics, view the soil as adapted to vegetable products. Having examined its surface as to its natural features, let us descend below its surface and examine its geological structure, and the variety of its mineral wealth. Having outlined its physical formation and its natural resources, let us notice its monuments of human industry.

Let the reader place before him an accurate map of the Island of Great Britain while he reads and investigates the following sketch. Great Britain (the island) in pre-historic times was a part of the European, or German continent: now disjoined by a water passage (Str. of Dover), about 21 miles wide. It lies between 49 deg. 57 min. 30 sec. and 58 deg. 40 min. 24 sec. north lat. and 1 deg. 46 min. east long. and 6 deg. 13 min. west. The waters surrounding it are the North sea, English channel, St. George's channel, Irish sea, and the Atlantic ocean. Following its coast line from the Strait of Dover toward the east and north we pass the following physical objects of note-worthy interest. The coast line from Dover to the northern extremity of Scotland is very tortuous and exhibits an infinite variety of natural scenery. Its water outlets, its bold head lands, chalk cliffs, its low sandy shores, its numerous harbors, its inlets and firths, present to the eye of the coaster a perpetual kaleidoscope. He never tires of the endless changes in the objects of his delighted vision. The first noted river opening is the Thames, the natural drainage of 6,000 sq. m. 2. The Wash, the common receptacle of five rivers. 3. The Humber, the receptacle of the Yorkshire Ouse, the Trent, and some other small streams. 4. The Tyne. 5. Firth of Forth. 6. The Tay. 7. The Dee. 8. The Don. 9. Moray Firth. 10. The Dornoch Firth. Passing

along the west coast line, we find the Clyde in Scotland, and the Severn, the great river of S. W. England. On the south and east, the river system numbers about four times as many, as on the west and north. The mountains and hills lie principally to the north and west. The south-eastern division of the island seems to be the portion designed for agriculture. The mountains and uplands gather the waters from the clouds. From these fountains flow the streams which irrigate the low-lands. The British Island (containing England and Scotland) has one of the most perfect systems of drainage and irrigation to be found on the globe. This arises from its varied and peculiar surface configuration. When Jehovah constructs any continent or island, and furnishes it as a habitation for any part of the human family, he shapes and furnishes it for the special use of some one particular family. He certainly has the knowledge and the power to adapt the means to the end.

It is safe to say that Great Britain was once a European Peninsula. But, in the revolution of ages, it was designed to be a retreat for one special people; a quiet home. For that purpose, he cut it off from the main land, and made it into a beautiful island home, and furnished it with every necessary product and adapted it in all its attributes, to the requirements of the intended occupants. The shape, lay, and the resources of the island sustain these remarks. It has been peopled by Europeans; and with those nations occupying north western Europe, such as France, Germany, and Denmark. It has had for centuries a large portion of its intercourse. Is there anything in the structure and in the face of the land to prove that to have been its Maker's original purpose?

With the admission that the course of the rivers and of all flowing waters of any country indicate its general slope, place before you a map of Europe with its surrounding islands. Trace the rivers as they flow from their mountain sources to the North Sea and to the English Channel; bearing in mind that harbors are generally made by, or are associated with the river systems. The French and German rivers flow towards the mouths of the principal British rivers, demonstrating the fact that those countries face each other. Their harbors follow the same law of intercourse. Why not admit that those countries were thus purposely constructed? The principal rivers and harbors of Ireland follow the same law. The Clyde in Scotland and the streams of North Ireland follow the law of commercial intercourse.

Ireland has one large river that flows to the (Southwest) Shannon: The Island of Great Britain has one large river; also, flowing in the same direction—(the Severn).

By what agency has Great Britain been made to look Europe in the face? Its geological structure will reveal the agency. The earth's crust (some 50 miles thick) is composed, principally, of layers deposited in minute particles from water where they were held in solution. The law of gravity would require the strata thus formed, originally to be horizontal. What would have been the result had they remained in their original, unbroken, horizontal position? Would the waters have been gathered into

seas and oceans? Would there have been any dry land or any rivers? The sinking and upheaving of the earth's strata, were, therefore, about the first of the progressive changes of the earth to render it a living home for air-breathing animals. Breaking and tilting the strata, so as to form various angles with the horizon, was God's method of gathering the waters into "seas," and of draining the "earth."

For a more definite illustration of the Divine method of draining and irrigation let us examine the geology of the island of Great Britain: commencing with its first geological period (Laurentian system the most ancient rock exposed), as it was originally deposited. It was then the bottom of the seas which are now its boundaries. Such was its position during the ages of deposits of Cambrian, Silurian, and the lower strata of the Carboniferous measures. (During the coal measure deposits it was, in part, alternately above and below the ocean surface. Through the periods of the Permian, Triassic, Lias, Oolite, Wealden (fresh water deposit) Cretaceous, Pliocene, and Pleistocene measures, while this part of the earth's crust (89,600 sq. m. was being prepared for air-breathing animals, and especially for man their highest type, it was covered with the ocean waters.

Being furnished with all of its mineral resources, it is detached and elevated permanently above the sea: tilted up from the n. w. so as to dip toward the s. e.: facing Germany, from which country it was principally to be peopled. A vertical plain passing from the under surface of the crystalline gneiss of the Laurentian system to the east, south eastern coast on the North Sea, upward to the coast, will show a section in which may be seen a sample of all the geological strata. "British rocks form the typical series of the earth's strata." No country of equal size, can be said to equal Great Britain in mineral resources. Passing from the Hebrides n. w. of Scotland, along the western shores of Sutherland and Ross where the Laurentian rocks appear, we step on to the Cambrian rock platform in Cumberland and travel on that series through Anglesey, and North Wales; these rocks are sandstones, gritstones, and slates. From this platform we step on to the higher platform, called the Silurian: one of great extent. It is developed mostly in South Wales, and is composed of immense layers of shales, slates, and sandstones, with limestones. The Silurian strata spread over a large portion of Scotland, except the large trough of more recent deposits in Central Scotland. This formation contains the lead mines of Wanlockhead and Leadhills. Leaving this platform, we reach, in our upward progress, the Carboniferous platform, which contains the coal strata and principal iron ores. They extend from Bristol channel to Cheviot hills, including 15 detached coal fields. Its sandstones and limestones are of great value. We next step on to the Permian platform of magnesian limestone, and sandstone, both valuable for building purposes. Going south eastward we rise on to the Jurassic, Lias, Oolite, Wealden, Cretaceous, Eocene, Pliocene, and Pleistocene deposits on the coasts of Norfolk, Suffolk, Essex, and Kent. Such a geological structure has the Almighty seen fit for some wise purpose, to give to this little island. He

has laid its foundation deep. "The earth (is) the Lord's, and the fulness thereof: and the world, and they that dwell therein. For he hath founded it upon (under) the seas and established it upon the floods. Psalm xxiv.

#### WHAT HAS CHRISTIANITY TO DO WITH NATURAL SCIENCE AND PROFANE HISTORY?

**PRELUDE.**—It is often asked by persons of some devotional ideas, What has Christianity to do with the natural sciences? Especially with that "Infidel science," called geology. Would it not be more consistent with a high Christian profession to make use of the Bible alone? Prejudice, in its own estimation, is a very sharp critic, and exceedingly wise; in many instances, however, its censures are the result of ignorance.

What is geology? It is a near relative of geography. The one has his office and field of labor on the surface of the earth: the other beneath its surface. Geology examines the earth's rock structure, and its general configuration and build-up, while geography confines itself to the surface of things. Both sciences are angels of light, whose mission requires them to declare the power, goodness and wisdom of the Creator. Why fear such beneficent angels? The Bible commences with the science of geology by enunciating its fundamental truth, that the earth's materials were created by God (Elohim). It then describes God's work in shaping it, and fitting it up for the abode of living organisms; gives the history of their creation and of man as the earth's residing governor. The facts of geology are often noticed in the Scriptures. (See Psa. xxiv. and Job.) It is urged that infidels make geology contradict Moses. True, but do they not make the Bible contradict itself? What Bible truth has not been more abused than the principles of natural science? No science should be answerable for its abuse, either through ignorance or design. It is objected that geology and Moses do not agree as to the earth's age. This, we deny. Moses does not give the age of the geological materials out of which the earth was constructed; only that, in the beginning they were created, after which they were fashioned into a globe called "Earth."

How long between the creation and construction, is not stated. The objector will please tell us, from the record of Moses, what space of time elapsed between the act of creation—Gen. i. 1.—and the building of the earth out of those materials—Gen. i. 2—to end. All admit that the creation of the materials must be first. The time, how long, not being stated, does not, therefore, contradict geological time. God is as truly the author of geological science (true principles) as He is the author of the Bible. God, by human agents and by His Son, spoke His revelations, which, by man, have been collected into a single volume called the Bible; but the book of nature, containing the record of His eternal power and Godhead, he has issued from His own printing establishment. Man, as a type-setter and publisher is liable to err; God, never! The one volume is suited to "Babes and sucklings;" the other to the Christian in his manhood. Many Christians have singular prejudices relative to the utility of secular

history in explaining the fulfilment of prophecy. They hold that the Bible alone must be its interpreter. This view is correct only in part. It will not hold good in regard to those prophecies, whose accomplishment belongs to a period which extends beyond Bible history; such as a part of the metallic image, the fourth beast of Daniel, the standing up of Michael, the return of Israel and Judah, the signs of the advent, and the Apocalypse, and Christ's predictions of His return, and Paul's man of sin. The Bible cannot contain any historical record of their fulfilment, since no part of the Sacred Scripture has a later date than about A. D. 96.

Christ evidently enjoined upon His disciples the study of history. For He says, "When ye see these things then know." How could they discern without close investigation? And what could they search but the history of passing events. To show when, where, and how prophecies have been fulfilled requires close and protracted investigation of national history. Any one has knowledge enough to say that prophecy is to be accomplished. The one is a theory of labor; the other is the theory of indolence. To decide correctly, however, as to the prophecies yet unfulfilled, requires a knowledge of all past history of those nations, in any manner associated with the people of God. A history which contains a pure and perfect record of facts as they have transpired during the Christian era, are as authoritative as the historic books of the Bible: for each would be a perfect record of facts as they took place. In the Old Testament we have many books of history, such as Genesis, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chron., 2 Chron., the Acts of the Apostles, and the four gospels. These are called inspired records, or records free from error in their statements of facts. Books of history, composed of the records of events that have transpired since A. D. 96, so far as they agree with the chain of facts, would be equally as authoritative as the list from the Bible. What matters the private opinion of the historian if his record is true? Parts of the Bible were uttered by wicked men, and their doctrines are false, yet the record is true. Job's friends belong to that class.

Gibbon and Hume are called infidels; yet their records of facts as they transpired are truthful. It is no flight of fancy to say that God can make an infidel testify to the truth. In the days of Christ's first advent the demons gave true testimony, "Jesus, we know Thee, the holy One of God." And if a demon could speak the truth, why not an infidel? Authentic histories are sufficiently accurate to demonstrate the fulfilment of prophecy.

**ISLAND OF GREAT BRITAIN.**—We shall examine its mineral resources. We have seen that the island is furnished with all the geological strata, so that it is furnished with all the mineral wealth of each formation. The mineral wealth: 1) In this island are found salt in 1880.2½ million tons, valued at \$6,000,000; 2) Iron pyrites 50,000 tons, value \$500,000; 3) Zinc, 25,000 tons of ore, producing of metallic zinc, 7,000 tons, valued at \$504,000; 4) Lead and silver from the same ores of the palæozoic rocks, 82,000 tons

of ore, containing 61,500 tons of metal, worth  $6\frac{1}{2}$  million dollars; from which were obtained 521,300 ounces of silver, valued at \$521,000; 5) Copper from Cornwall and Devon, 105 mines, producing 85,000 tons of ore, yielding 5,100 tons of metallic copper, valued at \$1,500,000; 6) 9,000 tons of tin, value \$3,000,000. The tin mines of Cornwall, Devon, and Scilly Isles have been worked 2,500 years, and have been the richest tin deposits in the world. Tin was taken from these mines for Solomon's temple; 7) Iron ore is obtained from all the coal measures as well as from older formations. In 1881 the number of tons obtained from the whole island amounted to 19,000,000 tons, valued at \$32,000,000. The principal ore is an impure argillaceous carbonate of iron; 8) Coal; in 1880, from all the mines were raised 140,324,621 tons. It is stated that the coal deposits of Great Britain would last 100 years, should there be consumed 1,464 million tons a year. This calculation includes the entire coal for the depth of 4,000 feet.

The coal and iron are called the sinews and muscle of Great Britain. The British island, though in the western counties hilly and somewhat mountainous, is called level. There is a pleasing variety in its landscapes. Its climate is one of the most even (free from extremes) in the world. Its system of irrigation and drainage very superior. It is in the possession of the first class of natural advantages. Its physical resources have aided the British nation to climb to the summit of national grandeur. The agricultural products have now reached, annually, to the sum of \$400,000,000; reckoning live stock, more than \$2,000,000,000.

Her manufactures (textile) are in cotton, woolen, worsted, flax and silk, 7,000 in number; with horse-power, 540,000; hands employed, 1,000,000. Her imports and exports \$3,872,645,271. Gold and silver bullion and specie, about \$200,000,000.

#### THE BRITISH SHIPPING.

In 1875 there were 20,644 sailing vessels and 4,160 steamers registered under the merchant shipping act. In 1877, there were 12,098 miles of railway open in England and Wales; 2,776 in Scotland. Her army is vast, numbering in all parts of the world, 633,033, including regulars, army reserves, militia, yeomanry, cavalry, and volunteers. Her navy is the most powerful of any on the globe. She has 61 ironclads, about 300 steam vessels, and 110 sailing vessels. In 1879 there were in commission 255 vessels. She is mistress of the seas, and encircles the earth with her armories. Her institutions are constructed on a most magnificent scale. Her cities are noted—her London is one of the world's wonders. Her powers, physical, moral, social, religious, civil and political, are nowhere surpassed, if equaled.

The British Museum is the pride of the empire. It combines the curious and the wonderful of all ages; what mind can grasp in a lifetime the mental resources of its departments? What a variety in its contents! 1) Its printed books; 2) Its maps; 3) Its manuscripts; 4) Its prints and drawings; 5) Its oriental antiquities; 6) Its Greek and Roman antiqui-

ties; 7) Coins and medals; 8) British and Mediæval antiquities and ethnography; 9) Natural history; 10) Zoological department; 11) Botanical department; 12) Geological department; 13) And its mineral department. Such is its interest to all classes of minds that 43,000 persons have passed through the building in a single day. We close our remarks on this little Island by the following by two noted authors:

"England! this other Eden; demiparadise; this fortress built by nature for herself, against infections and the hand of war; this happy breed of men, this little world; this precious stone set in the silver sea, which serves it in the office of a wall, or as a moat defensive to a house, against the envy of less happier lands; this blessed plot, this earth, this England."

"England, which with Wales is no larger than the state of Georgia, stretches, by an illusion, to the dimensions of an empire. The innumerable details, the crowded succession of towns, cities, cathedrals, castles, and great and decorated estates, the number and power of the trades and guilds, the military strength and splendor, the multitudes of rich and remarkable people, the servants and equipages,—all these catching the eye, and never allowing it to pause, hide all boundaries by the impression of magnificence and endless wealth. To see England well needs a hundred years; it is stuffed full with towns, towers, churches, villas, palaces, hospitals, and charity houses. In the history of art, it is a long way from a cromlech to a York Minster; yet all the intermediate steps may still be traced in this all-preserving island. The climate is warmer by many degrees than that to which it is entitled by latitude. Neither hot nor cold, Charles II. said, 'it invited men abroad more days in the year and more hours in the day, than any other country.' The frequent rain keeps the many rivers full and brings agricultural productions up to the highest point. England has plenty of water, of stone, of potter's clay, of coal, of salt, and of iron. The land naturally abounds with game; immense heaths and downs are paved with quails, grouse, and woodcock, and the shores are animated by water-fowl. The rivers and the surrounding sea spawn with fish. There is the drawback of the darkness of the sky; the London fog sometimes justifies the epigram on the climate, 'In a fine day, looking up a chimney; in a foul day, looking down one.' England is anchored at the side of Europe, and right in the heart of the modern world. The sea, which according to Virgil, divided the poor Britons utterly from the world, proves to be the ring of marriage with all nations. As America, Europe and Asiatic, these Britons have precisely the best commercial position in the world."—*Emerson*.

"Britain is a miniature of Europe. Shares her mountains, Snowdon in Wales, Helvellyn and Skiddaw in Cumberland, the Highlands in Scotland. She has her lakes, the smiling meres of England, the crystal lochs that mirror Ben Nevis and Ben Lomond and their brethren. She has the picturesque dales and caves of Derbyshire, the fair plains of Warwickshire, and Surry, and Bucks, and indeed throughout the realm. In Westmoreland and Cumberland she has a pocket Switzerland. Her mines

in Cornwall, Staffordshire and Northumberland soon furnish all the great ores, iron, coal, lead, tin and copper. Her quarries are abundant. Her soil yields bounteous harvests. Her manufactures bring all nations in her debt. Her commerce exceeds that of any other people, and she is the grand mart of the globe. The keels of her merchantmen furrow all seas, and the smoke of her steamers darken every maritime sky, and plying between her and her colonies, invest the world."—*Cottage Cyclopedia*.

BY WHAT VARIOUS FAMILIES, OR RACER, HAS THE ISLAND OF GREAT BRITAIN BEEN RULED?

This island, small as it is, has been the theatre of many bloody revolutions. Its ancient inhabitants were savages of the order of cannibals. Who were its aborigines? That term had its origin from the exploded ideas, that man, like vegetation, sprang out of the earth; and that, originally, he grew up from many centres. The world has been peopled by one couple, and from one centre. After the flood, three families peopled the earth; those of Ham, Shem, and Japheth;—formerly said to be distributed as follows: Ham and his posterity settled Africa; Shem, Asia; and Japheth, Europe and its islands. Further researches have modified this view very materially. The most ancient British population will form an exception to the above order of all colonization, as we shall see in our investigations. The most ancient Britons were Shemitic. How ancient, and what were their tribal names, shall now be considered.

In the slow spread of population after the flood, Europe would not be occupied till centuries after the settlement of Asia; and then by nomadic races, rather than by a settled population. Britain, being an island, would be still later in its settlement. From its location, it would be first occupied by families from Europe. Does history corroborate this statement? Who were the first inhabitants of Great Britain? And at what period did they occupy the island?

The earliest population of the British Islands were called Kimmerians and Kelts. Who were they? Whence did they come? The Irish, Gauls, Welsh, Cornish, Armoricans, Erse, and Manks, are Celtic, (pronounced Keltic). It is enough, at present, to trace the Kumri, and Kelts, to their European homes; after that we shall follow them further toward the sunrising.

This Nomadic race, before passing over into the British Island, was composed of various families: all exceedingly hostile to the settled class of mankind, called civilized; whom they felt at liberty whenever an occasion offered, to attack and plunder. They were the scouts and pickets of the original army of occupation—our earliest histories found the Kimmerians the most advanced in the northwest part of the European continent; and the Kelts in the southwestern portion of Europe. They had gradually moved towards western and northern Europe till they were stopped by the ocean. After occupying for centuries the extreme west of Europe, they passed over into Britain; and, finding it unoccupied, except by unbroken forests and denizen wild beasts, they gradually spread over the island.

The original Britons were, therefore, Kimmerian or Keltic. They spoke the Keltic, the first of the three European generic languages:—the western, and consequently, the oldest. The middle European language is the Gothic or German; the eastern is the Slavonic or Russian language. These three generic tongues form the parent stock of the European languages, and mark three distinct waves of western emigration. The members of the Keltic family are the Welsh, the Gaelic, the Irish, the Cornish, the Armoric, the Manks, and the ancient Gaulish tongue. The Kelts occupied the British Island some centuries before Christ (B. C. 700). The ancient Britons were conquered by the Romans; first, under Julius Caesar; and by Agricola. It remained a Roman Province four centuries, during which domination it came under Roman civilization. It being abandoned by the Romans, it was invaded and conquered by the Angles and Saxons. During their dominion, the island was exposed to the attacks of the sea-kings (pirates), from Denmark, Norway and Sweden. Still the Anglo-Saxon reign continued till their conquest by the Normans, or North men (Dnaes and Norwegians) A. D. 1013. It continued under Danish or Norse rulers till 1042, when it reverted into the Saxon hands of Edward the Confessor. It was restored to the Norse family by William the Conqueror A. D. 1066. The Norman French was made the legal language of the realm. From this time, and onward,—the Anglo-Saxon—was the ruling power of Great Britain. A Briton of the present British Empire is a mixture of all the Keltic and Gothic families; still we shall call him by the name of the governing race—Anglo-Saxon;—and still more definitely—Saxon.

#### THE BRITISH OR SAXON EMPIRE.

We shall examine that family. 1) In its European home. a) Its infancy. b) During its age of sea-kings, or piracy. c) Its conquests in England and on the continent. d) We shall follow the family eastward to its exile abodes. e) Then trace it to its paternal residence. f) Then we shall trace the chronological order of its western emigrations. 1) Anglo-Saxon in his European home. Anglo-Saxon is a term compounded of Angle, and Saxon; of the Angles, a passing notice will be sufficient. Who were the Angles?

The Angles were Goths, Scythians, or Germans (a modern name). They belonged to the family of the Suevi. They first appeared to the Romans dwelling in the woods of north Germany, between the Weser and Elbe. They moved north, they settled in Schleswig between the Jutes and the Saxons. They worshipped “Terram Matrem”—Mother Earth (Tacitus)—the wife of Odin. In the fifth century, the more daring of the tribe, joined the Saxons in their conquest of England, and gave their name to the island, (Lat. *Anglia*, Anglo-Saxon, Englaland). The remainder of the tribe mingled with the Danes. The district of Angeln is their modern home—pop. 50,000; sq. m. 330.

As the Jutes were associated with the Anglo-Saxons, we append a note from the history of the Anglo-Saxons, by Sharon Turner, F. A. S., R. A.

S. L., author of the "The sacred History of the World." "But those allies of the Saxons with whom the history of Britain is most connected, were the Jutes and Angles. The Jutes inhabited Jutland, or rather part of it, which was formerly called South Jutland, but which is now known as Sleswick. The little band first introduced into England by Hengist and Horsa, were Jutes. Their name has been written with all the caprices of orthography. (His note then follows.) As Geatum, Giotae, Jutae, Gutae, Geatani, Jotuni, Jetae, Jutae, Vitae, etc. The "Vetus Chronicon Hol-satiae," p. 54, says the Danes and Jutes are Jews of the tribe of Dan! And Munster as wisely calls the Helvetii, Hill-Vitae, or Jutes of the hills! The Angles have been derived from different parts of the north of Germany. Engern, in Westphalia, was a favorite position, because it seemed to suit the geography of Tacitus; Angloen, in Pomerania, had good pretensions from the similarity of its name; and part of the duchies of Mecklenburg and Lunenburg was chosen out of respect to Ptolemy; but the assertion of Bede and Alfred, which Camden has adopted, has, from its truth, prevailed over all. In the days of Tacitus and Ptolemy, the Angli may have been in Westphalia or Mecklenburg, or elsewhere; but at the era of the Saxon invasion, they were resident in the district of Anglen, in the duchy of Sleswick.

The duchy of Sleswick from the river Leveson, north of Kiel, to Tobecket, on which stands Colding; but that particular position, which an ancient Saxon author calls Old England, extends from the city of Sleswick to Flensburg. Sleswick was the capital of Anglen, and was distinguished in the eleventh century for its population and wealth. On a note he says, "The Angli might be made the parents of the Jutes. That they were kindred nations is clear from the identity of their language. Our Kentish Jutes have always talked as good English as our Mercian, and Norfolk, and Yorkshire Angles. Jutes, Angles, and Saxons, seem to have been coeval twigs of the same Teutonic branch of the great Scythian or Gothic tree. Some dialectic differences of pronunciation may be traced, but no real diversity of language."—*Turner*.

We have said all that is necessary for a clear understanding of the relationships of the Jutes and Angles, and of their European location. We are now prepared to investigate the European history of the Saxons.

#### EUROPEAN HOME OF THE SAXONS.

As introductory remarks, we shall again quote the history of Sharon Turner:—"The Anglo-Saxons were a people who transported themselves from the Cimbric peninsula and its vicinity, in the fifth and sixth centuries, into England. They were branches of the great Saxon confederation, which, from the Elbe, extended itself at last to the Rhine. The hostilities of this formidable people had long distressed the western regions of Europe; and when the Gothic nations overran the most valuable provinces of Rome, the Anglo-Saxons invaded Britain soon after the Romans quitted it. The ancient inhabitants, and the progeny of the

Roman settlers, disappeared as the new conquerors advanced, or accepted their yoke; and Saxon laws, Saxon language, Saxon manners, government, and institutions, overspread the land. This revolution, than which history presents to us none more complete, has made the fortunes of the Saxons, during every period, interesting to us. Though other invaders have appeared in the island, yet the effects of the Anglo-Saxon settlements have prevailed beyond every other. Our language, our government, and our laws, display our Gothic ancestors in every part; and they live, not merely in our annals and traditions, but in our civil institutions and perpetual discourse. The parent-tree is indeed greatly amplified, by branches engrafted on it from other regions, and by the new shoots which the accidents of time, and the improvements of society, have produced; but it discovers yet its Saxon origin, and retains its Saxon properties, though more than thirteen centuries have rolled over, with all their tempests and vicissitudes. Although the Saxon name became on the continent, the appellation of a confederacy of nations, yet, at first, it denoted a single state. The Romans began to remark it during the second century of the Christian era; until that period, it had escaped the notice of the conquerors of the world, and the happy obscurity was rewarded by the absence of that desolation which their ambition poured profusely on mankind.

THEIR PARTICULAR EUROPEAN LOCATION.—AS EARLY AS A. D. 141.

Ptolemy, the Alexandrian, in his Geography, says that there was a people called Saxons, on the north side of the Elbe, on the neck of Cimbric Chersonesus, and three small islands at the mouth of this river. The Saxons were then of but little note, since it was one of seven nations that dwelt in a small peninsula (Jutland, Sleswick, and Holstein). How long they had then dwelt in Europe, history does not state. That they resided in this northern European home, in the time of Tacitus, the Roman historian is quite certain, though not named. Tacitus has not given the name of all the German tribes; but, simply those that were noted among the Romans. In the days of Tacitus the Saxons were obscure, and in such a swampy and retired spot that they had escaped the cruel arms of the world's conquerors. One thing is quite sure, however, they did not spring fortuitously from their Mother Earth, as claimed by the Athenians, under the symbol of a "golden grasshopper." Ptolemy, writing Geography, names seven nations, dwelling in the Cimbric Chersonesus; Tacitus, writing history, names only four, such only, as had a record among the Romans. This fully accounts for the omission. Tacitus is more particular than Strabo in his German Geography; and Ptolemy, being still later is more particular than Tacitus. Here let us state, in the outset that Europe has been peopled by three great stocks, differing in language, manners and customs. 1. The first and oldest were the Kimmerians and the Kelts. 2. The Goths, Scythians, or Germans. 3. The Slavonians and Sarmatians, occupying severally the western, the middle, and the east of Europe. Their geographical locations fixes the order of their migrations.

"The second stock of the European population is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxon, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German, or Gothic."

--*S. Turner.*

#### LAW OF DISTRIBUTION OF THE HUMAN FAMILY.

Anthropology opens into a very extended field for investigation. The two great divisions of this science are: *a.* Ethnography, and *b.* Ethnology; the one generic, the other two specific. Anthropology, gives the natural history of man. Ethnography, gives the details of the masses of human organizations, as they exist in families, tribes, and nations. Ethnology, treats of the distinct features of nations and races. A comprehensive division is the following. 1. "Zoological anthropology, which treats of the relation of man to the brute creation. 2. Descriptive anthropology, or ethnology, which classifies and describes the various divisions and subdivisions of mankind, and marks out their geographical distribution. 3. General anthropology, which M. Broca calls, 'the biology of the human race,' which says a recent writer on the subject, 'borrows and collates from all science facts and phenomena usually investigated in men as individuals, but which relate to men as groups of individuals,' and compares these with other facts relating to other groups of individuals. The study and bare description of a single negro's skull is mere human anatomy; the study of a group of negroes' skulls belonging to other races, would be a specimen of the work done by general anthropology."—*Library of Universal Knowledge.* The most distinguished authors on this subject are Blumenbach, Dr. Pritchard, Dr. Latham, Retzius, Huxley, Dr. Morton, of Philadelphia, Darwin, and Agassiz. The great question of the science is, did man, originally, spring from one, or from many centres? Blumenbach, Drs. Pritchard and Latham hold to the unity of origin; the other authors to the plurality of centres. The greatest power of intellect and of knowledge defend the unity.

#### THE TWO CLASSES OF MANKIND.

*a.* The settled, or civilized class, of which we have types in the Egyptians, and the Babylonians and Persians. *b.* The nomadic, or savage class, of which the Kelts and Goths, Scythians, or Germans were types in every community, these two classes are conspicuous, the settled and the roving. The roving are not satisfied long in any locality. They are the world's scouts; its first inhabitants; its pioneers. These classes we have in our own country; those who are constantly on the look-out for new homes; always retiring before the march of refinement. Liberty is their cry. No restraint of law. It must be admitted that this migratory class has produced the world's great revolutions. Their mission is necessary to the

spread of the human family. What would the world now be without the German? It may be asked, which class first settled Europe? This question is very readily answered,—the Nomads. For the Romans and Grecians, at an early period, dwelt in southern Europe, it is true; yet the Kelts and Germans are the principal occupants of this grand division; hence Europe is called by historians, “The German Continent.”

#### THREE DISTINCT MIGRATIONS.

There have been three distinct migrations into Europe, from the east:  
*a.* The Kimmerians and the Kelts, dwelling in the southwest, the west and northwest of Europe—in Spain, France, and Germany. *b.* The Scythians, Goths, or Germans, who dwell in middle or central Europe. *c.* The Slavonians and Sarmatians, who inhabit eastern Europe. The Russians belong to the third class. These three migrations are so distinct, and so far apart in time, that they are marked by three distinct dialects—and three distinct locations. This is the key of the proper understanding of European ethnology.

#### SAXONS IN THEIR EUROPEAN HOME.

Let us turn again to the Saxons. Their country was composed of six districts: three islands at the mouth of the Elbe, and three small provinces north of the Elbe on the Cimbric Chersonesus. The islands were *a.* North Strant, formerly torn from South Jutland by the violence of the waves; once about 20 miles long and 7 broad. Noted, at first, for its agriculture and fish; much damaged by the sea. The inundations of A. D. 1300, 1483, 1532, 1615, and 1634, were terrible, more particularly the last, which submerged the entire island, destroying 6408 persons, 1332 houses, and 50,000 head of cattle.

*b.* The island of Busen; north of the mouth of the Elbe, three miles long, by two miles in breadth; once supposed to form a part of the mainland; on a level with a stormy sea, it is surrounded by a strong dyke. It contains three parishes, as many villages, and is moderately fertile.

*c.* The most noted island is “Heilig island,” which means sacred (holy) land; ceded to Great Britain, by the King of Denmark, August 20, 1814. It is situated in a long recess, 9 miles from the mouth of the Elbe. It is the first island that occurs in the ocean. It is very fruitful, rich in corn, and a nurse of cattle and birds. It has one hill and no trees; it is surrounded with the steepest rocks, with only a single entrance, where there is fresh water. It is a place venerated by all sailors, and especially by all pirates.”—*S. Turner.*

Pontanus (1630) says, “It had formerly seven parishes, and from its inhabitants and incidents we learn that it was once much larger than it is at present; for in our times the sea receding, the soil has been worn down and carried away, on all sides by the violence of the waves. Its banner is a ship in full sail.” “It has a safe and capacious harbor, very deep and open to the south. This sometimes holds 100 ships of burthen, and defends

them from the north and west winds. Their food consists of their oats, and the produce of their nets. But though sacred in human estimation; the elements have not respected the island. In the year 800, a furious tempest from the northwest occasioned the greater portion to be swallowed by the waves. In 1300 and 1500, it suffered materially from the same cause; but the inundations of 1649 were so destructive, that but a small part of the island survived it. If another attack should wash away the sandy downs, scarce one-sixth of the present population could subsist.—*S. Turner.* It has a sea-mark, and light-house for the navigation of the Elbe. This island was a marine school for the Saxon—as all the men became experienced pilots. It is now on the ocean highway between England and the continent.

#### ITS DIVISIONS.

Saxon territory on the continent, is north of the Elbe, and on the western side of Cimbric peninsula, and is divided into three districts: *a.* Ditmarsia. *b.* Stormaria. *c.* Holsatia. As we shall have occasion to use these territories, we subjoin their description from the history of Sharon Turner, than whom no author can be more reliable. *a.* "Ditmarsia is separated on the north from Sleswick by the Eyder, and from Stormaria on the south by the Stoer. It fronts the island of Heiligland and Busen, and extends in length thirty-seven miles, and in breadth twenty-three. Its general aspect is a soil, low and marshy, and strong mounds are necessary to keep the ocean to its natural limits. The land on the coast is favorable to corn and cattle; but in the interior appear sterile sands, and uncultivated marshes. Its inhabitants, like those of all unfruitful regions, have been tenacious of the right of enjoying their poverty in independence, and the nature of the country has favored their military exertions. Their habits of warfare and scanty livelihood produce a harshness of disposition which often amounted to ferocity." (Their banner was an armed soldier on a white horse).

"Below Ditmarsia, and reaching to the Elbe, was Stormaria. The Stoer, which named the province, confined it on the north. The Suala, Trave, and Billa; determined the rest of its extent. It was almost one slimy marsh. The wet and low situation of Stormaria and Ditmarsia exactly corresponds with the Roman account of the Saxons living in inaccessible marshes. (*Saxones, gentem in oceani littoribus et paludibus invisi sitam*). The Stoer is friendly to navigation and fishing. Stormaria is somewhat quadrangular, and its sides may be estimated at thirty-three miles.

Divided from Sleswick by the Levesou on the north, bounded by Wagria on the east, and by the Trave on the south; Holsatia stretches its numerous woods to Ditmarsia. The local appellation of the region thus confined has been by a sort of geographical *catachresis*, applied to denominate all that country which is contained within the Eyder, the Elbe and the Trave. Their country received from the bounty of nature one peculiar characteristic: the loftier Holsatia presented a continued succession of

forests, and of plains which admitted cultivation." Such a country did God select, out of all Europe, where he might educate a people (the Saxons) to rule the seas with its navies, and belt the world with its armies and merchantmen.

No destiny, for seven centuries, could be less probable than the one determined by the Almighty for the Anglo-Saxon. Planted among rocks, sands, and impenetrable swamps, exposed to tempests from land and sea—their physical surroundings required the people to put forth every possible effort to supply the necessities of life. The Romans could not penetrate their marshes, nor had they any plunder to attract these southern conquerors. Had they been exposed like the more open tribes of Germany, they would have failed in their future mission. He that is working out his own plans among the nations, kept the Saxons under a severe private tuition till they should be able to resist the Roman corruptions, as well as to succeed against its armies. There are two particular movements, in which we can discern the Divine agency: 1. The formation of the Saxon confederacy on the continent. 2. The evacuation of the island of Great Britain by the Romans, after having subjugated and held it for four centuries. These were both accomplished by the increasing power of the Saxon. The Saxon Confederation, or league on the continent, prevented the entire conquest of Germany by the Romans, and brought such a powerful combination of German tribes against the Roman empire, that the Roman legions had to be recalled from Britain. These events had to be postponed to give the Saxons time to develop their native powers.

#### EDUCATION ON LAND AND SEA.

This preparatory Saxon training we shall now briefly describe.—What was the peculiar character of the Saxon educational drill? They had a land, and a sea drill. In their land, or domestic education, they had to contend against land and water. Their three islands were of little natural worth. They had to contend against a barren soil, and a tempestuous sea. Their three continental districts, were similar in their physical structure, excepting Holsatia, which was well timbered. Their ocean discipline was peculiar; and, therefore, demands more special notice. The men were called early into sea-service, as pilots, or as commanders of vessels, or as private sea-men. Those seas, by which they were principally surrounded, were stormy, making their ocean life one of great danger. The Saxons, during their occupancy of their European swamps, were savages; and they lived like savages, and were occupied as savages. They were idolatrous: a set of pagan warriors. "They were fearless, active, and successful pirates." They were dreadful for their courage and agility. The Emperor Julian, who had lived among barbarians, and who had fought with some Saxon tribes, says that they were distinguished amongst their neighbors for vehemence and valor. Zosimus, their contemporary, expresses the general feeling of his age when he ranks them as superior to others in energy, strength, and warlike fortitude. "Their ferocious qualities were nourished by the habit of indiscriminate depredation.

It was from the cruelty and destructiveness, as well as from the suddenness of their incursions, that they were dreaded more than any other people. Like the Danes and Norwegians, their successors and assailants, they desolated when they plundered, with sword and flame. It was consistency in such men to be inattentive to danger. They launched their predatory vessels, and suffered the wind to blow them to any foreign coast, indifferent whether the result was a depredation unresisted, or the deathful conflict. Such was their cupidity, or their brutal hardihood, that they often preferred embarking in the tempest which might shipwreck them, because at such a season, their victims would be more unguarded.—*Turner.*

**IS THERE ANY WANT OF HARMONY BETWEEN THE WRITINGS OF PETER AND PAUL RELATIVE TO THE FUTURE?**

Not as we understand them. Peter distinctly declares, that, in Paul's letters on future topics, there "are some things hard to be understood, which they that are unlearned and unstable wrest, as (they do) also the other Scriptures, unto their own destruction." 2 Peter iii. 16. Peter says that Paul in all (his) epistles spake of those things, about which he (Peter) was then writing. About what was Peter then writing? He was writing about the last days; its scoffers: the day of judgment, how it shall come, and what it will do; what will succeed it, and the duty of Christians to look for that day and earnestly desire it. He speaks of the conflagration of this earth, and the introduction of the new earth—as the dwelling place of the righteous.

Paul's epistles were written before the second epistle of Peter, since they had all been read by him and examined, or he could not have stated their character—"difficult of understanding." Since Peter wrote, after he had examined Paul's writings, and wrote on one of the same subjects, handled by Paul; and since each one wrote by the dictation of the same Spirit, and, since the Spirit does not contradict itself, it is quite evident that Peter wrote nothing contrary to the views expressed by Paul.

**A DIFFICULTY EXPLAINED.**

Again, since Peter regarded Paul's writings relative to the future judgment, difficult to be understood, it would be Peter's aim to simplify Paul's declarations. We may then regard Peter's epistle chap. iii., as supplemental to Paul's, and an exposition of Paul's meaning—we regard what Peter says as a commentary on what Paul says—and expressed in the plainest terms that an uneducated man could handle. Peter, therefore, describes the conflagration and its results in the terms of ordinary language; and yet, not to contradict Paul. Peter's conflagration is literal, for, no attribute is ascribed to any agent or object that does not belong to it. As Peter speaks of a literal earth, and literal fire, so must Paul. Peter, speaking of the earth and its contents, makes the burning that of literal fire. "The works that are therein shall be burned" (utterly burned). Paul says, "If any man's works shall be burned, he shall suffer loss; but he himself shall be

saved, yet so as by fire." How can a man's moral acts be burned by literal fire? Literal persons are built on to "Jesus the Christ." If they are true Christians, the man that built them into the building, will have pay. Each person is a star in his crown. If, on the contrary, the man (minister) has built in hypocrites and unconverted persons; they will be burned, yet, he (the minister), if he is a true Christian, will be saved; the fire burns his works, but spares him. Literal fire in both cases.

#### SAXON MODE OF LIFE IN HIS EUROPEAN HOME.

"Their warfare did not originate from the more generous, or the more pardonable of man's evil passions. It was the offspring of the basest. Their swords were not unsheathed by ambition or resentment. The love of plunder and of cruelty was their favorite habit; and hence they attacked, indifferently, every coast which they could reach.

Inland provinces were not protected from their invasion. From ignorance, necessity, or policy, they traversed the ocean in boats, framed of osiers, (water willows), and covered with skins sewed together; and such was their skill or their prodigality of life, that in these they sported in the tempests of the German Ocean.

It is possible that men who had seen the vessels in which the Franks had escaped from the Pontus, and who had been twice instructed by Imperial usurpers in the naval art, might have constructed more important war ships, if their judgment had approved. Although their isles, and their maritime provinces of Ditmarsia and Stormaria, were barren of wood, yet Holsatia abounded with it; and if their defective land-carriage prevented the frequency of this supply, the Elbe was at hand to float down inexhaustible stores from the immense forests of Germany.

They may have preferred their light skiffs from an experience of their superior utility. When their fatal incursions had incited the Romans to fortify and to garrison the frontier of Britain and Gaul, the Saxons directed their enmity against the inland regions. For their peculiar vessels no coast was too shallow, no river too small; they dared to ascend the streams for eighty or an hundred miles; and if other plunder invited, or danger pressed, they carried their vessels from one river to another, and thus escaped with facility from the most superior foe.

Of the Saxons, an author of the fifth century says, "You see as many piratical leaders as you behold rowers, for they all command, obey, teach, and learn the art of pillage. Hence after your greatest caution, still greater care is requisite. This enemy is fiercer than any other; if you be unguarded they attack; if prepared they elude you. They despise the opposing, and destroy the unwary; if they pursue they overtake; if they fly, they escape. Shipwrecks discipline them, not deter; they do not merely know, they are familiar with all the dangers of the sea; a tempest gives them security and success, for it divests the meditated land of the apprehension of a descent. In the midst of waves and threatening rocks they rejoice at their peril, because they hope to surprise."—*Sharon Turner.*

Zosimus, the Roman historian, thus speaks of their land expeditions, "Their land incursions were sometimes conducted with all the craft of robbers. Dispersed into many bodies, they plundered by night, and when the day appeared, they concealed themselves in the woods, feasting on the booty they had gained." Historians of the 4th and 5th centuries generally speak of the Saxons as superior to others in their achievements and courage. The habits of the Saxons caused them to resemble the dark physiognomies of Asia and Africa, rather than the fair, pleasing, and blue-eyed countenances, possessed by the Teutonic race. They had high pride of character. Twenty-nine Saxons strangled themselves to avoid being brought into a theatre for a gladiatorial show. "Their persons were of the largest size. On the continent they were so proud of their forms and their descent, and so anxious to perpetuate them, that they were averse to marriages with other nations. Hence the color of the hair of their males is mentioned as uniform."

The government of the Saxons was patriarchal, as shown by the terms applied to their kings and civil officers. Josephus was called, *ealdre over Egyptaland*—an elder over the land of Egypt. A British general is called *ealdorman*. Bede says, "The ancient Saxons have no king (such as modern kings), but many chiefs set over their people, who, when war presses, draw lots equally; and whomsoever the chance points out, they all follow as leader and obey during the war. The war concluded, all the chiefs become again of equal power."

Their religion was pagan; and, at first, without an idol or a temple. But when they invaded Britain, they had idols, temples, and priests. Their temples were surrounded with enclosures; they were profaned if lances were thrown into them; it was not lawful for a priest to bear arms, or to ride but on a mare. "Some of the subjects of their adoration we find in their names for the days of the weeks: Sunday is the Sun's day, a male deity; Monday is Moon's day, a female deity; Tuesday is Tiw's day, not known, only the name; Wednesday is Woden's day, chief god of the Saxons, the same as Odin of Denmark and Iceland; Thursday is Thunre's day, same as Thor; Friday is Friga's day, wife of Woden; Saturday is Seterne's day." They had traditions of the creation, and of the destruction of the earth by fire. We shall close our sketch of the Saxon sojourn in Europe with a notice of the sea-kings and vikingr of the North. No topic can better illustrate the Saxon sea-discipline and training, than a sketch of the lives of the sea-kings of the North. Our historic notice will be taken from the most authentic sources; principally from the history of the Anglo-Saxons by Sharon Turner.

The sea-kings of the North (in which school were the Saxons), were a race of beings whom Europe dreaded, and beheld with horror. Without a yard of territorial property, without any towns, or visible nation, with no wealth but their ships, no force but their crews, and no hope but from their swords, the sea-kings swarmed on the boisterous ocean, and plundered in every district they could approach. Never to sleep under a smoky roof, nor to indulge in the cheerful cup over the hearth, were the

boasts of these watery sovereigns, who not only flourished in the plunder of the sea and its shores, but who sometimes amassed so much booty, and enlisted so many followers, as to be able to assault provinces for permanent conquest.

It is declared to have been a law or custom in the North, that one of the male children should be selected to remain at home, to inherit the government. The rest were exiled to the ocean, to wield their sceptres amid the turbulent waters. The consent of the northern societies entitled all men of royal descent, who assumed piracy as a profession, to enjoy the name of kings, though they possessed no territory. Hence the sea-kings were kinsmen of the land-sovereigns. While the eldest son ascended the paternal throne, the rest of the family hastened, like petty Neptunes, to establish their kingdoms in the waves. When any of the land-kings were expelled, their inheritance by others, they also sought a continuance of their dignity upon the ocean. When the younger branches of a reigning dynasty were about to become sea-kings, the ships and their requisite equipments were furnished as a patrimonial right, and perhaps as a political convenience.

#### SEA-KINGS.

The ocean swarmed with sea-kings. It is said that one Danish sovereign destroyed seventy of the honorable but direful race. Not only the children of the kings, but every man of importance, equipped ships, and roamed the seas to acquire property by force. At the age of twelve, the sons of the great were in action under military tutors." Piracy was the most honorable, and the most wealthy occupation. No one was respected that did not return home in winter with ships laden with booty. "The spoil consisted of every necessary of life; clothes, domestic utensils, cattle, which they killed and prepared on the shores they ravaged, slaves, and other property."

"So reputable was the pursuit, that parents were even anxious to compel their children into the dangerous and malevolent occupation. Parents commanded their gold, silver, and other property to be buried with them, that their offspring might be driven by necessity to engage in the conflicts, and to participate in the glory of maritime piracy. Inherited property was despised." "They sought their food by their sails, and inhabited the seas."

During the summer months, the land-kings followed the amusement of piracy. They first filled the bays with their ships; after a time they covered the German ocean. They cultivated paroxysms of brutal insanity —howling like wolves and dogs, biting their shields, and tearing like bears (to intimidate their enemies). They had no kind feeling. "Such is but an imperfect sketch of the character of these pirate sea-kings—then, rulers of the ocean: parents of that race who now covers every sea with its victorious fleets. Such a sea-training, severe and savage in its nature, seemed to be required to develop a race of ocean rulers. The conquest of Britain by the Saxons was the result of such an ocean discipline. But

who were these Saxons? Not a race indigenous to Europe. We shall now trace them eastward to the land in which they dwelt before they migrated to Europe.

#### INCREASE OF THE ANGLO-SAXON.

John the Baptist said of Christ, "He must increase but I must decrease." How true of the Saxons compared with many other races. Look at the present condition of many of the Asiatic races, and of the North American Indians. Take the nations that composed the four Gentile empires. What is their present state? What vitality or power of increase do they exhibit? Their original vigor became exhausted as their luxuries increased. Their empires fell to pieces, and their migratory movements ceased. Such has been the fate of all the great Gentile families. They have had their helpless infancy, their roving youth, their active manhood, and the fixedness of old age.

Look at the indolent savages of America. Whence came they? What vicissitudes cast the poor Indians upon our shores? A tempestuous ocean, or an ice-bridge; not the promptings of a genius of discovery, or a restless spirit of enterprise, which now drives the active population over all seas, and into the extremes of every zone. How and by whom Europe was first peopled has been the subject of an endless speculation. One thing is quite sure, it was not an original centre of human radiation. It was first peopled by emigration from some other country. Sharon Turner thus speaks, "The most authentic facts that can be now gleaned from ancient history, concur with the most probable traditions, to prove, that Europe has been peopled by three great streams of population from the East, which have followed each other, at intervals so distinct, as to possess languages separable from each other. The earliest of these we shall find to have comprised the Kimmerian and Keltic race. The second consisted of the Scythian, Gothic and German tribes: from whom most of the modern nations of continental Europe have descended. The third, and most recent, comprehends the Slavonian and Sarmatian nations, who were bordering on the second race, as they spread over Germany; and who have now established themselves in Poland, Bohemia, Russia, and their vicinities. It is from the two first genera of the European population that the ancient inhabitants of England descended."

The primeval residence from which these three emigrations came is somewhere in the East, supposed to be Central Asia. This we may affirm, that they came from a populous, vital centre. We have evidence of our statement, in the German nations that overran the Latin and Greek empires; the Germans in the vigor of youth, the Greeks and Romans in the decrepitude of declining years. But we are more particularly interested in the spread of that division of the German family called Saxons. They were not indigenous in Europe, in the British Isles, nor yet in America; neither did they originally spring from an Oceanic home; yet, what people has excelled the Saxons in their national vitality and rapid increase? As a people we see them in the front rank of the northwestern army of the

Scythian, Gothic or German migration; they settle on three small islands at the mouth of the Elbe. Occupying three little cantons on the continent, composed of barren sands and impenetrable swamps, they form a confederacy of German nations. This country being too circumscribed to accommodate their rapid increase, they conquered and took possession of Britain. After some centuries they swarm into America. They now reckon about sixty swarms, occupying every part of the globe. Such effects must have adequate causes.

## SAXON HISTORY.

Of the three migrations from the east into Europe, viz., the Keltic, the German, and the Slavonic, the Saxons belong to the second, or German. This position is not disputed. All ethnologists admit their German origin. The questions which we are to settle are, 1. When did the Saxons arrive at their European settlement? 2. From what Eastern home did they migrate? 3. How long had they dwelt there? 4. From what original stock did they ascend? These questions cover the disputed territory, and will require an examination into the origin of the German family and of the first settlement of Europe, and especially the rise of the Aryan family. These topics involve the history of man since the flood, and the peopling of the earth by the three sons of Noah.

1. When did the Saxons arrive at their European territory? *a.* They were in the front rank of the German, Scythian or Gothic migration. Their location is proof of this proposition. They were next to the Kimmerians or Kelts who occupied the extreme west of Europe. As they are located in the order of their migration, the Saxons must have pressed, closely, the rear of the Kimmerians. Such is their order in the peninsula of Jutland, or the Cimbric peninsula. How many centuries had they occupied that peninsula before they invaded and conquered England? Their conquests of Britain was in the fifth and sixth centuries after Christ. If we can find when they arrived at the Cimbric peninsula, our question will be answered. Ptolemy, the Alexandrian, found a people called Saxons, in the Cimbric peninsula, A. D. 141. It is evident that they were there as early as the days of Tacitus, though not named. As the Kelts and Kimmerians were in the west of Europe as early as B. C. 600, and since they were driven there by the Germans, and, since the Saxons were among the first of the German migration, we may safely fix their European settlement as early as B. C. 500. This we will fix as the date, in the absence of positive testimony.

2. From what Eastern home did the Saxons migrate? As they were an element in the Scythic migration, they were Scythians; and therefore came from Scythia. But, according to Herodotus, there were two Scythias, one in Europe, the other in Asia, beyond the Caspian and Jaxartes. The European Scythia is the European Sarmatia of a later date, now European Russia. The name Scythia was early applied to all northeastern Europe and northern Asia. At a later date its location was east of the Caspian

Sea. The Germans were not its original inhabitants. Sharon Turner thus speaks, "The first appearance of the Scythian tribes in Europe may be placed, according to Strabo and Homer, about the eighth, or, according to Herodotus, in the seventh century before the Christian era. Herodotus likewise states, that the Scythians declared their nation to be more recent than any other, and that they reckoned only one thousand years between Targitaos, their first king, and the aggression of Darius. The first scenes of their civil existence and of their progressive power were in Asia, to the east of the Araxes. Here they multiplied and extended their territorial limits, for some centuries, unknown to Europe. Their general appellation among themselves was Scoloti, but the Greeks called them Scythians (wanderers, nomads) and Scuthoi. To this judicious and probable account of Herodotus, he says, that the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but by degrees became more powerful in numbers and courage. They extended their boundaries on all sides; till at last they raised their nation to great empire and glory. One of their kings becoming valiant and skilful in the art of war, they added to their territory the mountainous regions about Caucasus and also the plains toward the ocean, and the Palus Maeotis, with the other regions near the Tanais (Don). Thus, according to Diodorus, the nation increased, and had kings worthy of remembrance. The Sakai, the Massagetai, and the Arimaspoi, drew their origin from them. The Massagetai seem to have been the most eastern branch of the Scythian nation. Wars arising between them and the other Scythic tribes, an emigration from the latter took place, according to the account which Diodorus selects, as in his opinion the most authentic, which occasioned their entrance into Europe. Such feuds and wars have contributed, more than any other cause, to disperse through the world its uncivilized inhabitants.

The emigrating Scythians crossed the Araxes, passed out of Asia, and, invading the Kimmerians, suddenly appeared in Europe, in the seventh century before the Christian era (B. C. 600-700). Part of the Kimmerians, flying into Asia Minor, some of the Scythian hordes pursued them; but, turning in the direction different from that which the Kimmerians traversed, they missed their intended prey and fell unintentionally upon the Medes. They defeated the Medes, pressed on towards Egypt, and governed those parts of Asia for twenty-eight years, till Cyaxares, the king of Media, at last expelled them.

The Scythian tribes, however, continued to flock into Europe; and in the reign of Darius, their European colonies were sufficiently numerous and celebrated to excite the ambition of the Persian monarch, after his capture of Babylon; but all his efforts against them failed. In the time of Herodotus they had gained an important footing in Europe. They seem to have spread into it from the Tanais (Don) to the Danube, and to have then taken a westerly direction; but their kindred colonies in Thrace had extended also to the south. They have been better known to us, in recent periods, under the name of Getæ and Goths, the most celebrated of their branches.

As they spread over Europe, the Kimmerians and Keltic population retired towards the west and south. In the days of Cæsar the most advanced tribes of the Scythian or Gothic race, were known to the Romans under the name of Germans. They occupied all the continent but the Cimbric peninsula, and had reached and had even passed the Rhine. One of their divisions, the Belgæ, had for some time established themselves in Flanders and a part of France; and another body, under Arioivistus, were attempting a similar settlement near the centre of Gaul, which Cæsar prevented. It is most probable that the Belgæ in Britain were descendants of colonists or invaders from the Belgæ in Flanders and Gaul.

The Saxons were a German or Teutonic, that is, a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai or Sacæ are the people from whom the descent of the Saxons may be inferred, with the least violation of probability."

#### GEOGRAPHICAL LOCATION OF THE SACÆ.

In fixing the geographical location, we answer our second question, From what eastern home did the Saxons migrate? With ancient maps there is some discrepancy, as to the location of some small tracts near central Asia. On a map now before us, the Sacæ are located in the ancient Sogdiana, in the western part of Chinese Tartary, east of the Caspian Sea, just beyond the boundary of the ancient Aria or Arya. Facts of history will probably fix on Arya as their home in central Asia. Sharon Turner has these remarks, "Sakai-suna, or the sons of the Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon. The Sakai, who in Latin are called Sacæ, were an important branch of the Scythian nation. They were so celebrated that the Persians called all the Scythians by the name of Sacæ; and Pliny, who mentions this, remarks them among the most distinguished people of Scythia. Strabo places them eastward of the Caspian Sea, and states them to have made incursions on the Kimmerians and Treres, both far and near. They seized Bactriana, and the most fertile parts of Armenia, which, from them, derived the name Sakasina; they defeated Cyrus; and they reached the Cappadoes on the Euxine. This important fact of a part of Armenia having been named Sakasina, is mentioned by Strabo in another place; and seems to give a geographical locality to our primeval ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the northern regions of Asia.

That some of the divisions of this people were really called, Saka-suna is obvious from Pliny; for he says, that the Sakai, who settled in Armenia, were named Sacassani, which is but Saka-suna, spelt by a person unacquainted with the meaning of the combined words. And the name Sacesena, which they gave to that part of Armenia they occupied, is nearly the same sound as Saxon. If the Sakai, who reached Armenia, were called Sacas-

san, they may have traversed Europe with the same appellation; which being pronounced by the Romans from them, and then reduced to writing from their pronunciation, may have been spelt with the x instead of the ks, and thus Saxones would not be a greater variation from Sacassani or Saksuna, than we find between French, Francois, Franci, and their Greek name *φραγγις*; or between Spain, Espagne, and Hispania.

There was a people called Saxoi, on the Euxine, according to Stephanus. We may consider these also, as a nation of the same parentage, who, in their wanderings of the Sakai, from Asia to the German Ocean, were left on the Euxine, as others had chosen to occupy Armenia. Odin, the great ancestor of the Saxon and Scandinavian chief-tains, is represented to have migrated from a city, on the east of the Tanais (Don), called Asgard, and a country called Asaland, which imply the city and land of the Asce or Asians. The cause of this movement was the progress of the Romans. Odin is stated to have moved first into Russia, and thence into Saxony. This is not improbable. The wars between the Romans and Mithridates involved and shook most of the barbaric nations in these parts, and may have excited the desire, and imposed the necessity of a westerly or European emigration." The Saxon Asiatic location being geographically fixed, and its time, the 8th century before Christ, we have an unbroken chain of Saxon history from the British island through Europe to that Asiatic locality. Here is a broken link—let us drive a stake through the last sound link and hunt for the broken link.

#### GREAT CENTRE OF IMMIGRATION.

It is very generally conceded, that, after the flood, the earth was settled by the three sons of Noah: Shem, Ham, and Japheth; the first dwelling in Asia, the second in Africa, the third in Europe. This division, is in part correct. It is true, however, that, at a very early period, they became mixed.

For many centuries after the Deluge the colonies were confined to Asia and Africa. Peculiar circumstances caused emigration to enter Europe. History establishes the fact that Central Asia, or the region east and south of the Caspian sea was the chief emigration centre.

That part of Asia gave birth to the Medes and Persians, who, under Cyrus the Great, overturned the Babylonian empire. The Macedonian and Roman empires had their origin in later emigrations. Still, they can be traced to parts not very distant from the migratory centre. Asiatic soil has ever been fruitful of great nationalities. Central Asia lies within the belt of empires.

There is a unity of plan in peopling the earth after the flood. The distribution of Noah's descendants indicates the work and superintendence of an all-seeing and an omnipotent Actor. The mental powers of Shem, Ham, and Japheth, are accurately weighed, and their posterity through all generations carefully noted, and the earth is meted out accordingly.

The idea is illustrated in Jacob and Esau, Ephraim and Manasseh.

God sees the future, and selects and educates the material for His purposes. The future kingdom of Messiah requires the existence of such a plan. The metallic image, and the stone, in the Divine mind, existed in the days of Nebuchadnezzar and Daniel. Yet the material had to be formed and adapted to the work.

The earth, from its creation, was designed for one family, under the government of one Supreme Ruler. That order was broken up in the first Adam, but will be restored in the second. Every prophetic student should study history as well as the Bible with this unity of purpose in view—Messiah's people and reign. That people will be a selection from the human family: the Messiah will be their Ruler over all the earth.

The reign will be over a righteous people, and in righteousness. Who can contemplate the gradual unfolding of this divine plan without the most profound emotions? The seed of the woman! Mark its checkered pathway through the national convulsions of sixty centuries. How many are its future trials, before it enters the repose of its endless Sabbath!

#### THE SAXONS TRACED FROM THEIR HOME IN SOUTHWESTERN ASIA, TO THEIR LOCATION IN CENTRAL ASIA.

This history will form the first part of their broken historic chain. We purpose to trace this part of the chain to the broken link in Media, or in Central Asia. And then, (to keep up the figure) to weld the broken link. This accomplished, we shall have one unbroken historic chain of the Saxons (Anglo-Saxons) from Southwestern Asia to the British island—with a hook at each end of the chain.

Before tracing this first part of the chain, it will be well to place before the reader that part of the chain which we have already traced. This shall be done in as few words as a clear view of the subject will allow.

On the British Island (90,000 sq. m.) is erected an empire of 60 colonies, with a population of 250,000,000,—8,000,000 sq. m. That empire belts the globe; rules the ocean; is first in commerce; first in war resources; first in knowledge; and first in missions. The ruling family of that mighty nation are the Saxons (Anglo-Saxons). We traced that family to their European home which they occupied more than one thousand years, till their territory was too straight for them, when they conquered their present island home in Great Britain.

We learned from their history that they were not aborigines of Europe, but that, about the 7th century before Christ (some place it as early as the 8th century), they came, in the second or Scythian, Gothic, or German (modern name, meaning north men) emigration from a region east and south of the Caspian sea; thus establishing their Asiatic origin. In that location B. C. 700, we find them, not the aborigines of that country, but strangers, foreigners, from some other Asiatic home. Here we found our broken link. We drove a stake through the last perfect link, and began our search for the remaining part of the chain, that, of the two parts, we might form one perfect chain. It is established then, that the Saxons, the

ruling element in the British empire, came from Central Asia, through Europe to the British island; that they were foreigners in Central Asia. Whence came they into Central Asia? Their nationality previous to their migration into Central Asia? This problem we now propose to solve. This accomplished, there will be no difficulty in welding the broken link, and perfecting the historic chain. Give us time and attention.

To find the original Saxon home, we propose to begin with the call of Abraham (Abram) out of Ur, in southern Mesopotamia. His call was by Jehovah to a separate nationality. His name is changed from Abram (high father), to Abraham, the father of a great multitude: clearly marking his future destiny.

His anxiety for the speedy accomplishment of God's promise led Abraham into a family trouble. He becomes a father by his bond maid Hagar. Ishmael grows up to be a lad in possession of his father's affections, when a change takes place:—a great ethnological change is predicted. In answer to Abraham's prayer, "O, that Ishmael might live before thee," God said, "Sarah (mother of nations) thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, (and) with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee."

After the birth of Isaac Abraham's tent had too many for domestic comfort. Sarah and Hagar fell out about their children. The weaning of Isaac was made the occasion for a great feast. Sarah's jealous, black eye caught Ishmael, the son of Hagar, the Egyptian, mocking somebody, Isaac perhaps. This was too much for Sarah, who runs (in hot blood) to Abraham saying, "Cast out this bond-woman and her son, for the son of this bond-woman shall not be heir with my son, (even) with Isaac." (There was a good deal of human nature in Sarah.)

And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath saith unto thee, hearken unto her voice: for in Isaac shall thy seed be called. And also of the son of the bond-woman will I make a great nation, because he (is) thy seed."

Out of these grew a national antipathy that has flowed down through all ages to the present time. The hatred between the seeds of Isaac and Ishmael. Two religions, equally hostile,—the crescent and the cross—have, perhaps, the same origin. Ishmael was the first born of Abraham: why, then, not the heir? He was the son of Hagar, a bond-woman. And by law, the child was doomed to his mother's bondage. There was another reason for the preference of Isaac to Ishmael, the undeveloped traits of character of these Abraham's two sons, and their posterity. And here again we discover the foot-prints of the Divine Ruler. As if God had said, Isaac is the heir of my promise to Abraham, and to that end I bestow upon

him the honor, and the name (in Isaac shall thy seed be called). He shall possess the characteristics necessary to carry out my purposes in the future ages. God had a purpose in the creation and control of the earth; and, therefore adapts the means to His contemplated ends. With this divine chart before us let us trace the history of Isaac, and through his chosen posterity the chain of the God-appointed seed.

Isaac and Rebecca had each a favorite: they were twin brothers, Esau and Jacob. The father was partial to Esau, the mother to Jacob. Esau, being the older, had the birthright. He was by nature a "Bedawy" "son of the desert," free, and nomadic—a child of the desert. This wild son Isaac loved for his excellent venison. How many are governed by appetite rather than by the dictates of reason.

Jacob was his mother's boy; a lad designed by Jehovah for quite another sphere. Having by deception obtained his brother's birthright, he fled from Esau's anger, yet, in a dream, he soon learned that he was in the line of the chosen seed. In a wilderness, with a stone pillow, he slept. Heaven is opened, a ladder connects earth and heaven, "angels ascending and descending on it." Above the ladder stood the Elohim, saying, "I (am) the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold, I (am) with thee, and will keep thee in all (places) whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done (that) which I have spoken to thee of. And Jacob rose up early in the morning, and took the stone that he had put (for) his pillows, and set it up (for) a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el (the house of God), but the name of that city (was called) Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set (for) a pillar, shall be God's house, and of all that thou shalt give me, I will surely give the tenth to thee." Gen. xxviii. 11-22. God did thus sustain him as requested, therefore, that stone became God's house. On that stone Jacob was crowned, and became a link in that chain of Royal High Priests. What became of this stone—Jacob's coronation stone—God's house? Perhaps we may learn more of its history. Keep this in mind, that it is a coronation stone in the house of Jacob (Israel). About 21 years later, Jacob, wrestling with an angel, had his name changed to Israel (prince of God); for, as prince he had power with God and with men, and has prevailed. Gen. xxxii. 28.

Jacob had his favorite son also—Joseph,—a pet child—about the only favorite not spoiled in the process. Joseph's dreams, and his fancy coat excited the envy and deadly hate of his brothers. By this hatred through God's management Joseph is placed over Egypt, and saves his father and

family through a protracted famine of seven years. This famine brought Israel with all his sons into Egypt. From the call of Abraham to their departure out of Egypt was 430 years. Ex. xii. 40, 41. Their real bondage was about 215 years. They came out of Egypt in families (12) and dwelt and marched in the wilderness in tribes; and in the following order: In front of the tabernacle, Benjamin, Ephraim, and Manesseh. In the rear, Zebulun, Judah, and Issacher. On the right, Asher, Dan, and Naphtali. On the left, Simeon, Reuben, and Gad. They settled as tribes in the land of Palestine.

#### INCREASE OF CERTAIN NATIONALITIES.

The Maker of the earth worked by a plan in its construction. Why not equally wise in adapting the human family in its various tribal distributions? The metallic image (Dan. ii.) clearly establishes the proposition. I. The image itself symbolizes four universal monarchies, under the control of distinct families: 1. The Babylonian family; 2. The Medes and Persians; 3. The Macedonian or Grecian family; and 4. The Roman and the mixed, or Romano-German family. These, in their times, increased and filled the earth. Flourishing for a time, they began to decline; and when their missions were out, having accomplished God's purposes, they were removed to give place to a new and more active people.

#### THE DECREASE OF OTHERS.

The stone symbolized another nationality. This stone smote the image and reduced it to dust, which the wind carried away; the stone becomes a mountain and fills the whole earth. The interpretation clearly establishes God's national dealings in the past, and His unity of purpose for the future; it teaches us this lesson: that Jehovah has always been the Ruler of the nations, and that He designs, out of material gathered from all nations, to construct an endless and universal monarchy, over which His Son shall rule as King of kings and Lord of lords. That people is called (Christ at their head) the "Seed of the woman." All other nationalities are the seed of the serpent. The serpent's seed must decrease and be exterminated; while the seed of the woman, by its inherent vitality, shall fill the world. Revelation and history abundantly establish this central idea. Some would say that this is a natural result. True. But what is nature other than God's continued mode of action? To bring about certain results, their causes must be under control. Speaking of the increase of that seed, God said to Abraham, it shall be as the "stars" and as the "dust." Isaiah says, "For unto us a child is born; unto us a Son is given; And the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, the Prince of peace. Of the increase of His government (the governed) and peace there shall be no end; upon the throne of David, and upon His kingdom to fix it, and to establish it with judgment and with justice, henceforth and forever: the zeal of Jehovah,

God of hosts, will do this." Isa. ix. 5, 6. As God hath declared that a certain seed should be so increased as to fill the whole earth, other families must decay and cease. Where now are those dynasties that have occupied the thrones of the four universal empires? Buried—beneath the ruins of the dead past. They filled their missions and were removed into hades. A glance at history reveals points of great ethnological interest relative to the perpetuity of families and nationalities. A few statistics will fully illustrate the point in question.

Mr. Axon, a man who has made the increase of population his principal study, makes the following remark: "While the great European nations take from 120 to 555 years to double their population, the Anglo-Saxon—taking the mean of their whole race—doubles every 41 years with a lower death-rate than any other." The Hebrews have always been prolific. In the days of their Egyptian bondage the Hebrew women are compared with the Egyptian mothers. "The midwives said unto Pharaoh, the Hebrew women (are) not as the Egyptian women; for they (are) lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied and waxed very mighty." Ex. i. 19, 20. This fact will come up hereafter.

#### HISTORY OF THE HEBREWS TO THE CAPTIVITY OF THE TEN TRIBES.

The twelve tribes occupied the land of Palestine during the Theocracy, and as one nation they were governed by Saul, David and Solomon. During the reign of Solomon the Hebrew commonwealth arrived at the summit of its grandeur. The latter years of Solomon's reign were, however, exceedingly oppressive. To maintain the splendor of his court and the expenses of his seraglio, absorbed the wealth of the nation. When his son, Rehoboam, was about to assume the government, ten tribes, under Jeroboam, the son of Nebat, spake unto Rehoboam, saying: "Thy father made our yoke grieved: now therefore make thou the grieved service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." The old men advised him to comply with their request: but the young men induced him to reply as follows: "My father made your yoke heavy, and I will add to your yoke; my father (also) chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that He might perform His saying, which the Lord spake by Ahijah the Shilonite, unto Jeroboam the son of Nebat." Israel answered, "What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David. So Israel (ten tribes) departed unto their tents. So Israel rebelled against the house of David unto this day." 1 Kings xii.

Under Jeroboam began the kingdom of Israel, or of the ten tribes, which continued in its distinctive form under 19 kings till B. C. 720-274 years. The captivity of the ten tribes began 133 years before that of Judah. The Scripture of this captivity is as follows: "In the days of

Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maacah, and Janoch, and Kadesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." 2 Kings xv. 29. "In the ninth year of Hoshea the king of Assyria (Shalmaneser) took Samaria (after a three year's siege), and carried Israel away into Assyria, and placed them in Halah, and in Habor (by the river Hahor in Gozan), and in the cities of the Medes." 2 Kings xvii. 6. Habor is the same as Chebar. Eze. i. 1.—*Calmet.*

Sargon (Isa. xx. 1) supposed by Rollin to be Sennacherib, but by Vitringa, (the more probable) to be Psalmaneser, father of the Sennacherib, has this about him, on an eastern Obelisk, "Sargon, king of Assyria, came up against the city of Samaria and against the tribes of Beth-Kymri, and carried captive into Assyria, 27,280 families." Such is the Scripture account of their captivity.

Many questions relative to this captivity, demand attention. 1. Was the whole ten-tribed nation removed into captivity, or had some of the tribes in their families, long before found a western home? The parts of the ten tribes then living in that land under a regal head, were wholly removed, and the land was peopled by other inhabitants. We have the following in 2 Kings xvii. 22-24, "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of His sight, as He said by all His servants and prophets (Deut. xvi. 21; Micah v. 14). So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought (men) from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Shepharvaim, and placed (them) in the cities of Samaria instead of the children of Israel; and they possessed Samaria and dwelt in the cities thereof."

It seems from what follows no Israelites were left, "And (so) it was at the beginning of their dwelling there, (that) they feared not the Lord (God claims the land): therefore the Lord sent lions among them (beasts are under His control), which slew some of them. Wherefore they spoke to the king of Assyria, saying, The nations which thou hast removed and placed in the cities of Samaria, know not the manner of the God of the land: therefore He hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. vss. 25, 26, 27. This was done. We conclude that the captivity was complete; such is taught us by the prophets. We can use the expression—all Israel (ten tribes) in captivity. Such was not the fact relative to the captivity of Judah.

2. What was the character of this ten-tribed kingdom? Was it the kingdom ruled previously by Saul, David and Solomon? This question involves matters of such vital interest that its solution shall be attempted at least.

"He (Solomon) shall build a house for my name; and he shall be my

son, and I (will) be his father; and I will establish the throne of his kingdom over Israel forever." 1 Chron. xxii. 10. "Wherefore the Lord said to Solomon, For as much as this is done of thee, (going after other gods), and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; (but) I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; (but) I will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." 1 Kings xi. 11-13.

And he (Ahijah) said to Jeroboam, "Take the ten pieces (of the garment): for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes; But I will take the kingdom out of his son's hand, and will give it unto thee (Jeroboam), (even) ten tribes. And unto his son will I give one tribe that David, my servant may have a light alway before me in Jerusalem, the city which I have chosen to put my name there. And I will take thee (Jeroboam), and thou shalt reign according to all that thy soul desireth, and shall be king over Israel. And it shall be if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do (that is) right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel (not all Israel) unto thee. And I will for this afflict the seed of David, but not forever." We have under Saul, David and Solomon a twelve-tribed kingdom, or the kingdom of "All Israel;" under Jeroboam a ten-tribed kingdom; and under Rehoboam a two-tribed kingdom. Which of the two kingdoms wears the sceptre of "All Israel?" We answer, neither. The monarchy of "all Israel" was rent and became tribal. Ten parts were then united under Jeroboam, called the kingdom of Israel (not "all Israel"); and two were united under Rehoboam and called the kingdom of Judah. The sceptre of "All Israel" was taken from the earth by God to be given to him whose right it is. That "All Israel" has never since existed; that the two houses will be united, is clearly taught in Ezekiel xxxvii., whole chapter. This chapter we shall have occasion to examine. In the mean time let the reader make himself familiar with the contents of that interesting chapter.

**"A LIGHT TO LIGHTEN THE GENTILES, AND THE GLORY OF THY PEOPLE  
ISRAEL."**

Thus spoke the Holy Spirit by the mouth of the aged Simeon, with the child Jesus in his arms.

No one should question his ability to use the terms "Gentile" and

"Israel" correctly. Gentiles (nations) were all nations except the Hebrews. On this point there can be no controversy. Relative to the term Israel, we have examined and classified about 2400 passages with the following results: 1. The term was first applied to Jacob by an angel who wrestled with him all night. It means a prince of God, ruling with God (Heb. יִשְׂרָאֵל, Gr. Ἰσραὴλ). It has been in use from B. C. 1739 to A. D. 1883-3622 years. Its signification should, by this time, be well understood, yet, the Christian world is divided as to its Scriptural import. To be satisfied, we have traced the term Israel through the Bible, and noted every variety of use. In so doing we are obliged to say that we have not found the popular expression "Spiritual Israel." We give the reader the concise results of our labors.

Jacob is called Israel 42 times. Jacob goes by the name of this attribute. It will be readily seen that, as the term is applied to himself, to his sons and to their posterity, two classes would spring up, having the same name, viz.: true Israel, and nominal Israel, an "Israelite in deed," and an Israelite only in name; both classes being Hebrews. All the sons of Abraham fall out of the line of the great promise but Isaac. Of the sons of Isaac, Jacob is chosen, Esau rejected, yet as truly the son of Israel as Isaac. This course is followed till Christ appears. Of the attributes, more remote, are the following: Children is used not less than 513 times; applied to Jacob's sons and called such 45 times; to Israel as a nation 780 times; God of Israel 155 times; all-Israel 100 times, first to the twelve tribes and then to the ten tribes, during the existence of the two kingdoms; mountains of Israel 15 times; beauty of Israel once; kingdom of Israel 7 times; daughter of Israel once; king of Israel 30 times; armies of Israel twice; host of Israel 5 times; coasts of Israel 7 times; governors of Israel 2 times; seed of Israel 4 times; rock of Israel once; land 20 times; chariot once; thousands of Israel 8 times; fountain once; camp once; shepherd of Israel once; Holy One of Israel 25 times; congregation of Israel 22 times; house of Israel 90 times; men of Israel 40 times; tribes of Israel 45 times; throne of Israel 4 times; princes of Israel 15 times; chief of Israel once; Judah and Israel are often used after the revolt. These are specimens of the Scripture use of Israel. It is very singular if "spiritual Israel" is a correct name for Gentile Christians, that the Holy Spirit never uses it. Gentile γῆ, goi, nation or a collective body of people, Hebrew nation excepted. We have, in like manner, investigated the meaning and Scripture use of the term Gentile, with the following results: goi—nations—Gentile is used 30 times in the Hebrew Testament. In all places there is one distinct idea: that all the people of the earth form two national classes, 1. The Hebrew family forming one class by itself; 2. All other families of the earth constituting the other class. This thought is so clearly defined, that, as to the term Gentile, there can be no mistake in its Old Testament use. It is defined with equal distinctness in the 104 passages where εθνος (ethnoe) is used in the New Testament. They all illustrate the idea taught by the language of Simeon, in Luke ii. 32. "A light to lighten the Gentiles, and the glory of Thy people Israel." Both terms are names of two distinct

nationalities, and for that purpose the Spirit uses them. Since, then, the Holy Spirit does not speak of any "Spiritual Gentile, nor of any Spiritual Israel," it is quite safe to say that there was none. "Thy people," being sufficiently distinct to designate "Israelites indeed." To call a converted Gentile a true "Israelite" annihilates national distinction designed by the use of the terms. Does conversion take away any other distinct nationalities? Does it mix up English, French, German, Austrian, Turk or Russian? Let it be kept in mind that Israel became the name of a distinct nationality.

#### HISTORY OF THE TEN-TRIBED KINGDOM — CONTINUED.

It is well to note our progress in tracing this eastern part of our historic chain. We began with Abram in Chaldea, his paternal home; heard him called to be the parent of another people, and give birth to a family of nations. The promise is first made to Abraham's seed (Christ), then Abraham, by faith, is named in the deed, Unto thee and to thy seed. Then Isaac is named and Ishmael rejected. "In Isaac shall thy seed be called." Then Jacob is chosen and Esau rejected. We have followed the history of Jacob (Israel) through his sojourn in Egypt; noticed that severe captivity; and traced their course out of Egyptian bondage; through the Red Sea to the land of Canaan. Followed them through their tribal settlement; traced their history through the twelve-tribed kingdom of Saul, David and Solomon; noticed the rebellion and the rending of the kingdom under Rehoboam, Solomon's son. We then started the inquiry whether the sceptre of the kingdom promised to David followed the ten-tribed kingdom or the two-tribed kingdom? or whether the sceptre was removed till the future union under Christ? These questions are not readily answered, since expositors do not take the same view of this complicated problem.

'One class of interpreters say that the kingdom and the promises followed the kingdom of Israel, while others contend that the sceptre of David continued with Judah till Messiah first appeared on the earth. These expositors quote Gen. xlix. 10 in proof of their position: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him (shall) the gathering of the people be." The meaning of this passage, says Hengstenberg, "Depends upon the meaning we give to the word Shiloh." It is objected, that Shiloh (used 20 times) is always the name of a town, and never the name of a person; and therefore cannot mean Messiah. Some of the interpretations and readings are as follows: 1) "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh," 1 Sam. iv. 12; which means that Judah should have the primacy in war till the Promised Land was conquered and the Ark of the Covenant was solemnly deposited at Shiloh. 2) Judah shall lead the tribes till they shall find rest in Palestine. 3) "The sceptre shall not depart from Judah.... till rest come, and the nations obey him." 4) "One having the principality shall not be taken from the house of Judah, nor a scribe from his children's

children until Messiah come, whose the kingdom is." 5) "Kings shall not fall from the house of Judah, nor skilful doctors of the law from their children's children, till the time when the King's Messiah shall come." 6) "The sceptre shall not fall from Judah nor an expounder from between his feet, till He comes, whose the sceptre is." 7) "The sceptre shall not be taken away from Judah nor a law-giver from under his rule, until He (the Pacific) shall come whose it is." 8) Until He comes whose is the dominion." This interpretation comes from Eze. xxi. 27. "I will overturn, overturn, overturn it: and it shall be no (more) until He come whose right it is, and I will give it (Him)." "He whose is the dominion," is a paraphrase of Shiloh regarded as a name of the Messiah. 9) "Others have interpreted Shiloh as a kind of proper name of the Messiah derived from the verb שָׁלַח, he rested, was quiet, P. N., שָׁלָח, *Shai lah*, peace, prosperity." Hengstenberg, who calls it Pacifier, the Author of Peace, says, "This interpretation is liable to no objection, and has everything in its favor."

The following is Hengstenberg's translation of Gen. xlix. 10, "The sceptre shall not depart from Judah, nor the law-giver, commander, from between his feet, until the Peacemaker comes, and Him shall the nations obey." The following, says Hengstenberg, we believe to be its true meaning: "Judah shall not cease to exist as a tribe, nor lose its superiority until it shall be exalted to higher honor and glory through the great Redeemer who shall spring from it and whom not only the Jews but all the nations of the earth shall obey."

"The kingdom of the Messiah, in the Old Testament, is not placed in opposition to the theocracy, but appears as a continuation of it. Compare 1 Sam. vii. 12, etc. As according to Isaiah ix. 6, the Prince of peace sits upon the throne of David, and prolongs the duration of David's kingdom forever; and Amos ix. 11, the fallen tabernacle of David is to be rebuilt by him, so here the Redeemer, who shall spring from Judah, appears as the Enlarger of His dominion, hitherto limited to a single people, over all nations."—*Hengstenberg*.

We might give other views. 10. Some interpreters seem very positive that Shiloh is only the name of a town in the tribe of Ephraim. It is doubtful if Shiloh, as a town, existed in the days of Jacob. We first meet with the name in Josh. xviii. 1. It was simply a station where the army rested, and where the ark rested, like the station at Gilgal. The Lord gave the people rest.

Has this passage had any fulfilment? This question is answered in two ways by two classes of expositors. Those who hold to its Messianic character, believe that Judah did have a distinct existence till the overthrow of Jerusalem by Titus. That Judah held the royal city and the temple, while the ten tribes remained lost and unknown. Trace the tribe of Judah from Egypt through the wilderness to the Hebrew conquest of Palestine. View that tribe under the judges; during the reign of Saul, of David, and of Solomon. Then after the division of the twelve tribes, during the existence of the ten-tribed and of the two-tribed kingdoms; during the 133 years transpiring between the captivity of Israel and

Judah; during the 70 years captivity in Babylon; under the Gentile monarchies to the birth of the Messiah. There is a remarkable contrast between the history of the two people, Judah and Israel of that space of time.

2. The other view, or the non-Messianic view of Gen. xlix. 10, is very zealously defended by W. H. Pool, an able expositor of Anglo-Israel. We cannot express his views better than by using his own language:

"The usual interpretation given to this passage (Gen. xlix. 10) is that 'Shiloh' means Christ, and that Judah was to hold the sceptre of dominion, or Empire until Christ came. But who does not see the inconsistency and unreliability of such an interpretation. The word 'Shiloh' is twenty times given in the Holy Scriptures, and in every case (*petitio principii*—J. P. W.) it means a place, and not once does it mean a person. 'The children of Israel came to Shiloh.' 'Came to Joshua to Shiloh.' 'Cast lots for them in Shiloh.' 'Spake to them at Shiloh.' 'The house of God was at Shiloh.' 'The Lord appeared in Shiloh.' 'Make this house as Shiloh.' And many more of the same import. Then, who is it that has read history, that does not know that Judah, or the Jews, never had the sceptre of dominion for one day, since the days of Zedekiah, no not for an hour. When the sacred vessels of the holy temple were taken to Babylon, the cup of Chaldean iniquity was nearly full, and that great Empire came to its death in a ball room. They were weighed in the balance and were found wanting. The Persian kings, to the number of fourteen, swayed their sceptre over all those lands in the East. Then came Alexander the Great, and after him the Syrian conquerors, next ten or eleven (xiii. W.) of the Ptolemys, who all held the country tributary to them. The Maccabean or Asmonean family, nine of them, claimed the kingly authority, but they were not of Judah or Jews; then the country fell into the hands of Pompey and the twelve Cæsars; and when Christ came, Herod, who was an Edomite, a creature of Rome, held nominal sway over the land, and the people of the Jews. Here were thirty-eight creatures of foreign birth and alien blood, who usurped authority and claimed to govern the land. Surely that system of things could never have been the true meaning of the venerable Jacob when he called his sons to him to hear what would come to pass in the latter days. The true meaning of the passage is, 'The sceptre shall not depart from Judah till rest comes,' or, 'Till he comes to rest.' The sceptre of Judah remained in the house of David; and in the family of David it was transferred from the East to the 'Isles of the West.' Where it will remain until the time of the peaceful union of the two houses so long divided, that is the rest promised in the latter days." Thus speaks Pool.

#### IS THE MYSTIC BABYLON OF THE APOCALYPSE AN ASIATIC OR A EUROPEAN CITY?

The literal Babylon was Asiatic. So is the literal Euphrates. But the mystic Babylon is universally conceded to be European in its location.

Its scenery is by no means Asiatic. In one vision Babylon is situated upon many waters—Rev. xvii. 1, and in verse 9 she is said to sit upon seven mountains. That verse should read: The seven heads are seven mountains where the woman sitteth upon them (the waters). Mystic Babylon was situated on waters, surrounding seven mountains—mountain islands in the bosom of a sea or great river. Such is not the scenery of ancient Babylon. But it is the scenery of the Tiberian Rome, the seat of mystic Babylon. We answer, mystic Babylon is a European city. 2. Are the mystic waters of Rev. xvii. 1, 15, European or Asiatic? If mystic Babylon is a European city, the waters upon which she sits must be European also. They symbolize the nations which sustained the harlot,—mystic Babylon; but the Latin nations sustained the harlot; therefore the mystic waters are European. There is nothing Asiatic about them, either in quality or location. 3. Where is “that great city” of Rev. xvii. 18, located? in Europe or in Asia? It is a literal city, since it is the interpretation of a symbol (“the woman”). No other than Rome, which at that time, by its mystic rider, ruled over the Latin kingdoms. Was not Rome situated on many waters? (Tiber). There is nothing Asiatic (strictly) about the vision. 4. Were these visions of mystic Babylon Asiatic or European? We say most emphatically European? Their scenery is principally European, city, mountains, and waters; all European. This position, we presume, will not be questioned. The harlot, the beast on which she sat, the waters, mountains. These have their location in Europe. Each vial has its special location: 1. The first upon the earth (mystic earth?) were men mystic? covered with mystic sores? 2. “Upon the sea” (mystic sea?) and every mystic soul died of mystic blood. 3. Mystic rivers and mystic fountains of mystic waters. They shed mystic blood, and thou hast given them mystic blood to drink mystically. 4. On the mystic sun, and mystic men were mystically scorched with its mystic fire. And the mystic men mystically blasphemed, because of their mystic pains and mystic sores. 5. Fifth angel (mystic?) poured out his cup upon the mystic seat (?) of the mystic beast (correct) kingdom (mystic?) was full of mystic darkness. And they (the mystic men) gnawed their mystic tongues for mystic pain. And blasphemed the God of heaven because of their mystic pains and their mystic sores. 6. And the sixth metaphorical angel poured out metaphorically his metaphorical vial upon the great metaphorical river Euphrates; and the metaphorical water thereof was metaphorically dried up, that the metaphorical way of the metaphorical kings of the metaphorical east might be metaphorically prepared. Such an interpretation, on its hinges turning, “Grates harsh thunder.”

There is something wrong about it. The Apocalypse, it is true, has in it many symbols, but it is not all symbols. The explanation of a symbol must be literal, or there would be an endless symbolic series. This law should never be violated if we are seeking after correct interpretation. We should never call a word figurative unless the sense forces the departure. Let this be distinctly understood, that Papal Rome is the Apocalyptic Babylon. Why, then did John call it Babylon? Because it resembled

Babylon ; and also for the reason, that, to have called it Rome, would have provoked bloody persecutions, since Rome was regarded and called, "the eternal city." Its being under the control of an apostate hierarchy does not destroy its literality.

Let us, for a moment, glance at the angels with their vials and their mission work. 1. The angels are what they are called, literal messengers, since they symbolize themselves. They have in their hands vials or cups. The executive judgment work of each angel, is confined to a definite locality on the earth ; the first is confined to the land inhabited by the worshippers of the beast and his image (European) ; the second, to the sea ; the third, to the rivers and fountains ; the fourth, to the sun, as to scorch the wicked ; the fifth, to the seat of the beast. These five vials are, in their effects, European—have nothing to do with the great East. But few will question this position as to their location. Of these five vials and their work, the terms, "earth," "sea," "rivers and fountains," the "sun," and the "sea of the beast" are literal. The plagues act upon those physical objects, since the people, "men," "living soul," "saints" are distinct. With these thoughts before the reader, let him follow the sixth angel. The command was, "go your ways." Where did this angel go? This we learn from the names of the objects stated in the description, "And the sixth angel poured out his vial (cup) upon the great river Euphrates ; and the water thereof dried up, (for what purpose?) that the way of the kings of the east might be prepared." These eastern kings have no mission in Europe ; but they have a work in the land of Israel. This vial alone prepares the east for the universal plague of the seventh vial, which is poured into the air which all breathe. We are not aware that the "wrath" of God is a "metaphorical fluid!" God has often shown His power over rivers, but we were not aware that His anger was a metaphorical fluid. Habakkuk says, "Was the Lord displeased against the rivers ? (metaphorical rivers ?) (was) Thine anger against the rivers ? (was) Thy wrath against the sea, that Thou didst ride upon Thy horses (and) Thy chariots of salvation ? The scenes of Rev. xvi., and xvii., are very distinct in their localities. A person is called a Jew or a Turk, when he acts like a Jew or a Turk. Mystic agents act on literal territory.

We repeat, If the Euphrates of Rev. xvi. 12 is symbolic, we have a symbol without any interpretation, which is a violation of symbolic laws. Rev. ix. 14 does not solve the difficulty ; for it must first be shown that it is in that passage a symbol. The four angels are active agents, the Euphrates is neutral. How can the same power be active and neutral at the same time? The one has a fixed location by nature, as an obstruction ; the other has been restrained by that obstruction. Each has an Asiatic locality ; not European. Let the reader bear in mind ;—1. That the first five vials have in effect European locations. 2. If the sixth vial is not eastern, there is none to prepare the east for the terrible struggle under the seventh vial.

## THE TEN-TRIBED KINGDOM CONTINUED.

It is admitted that the sceptre remained with Judah till the death of Solomon; that in the revolt of the ten tribes the sceptre departed from Judah; and consequently, the kingdom and the promises followed the ten tribes. This position is taken by Mr. Pool, and is thus expressed:—Of David it is said 2 Sam. vii. 16, “And thine (David’s) house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” Of Solomon it was said, “He shall build an house for my name; and shall be my son, and I (will) be his father. And I will establish the throne of his kingdom over Israel forever.” 1 Chron. xxii. 10. “Then the Lord said to Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant (Jeroboam). Notwithstanding in thy days I will not do it for David thy father’s sake: (but) I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant’s sake, and for Jerusalem’s sake which I have chosen.” 1 Kings xi. 11, 12, 13. “And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: But I will take the kingdom out of his son’s hand, and will give it unto thee, (even) ten tribes.”

On these passages Mr. Pool thus remarks, “The ten-tribed nation, therefore, is the kingdom, and Judah lost all claim to the honors and rewards of the kingdom now transferred to other hands. I need hardly say that this remarkable transfer of the kingdom, throne and dignity to the ten tribes, secured to them all those special promises and blessings that God had previously made to Abraham and to his seed.” “The sceptre of Judah remained in the house of David; and in the family of David it was transferred from the East to the ‘Isles of the West,’ where it will remain until the time of the ‘peaceful’ union of the two houses so long divided, that is the ‘rest’ promised in the latter days.” Again he says, “Judah, or the Jews, never had the sceptre of dominion for one day, since the days of Zedekiah, no, not for an hour.” Mr. Pool’s account of Jeremiah we subjoin:—“The prophet Jeremiah was specially intrusted by the Lord with a royal commission to take the daughters of king Zedekiah in charge with the king’s household. The king’s son had been killed, and his own eyes put out. There was a small remnant left. By an act of disobedience, the royal household was taken away to Egypt, (Jer. xlivi. 6), ‘so they came into the land of Egypt,’ but they were commanded to leave immediately. ‘For I will punish them that dwell in the land of Egypt.’ They were commanded to go to the north and west to Tarshish. Isa. lxvi. 19:—‘And I will set a sign among them, and I will send those that escape of them unto the nations, (to) Tarshish, Pul, and Lud, that draw the bow, (to) Tubal and Javan, (to) the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.’ We quote Mr. Pool, since he is a very able writer on Anglo-

Israel; having made that one of his principal topics of investigation for (it is said) forty years.

Again, Mr. Pool says, "How long Jeremiah and the king's (Zedekiah's) daughters, and Baruch and their attendants, or household, remained in Egypt, I don't know. It is certain they were there. How long they were in Spain (Tarshish), I don't know, there was a large colony of their people there, how long they remained there, we may not know, but we do know, that, just seven years after they left Mount Zion, we find them landing on the Irish coast. It is more than probable that some monument, or slab, or marble will be found to fill up this missing link of seven years." It would have been very satisfactory had Mr. Pool given us the source of such positive "we do know." If that one point (Jeremiah's landing on the Irish coast just seven years after he, with Zedekiah's daughter and Baruch left Mount Zion) be an undisputed historic fact, it will not be any stretch of credulity to admit the remaining part of the narration; viz.: 1. The chronology of their royal landing, B. C. 580 or 581. 2. Their coming under the ship owners of Dan. 3. The revolutions they made in Ireland. 4. The coronation stone. 5. The college of the prophets. 6. The marriage of the king of Ulster (B. C. 580) with Tephi, a daughter of Zedekiah. 7. The conversion and education of Ireland. 8. The establishment of the house of David over the ten tribes in the 'Isles of the West.'

These subjects will come under review when examining the Jewish Phase of the Eastern Question. At present let us follow the developments of the British Phase. Two rival schools of prophetic interpretations have arisen out of two constructions of Jacob's last words to Judah—Gen. xlix. 10--"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him (shall) the gathering of the people (be)."

1. One school holds the view, that David's kingdom, when rent, under Rehoboam, followed the sceptre of the ten-tribed kingdom and Jeroboam, and, consequently the Abrahamic promises; (2) that, in the overthrow of Zedekiah, the sceptre of Judah, in the family of David, was transferred from the East to the Isles of the West, where it will remain till the union of Israel and Judah under the Messiah.

2. The other school holds that the sceptre continued with Judah at Jerusalem till the first Advent of the Messiah; that at the fall of Jerusalem by the Romans, Judah's tribal nationality was taken away and remains away till Messiah its great king, whose is the sceptre, returns and rules over united Israel and Judah.

No two problems are more difficult of solution, or more interesting in their elements of proof, and yet the results of the opposite conclusions are so vital, that too much investigation to arrive at the true interpretation is not possible. Allowing these interpretations to rest for the present—let us follow the history of the ten-tribed kingdom of Israel through their separate existence, till they go into captivity. This will finish our historic chain to the broken link. This we simply outline.

**WHAT BECAME OF JEREMIAH AFTER THE FALL OF JERUSALEM ?**

This question can not be very readily answered. What aid do the Scriptures afford us? Jeremiah was, it seems, the prince of prophets. So wonderful a seer as Daniel was simply his pupil, since Daniel applied himself attentively to the investigation of Jeremiah's predictions.

Thus speaks Jehovah; "Before I formed thee in the belly I knew thee; and before thou camest forth from the womb I sanctified thee, (and) behold I cannot speak: for I (am) a child. But the Lord said unto me, Say not, I (am) a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I (am) with thee to deliver thee, saith the Lord. Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."

Such was the vastness of the power of Jeremiah's commission. That commission he fearlessly executed, and suffered the severe penalties of such fidelity. His messages against the Jews brought upon him the wrath of his own nation, who treated him with terrible severity. When Jerusalem fell, Jeremiah had his liberty. Nebuchadnezzar's charge concerning Jeremiah was, "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." "They sent and took Jeremiah out of the court of the prison, and committed him unto Gedaliah, the son of Ahikam, the son of Shaphan, that he should carry him home; so he dwelt among the people." Jer. xxxix. 12. 15.

The captain of the guard said to Jeremiah, "And now, behold, I loose thee this day from the chains which (were) upon thy hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear; behold, all the land is before thee; whither it seemeth good and convenient for thee to go, thither go." Jer. xl. 4. Jeremiah's unbounded patriotism decided him to share the disgrace of his own country, and to remain there with its distressed poor. Gedaliah, the governor appointed by the Chaldeans, under whose charge were Jeremiah, Baruch and Zedekiah's daughters slain by Ishmael, who carried away captive the residue of the people that (were) in Mizpah, (even) the king's daughters, and all the people, (Jeremiah and Baruch his scribe included), towards the country of the Ammonites. Johanan overthrew Ishmael, and, recovering the captives, fled towards Egypt, for fear of the Chaldeans. Since Ishmael had slain their governor, God, by the mouth of Jeremiah, promised the people protection, provided they remained in Judea; warned them not to enter Egypt, at the same time telling them not to fear the Chaldeans.

**IN EGYPT.**

This message was rejected by Johanan, who took men and women and children, and the king's daughters, Jeremiah the prophet, and Baruch the

scribe, and came into the land of Egypt, to Tahpanhes. God again uttered a terrible threat, that Nebuchadnezzar should come against them at Tahpanhes, and that they should be again scattered, because they practiced Egyptian idolatry. The people there perished by the sword, famine and by pestilence. "Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah." Jer. xliv. 29. God gave them a sign by which they knew their coming fate. (See vs. 29, 30).

In the city of Tahpanhes the inspired record bids adieu to Jeremiah. If Jeremiah wrote Jer. lii. 31 (which is doubted), it would appear that he died in peace at an extreme old age. Christian tradition says that the Jews stoned him to death at Tahpanhes. An Alexandrian tradition says that Alexander the Great brought Jeremiah's bones to that city. Where he found them is not stated. The Jewish statement says that on the conquest of Egypt by the Babylonian king, Jeremiah and Baruch escaped to Babylon or Judea and died there in peace.

#### WAS HE IN SPAIN?

Still another tradition (for such we must call it till we find a term more appropriate) makes Jeremiah with Baruch and the king's daughters with their household, return to Mount Zion, then, in the trading ships of Dan, to Tarshish (Spain) taking with them the tables of the law, and the "Liah-fail," or coronation stone (Jacob's stone). "Which stone is now in Westminster Abbey, upon which all the kings and queens of Great Britain for 2,300 years have been crowned. They brought the harp and other musical instruments and the grand old melodies, which to this day dissolve us into ecstacies."—*Pool*.

#### DID HE VISIT IRELAND?

From Spain they passed over into Ireland where they landed just seven years after leaving Mount Zion. Tephi, Zedekiah's oldest daughter, married Echoid, king of Ulster, B. C. 580; when the royal household was transported from Zion to Tara (Ireland). "In Ireland, county Fermanagh, four miles below Enniskillen, there is a lake called Lough Erin. In this lake there is an Island, called Davenish, on which there is a round tower; connected with the tower is a very ancient cemetery. In that cemetery there are very ancient monuments, and in one corner of the cemetery there is a tomb hewn out of a solid rock. That tomb has from time immemorial been called 'Jeremiah's tomb.' A gentleman living in this city (Toronto) says, 'I have seen that tomb hundreds of times.'"—*Pool*. Such is a traditional account of Jeremiah's last days, and of his final resting place. The subject for the present must come to a close.

#### TEN-TRIBED KINGDOM IN CAPTIVITY.

We have now followed the two parts of broken historic chains. 1. We traced the Saxon chain from its hook securely fastened to the great centre of the British empire in the British Islands, through Europe, to its broken

link in Central Asia, or to a region east and south of the Caspian Sea. We have ascertained from authentic history that the people called Saxons occupied that region about 700 years before Christ. 2. That they were not indigenous to that country, but recent immigrants from some other region, bringing with them their peculiar religious, domestic, and national thoughts. We then found another broken part of a historic chain hooked to a child of the Hebrew family, first called Abram (high father), afterwards named Abraham (father of many nations); this hook we call the beginning of the chain. We examined this chain, link after link, Isaac, Jacob, and through Jacob's life, who was called Israel; down through the captivity in Egypt; through the wilderness, into the land of Palestine, during the theocracy; through the reigns of Saul, David and Solomon to the rending of the kingdom; then followed the ten-tribed kingdom, called Israel through the reigns of its nineteen kings (274 years), till the time of their captivity, by Tiglath-Pileser, completed by Shalmanezer. Followed the tribes of Israel (Beth-Kymri) 27,280 families into "Halah, Habor, Hara, and to Gozan, cities of the Medes," B. C. 720.

The two broken chains have their broken link in the same territory, and at the same age of the world. Israel or the Beth-Kymri, and the Saxons were a foreign people in the same land at the same chronological era. Where did Israel finally go? Where did the Saxons originate? They went to the land at the same era, where and when we find the Saxons. Their chronological location denotes the chronological parts of the same historic chain. If the ten tribes or Beth-Kimri, (house of Kimri) and the Saxons are the same family, then they are the two parts of the same chain and the broken parts are one and the same link, and the union is complete. The ten tribes or the house of Israel disappeared to the world when and where the Saxons appeared to the world. The ten tribes entered the grave, out of which the Saxons came. History, sacred and profane establishes this position. It is difficult, therefore, to say that they are not the same people.

We are now prepared to bring forward other proofs of their identity. The chain, now complete, does not depend on tradition. This we desire to impress upon the attention of the reader. Examine this chain as now united. Notice, if possible, any imperfect part, while we examine other points of interest in their identification. The testimony of the identity of Israel (ten tribes) with the Saxons that we are about to adduce is simply corroborative, and is, in part, traditional. Our historic chain we rely upon as our main testimony. That chain is historical and is an unbroken chain of the history of one family with two names, Israel, children of Isaac, by Jacob changed to Israel; the other Saxon, from Isaac. The two names are from Isaac and his son Jacob. How true it is that "In Isaac shall thy seed be called;" the one name (Saxon), the modified name of Isaac himself; the other (Israel) through Jacob, his son, changed to Israel by an angel. The "New name" is the modified name of Isaac himself, (Saxon). "In Isaac (Saxon—son of Isaac) shall thy seed be called."

Here allow us to show the modifications of Isaac into Saxon. The

following we take from Sharon Turner's (F. A. S., R. A. S. L., author of "The sacred history of the world,") "History of the Anglo-Saxons;" "The Saxons were a German or Teutonic, that is, a Gothic or Scythian (wandering) tribe; and of the various Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. Sakai-suna, or the sons of the Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon. The Sakai, who in Latin are called Sacæ, were an important branch of the Scythian nation. They were so celebrated, that the Persians called all the Scythians by the name of Sacæ; and Pliny, who mentions this, remarks them among the most distinguished people of Scythia. Strabo places them eastward of the Caspian, and states them to have made many incursions on the Kimmerians and Treres, both far and near. They seized Bactriana, and the most fertile part of Armenia, which from them, derived the name of Sakasina; they defeated Cyrus, and they reached the Cappadoces on the Euxine. This important fact of a part of Armenia having been named Sakasina, is mentioned by Strabo in another place; and seems to give a geographical locality to our primeval ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the northern regions of Persia.

"That some of the divisions of this people were really called Saka-suna, is obvious from Pliny; for he says, that the Sakai, who settled in Armenia, were named Sacassani, which is but Saka-suna spelt by a person unacquainted with the meaning of combined words. And the name Sacasena, which they gave to that part of Armenia they occupied, is nearly the same sound as Saxon. It is also important to remark that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxones. If the Sakai, who reached Armenia, were called Sacassani, they may have traversed Europe with the same appellation; which being pronounced by the Romans from them, and then reduced to writing from their pronunciation, may have been spelt with the x instead of the ks, and thus Saxones would not be a greater variation from Sacassani or Saka-suna, than we find between French, Francois, Franci, and their Greek name *φραγγι*; or between Spain, Espagne and Hispania." Paul (Rom. ix. 7; Heb. xi. 18) quotes Gen. xxi. 12, "In Isaac shall thy seed be called." Dr. W. Holt Yates says, "Saxon is from 'sons of Isaac,' by dropping the prefix 'I' and adding the affix 'ons.'" He gives Saac, Saak, Saax, Sach-sen, Saksen. In most of the eastern languages "sons of" is written "suna." Dr. Yates agrees with Sharon Turner. Israel is called by various names, "Hebrews," "Children of Abraham," "Sons of Jacob," "Children (sons) of Israel," finally "House (sons) of Isaac." Amos vii. 16. It is written (Isa. lxv. 15.) "The Lord God shall slay thee (Israel) and call His servants by another name." Some say "Christian." That was given first by the enemy. God's other name is "In (from or by the name of) Isaac shall thy seed be called."

**HAVE THE THRONE AND KINGDOM OF DAVID HAD A CONTINUOUS EXISTENCE?**

Have the throne and kingdom of David had a continuous existence from the time of his personal reign in Jerusalem, B. C. 1055–1015 to A. D. 1883? If so, where, and under what name? Its continual existence is maintained by one school of expositors, and opposed by another. It is affirmed in these words, “That throne of David (Psa. lxxxix. 32–37), and the kingdom of Israel must be in existence somewhere; and, moreover they must have had a continuous existence throughout all these centuries.” As to the place where, and under what name, the same author (Pool) says, “The sceptre of Judah remained in the house of David; and in the family of David it was transferred from the East to the ‘Isles of the West,’ where it will remain until the time of the ‘peaceful’ (Gen. xl ix. 10.) union of the two houses so long divided, that is the ‘rest’ (Gen. xl ix. 10.) promised in the latter days.” That transfer was made, according to the same expositor, through the daughter of the captive king Zedekiah, when Jerusalem was taken and destroyed by Nebuchadnezzar. That continuous kingdom has continued in the British Isles, till 1883, and known as the British empire, or “Anglo-Israel.” While we fully believe in the British future mission, and have been at great pains to trace the ten tribes from South-western Asia, through Central Asia into Europe, and into the British Isles, we have been unfortunate in not being able to trace David’s sceptre to the same locality. A rent kingdom is not David’s kingdom, though it may consist of ten parts. David had twelve tribes, so will his son Messiah. The union of the two sticks will make one nation. Ezek. xxxvii. 15–28. That union is still future. We can see an intimate relationship between Genesis xl ix. 10, and Ezekiel xxi. 25. “And thou, profane, wicked prince of Israel, (not of the ten tribes, for they had been in captivity since B. C. 720, one hundred and twenty-nine years previous) whose day is come, when iniquity (shall have) an end, vs. 26; thus saith the Lord God; remove the diadem and take off the crown; this shall not (be) the same; exalt (him that) is low, and abase (him that is) high. Vs. 27, I will overturn, overturn, overturn it; and it shall be no (more), until He comes, whose right it is; and I will give it Him.” Who, then, took the sceptre? God, who keeps it till Messiah is ready to receive it. Dan. vii. 13, 14. The sceptre is not, therefore, perpetuated in the family of Zedekiah through his daughter, who is said to have married an Irish king. If the transfer to the “Isles of the West,” was by the daughter of king Zedekiah, it did not follow the ten tribes at the rending of the kingdom of Rehoboam. The captivity of the ten tribes put an end to the ten-tribed kingdom of Israel, since they did not return, nor does the prediction intimate that they would have a continuous regal existence. “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and (without) teraphim: and afterward shall the children of Israel return and seek the Lord their God, and David their king: and shall fear the Lord and His Goodness in the latter days.” Hos.

iii. 4, 5. The Targum reads, "And they shall obey the Messiah, the Son of David, their king." This is evidently a prediction of their conversion. Such language teaches that Israel would long be wanderers, without any settled government or visible means of communication with the Deity. Some time after these years of political and religious destitution a great national change would result in their conversion. Such would seem to be its true interpretation. The sceptre of Messiah, David's Son and Heir, is retained by God till the time comes for the Nobleman (Christ) to receive the kingdom and return to reign.

A continuous existence of the throne and kingdom of David is not taught in Psa. lxxxix. 32-37, as we understand the language of this psalm; also Jer. xxxi. 35, xxxii. 33; 2 Chron. xiii. 4, also xxi. 7: Also, in all the repetitions of God's oath to David, to convey this one definite thought, that He would not exterminate his (David's) house, as He had the house of Saul, but, that the time would never come in the endless revolutions of ages, when it could be said, David's family is extinct. The idea is fully expressed in Psa. lxxxix, 30-37. "If his children forsake my law, and walk not in my judgments. If they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fall. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed (Christ) shall endure forever, and His throne as the sun before me. It shall be established for ever as the moon, and (a) as a faithful witness in heaven."

#### ANGLO-ISRAEL.

We do not use this compound, because we endorse all that many writers say, but, simply, to express the thought by a single term. We may believe that the Saxons are of the ten tribes without holding that they constitute the whole of the ten tribes; or that the ten-tribed kingdom of Israel is the British empire governed by one of the house of David.

The chain of Saxon-lineage has been traced from Abram in Southwestern Asia, link by link to the British Isles. They reached Central Asia in families. They had heads to their families who became subordinate rulers under one chief; or, sometimes under many chiefs. They first appeared in Europe as families. In northwestern Europe, they first appeared as families, then, as tribes; then, as a confederacy for nearly one thousand years. They passed over into the British Island in a small band under Hengist and Horsa, A. D. 449. Sharon Turner thus describes the times of their invasion: "Hitherto England had been inhabited by branches of the Kimmerian and Keltic races, apparently visited by the Phœnicians and Carthaginians, and afterwards occupied by the Roman military and colonists.

From this successive population it had obtained all the benefits which

each could impart. But in the fifth century, the period had arrived when both England and the south of Europe were to be possessed and commanded by a new description of people, who had been gradually amid the wars and vicissitudes of the Germanic continent; and to be as to manners, laws, and institutions peculiarly their own, and adapted, as the great results have shown, to produce national and social improvements, superior to those which either Greece or Rome had attained.

The Anglo-Saxon invasion of Britain must therefore not be contemplated as a barbarization of the country. Our Saxon ancestors brought with them a superior domestic and moral character, and the rudiments of new political, juridical, and intellectual blessing. An interval of slaughter and desolation unavoidably occurred before they established their new systems in the island. But when they had completed their conquest, they laid the foundations of that national constitution, of that internal polity, of those peculiar customs, of that female modesty, and of that vigor and direction of mind, to which Great Britain owes the social progress which it has eminently acquired. Some parts of the civilization which they found in the island assisted to produce this great result. Their desolations removed much of the moral degeneracy we have before alluded to."

Great Britain was ruled by the Romans four centuries. From their departure till the Saxon conquest. The various petty sovereignties which arose, were constantly contending for the supremacy. When Hengist and Horsa, two twin brothers, and descendants from Woden, came before the "king and British chiefs, they were holding a public council, on the best means to repel their Irish and Scottish enemies, and it was agreed to employ these Saxon adventurers as subsidiary soldiers." These Irish and Picts were pirates, and, therefore, they often returned. More Saxons came, and the island was finally conquered by the Saxons.

This is sufficient to show the time when, and the way in which the Saxons gained possession of the British islands, which they held for five hundred years till conquered by the Normans, another tribe of Germans. It will be seen that the Saxons belonged to the second, or Gothic, German, or Scythian emigration. They were behind the Kimmerian or the first emigration. But the Saxon element is the peculiar power of the British nation. It is formed of a combination of people of various other nationalities. Still the Saxon was its bone and sinew. Without the Saxon blood we should never have heard of a British empire. The Saxon being the vital and active element of the British empire, has demanded special notice, which we have given it. We have been particular in tracing their Asiatic origin; giving Sharon Turner as our authority, whose authority on the origin and history of the Saxons is undisputed. We have been at great pains to obtain a copy of "Anglo-Saxon History," and esteem it very highly. When we quote Sharon Turner, his history lies open before us. We thus speak, because we see some persons ascribing to him what he does not say.

The direct testimony on which we rely to prove the origin of the Anglo-Saxon, or British nation, is the historic chain following that people

from Abraham to the establishment of that empire in the British Islands. What we shall hereafter adduce, will be collateral testimony, designed to strengthen the primary chain, as strands twining about it.

Corroborative evidence, 1. From B. C. 1200 to B. C. 720= 480 years, the Hebrews had commercial intercourse with Spain, and the British Isles. Aside from any direct historical proof, the proposition is reasonable. It is not probable that an active, enterprising people, as the children of Israel had shown themselves to be, among the Canaanites, in their aggressive, exterminating wars; and with such an extended sea-coast, would confine themselves to their own narrow tribal limits. Such is not the disposition of man. He is constantly pushing his researches into the unseen. Something new, just out of sight charms him, and he moves onward into the unknown. Other countries were to the Hebrews what Central Africa and the poles are to modern explorers. The land of Goshen was not out of traditional memory. That bondage was hard, but the living was good. They soon became quite intimate with the Phoenicians, inhabiting a district on the sea-coast north of Palestine, whose principal cities were Tyre and Sidon. The Phoenicians were the great maritime and commercial people of the ancient world, originally Canaanites. With these ancient sea-kings, the Jewish tribes that dwelt by the sea, associated with that people, Palestine being the granary of Phoenicia. The Phoenicians founded Carthage, traded in Spain and in the British Isles, when David conquerered Edom. The command of Ezion-geber, opened to the Jews the navigation of the Red Sea. In the days of Solomon the Hebrews became, by the aid of the Phoenicians, a maritime nation. But in the days of Deborah, the tribe of Dan had vessels in the Great Sea. This we learn from her song B.C. 1285. "And why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches (creeks)." Judg. v. 17. Dan was not in the battle; neither was Asher, since their commercial relationships with the enemy kept them neutral. Under the reign of Solomon every country was tributary to his boundless researches for the wealth and productions of every clime, were transported to Jerusalem.

#### IS JESUS OF NAZARETH THE LEGAL HEIR TO DAVID'S THRONE.

Why propose such a question? Who calls it in question? We reply. A theory may be such as to render Jesus' title rather doubtful. The Jewish nation, at Christ's first Advent, decided against His claim. If we cannot establish his genealogical title and admit that the seed-line to David's throne, was, at that very time, occupied legally, in the Isles of the West, was not Jesus of Nazareth an imposter as the Jews claimed? how could he fill a throne that is legally occupied? He claimed to be, when here, the legal heir to David's throne. If it was then legally filled, somewhere else, where is the validity of His claim? It is a matter of serious doubt whether David's throne can be legally filled in any other place than in Jerusalem. Hear Jehovah speak when He is about to rend the kingdom, "Notwithstanding in thy days I will not do it (rend the kingdom) for David thy

father's sake: (but) I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; (but) will give one tribe (Benjamin) to thy son (who was of Judah) for David my servant's sake, and for Jerusalem's sake which I have chosen." 1 Kings xi. 12, 13, (see Deut. xiii, 11). Ten tribes were to be rent from the twelve tribes. Two tribes and the city, its temple and worship still continued. That kingdom still held the line of the seed, and, consequently, the sceptre. For, why should God say, "For David thy father's sake," "and for Jerusalem's sake," if He did not mean this. I have promised to David, "Thy seed shall endure forever, and thy throne as the sun before me." Psa. lxxxix. 36. Now, lest that oath should seem to fail, I will still continue two tribes, the city, and the temple my house.

It is said, "That the throne of David and the kingdom of Israel must be in existence somewhere; and, moreover, they must have had a continuous existence throughout all these centuries." "Who is it that has read history that does not know that Judah, or the Jews, never had the sceptre of dominion for one day, since the days of Zedekiah, no, not for an hour.—Pool.

The transfer of David's throne from Mount Zion, to the British Isles, on the fall of Jerusalem, in the days of Zedekiah, is here distinctly taught. Hence, Jerusalem and the temple cease to contain David's line (royal) and his worship, as established under David and Solomon. If so, what become of the genealogies of Jesus of Nazareth as given by Matthew and Luke? Why does not the genealogy follow the house of David into the Western Isles?"—What reason can be given that Matthew and Luke should follow the line of Judah and Jerusalem, rather than in Ireland, Scotland and England? Why not trace the family of David in the British Isles, until it gives birth to the true heir, somewhere in the future, according to the expectation of the Jews.

#### GENEALOGY OF MATTHEW.

The first of the genealogy, after the captivity commenced, Matthew gives as follows: "And after they were brought to Babylon, Jechonias begat Zalathiel; and Zalathiel begat Zorobabel (Zerubbabel, (born at Babel). Of Zerubbabel Dr. Wm. Smith in his Dictionary of the Bible, says, "The head of the tribe of Judah at the time of the return from the Babylonish captivity in the first year of Cyrus. He was appointed by the Persian king to the office of governor of Judæa . . . Zerubbabel was the legal successor and heir of Jechoniah's royal estate, the grandson of Neri, and the lineal descendant of Nathan the son of David." Matthew traces the house of David into Babylon, and out of Babylon to Jerusalem, after the captivity, instead of tracing it to the British Isles. Matthew's genealogy, after Zerubbabel, has the following order: Abind, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David (are) fourteen generations: and from David

until the carrying away into Babylon (are) fourteen generations: and from the carrying away into Babylon until Christ (are) fourteen generations." The line comes down through Rehoboam the son of Solomon.

When Christ rode into Jerusalem, "The multitudes that went before, and they that followed, cried, saying, Hosanna to the Son of David; Blessed (is) He that cometh in the name of the Lord; Hosanna in the highest." Matt. xxi. 9. The two blind men said, "Have mercy on us, O Lord (thou) Son of David." Matt. xx. 30. Paul says of Jesus, the Christ, "Declared (to be) the Son of God with power, according to Spirit of holiness, by His resurrection from the dead." Rom. i. 4. An unbroken genealogy from David to Christ is traced from Palestine to Babylon to Jerusalem and continues there till Christ, the heir to David's throne, is born. There the genealogy ceases because its design is accomplished. Another genealogy would make David's throne occupied by one of his sons in the West at the very time that these multitudes were crying, Hosanna in Jerusalem. The words of Jacob, Gen. xl ix. 10, we think, establish the same genealogical chain. Previously this prediction has been somewhat fully considered. Some other supplementary thoughts will now be considered.

"Sceptre," "Lawgiver," "Shiloh," are terms that may be still further explained, sceptre and lawgiver, mean short staff, tribal (1 Sam. x. 19, 20), and long staff, or judge's staff. The idea is this, Judah shall have a tribal and judicial existence till Shiloh come: there shall be princes and governors in Judah till Shiloh comes, and unto him shall be the gathering of the people. The other tribes shall be lost, but Judah (Jews) shall continue in some organized form till Shiloh comes. These verses (vs. 10, 11) contain divine predictions which have been accomplished, or will be in the future. This is readily admitted. Yet the true import of the word "Shiloh" is differently understood. It is said that Shiloh means "rest." Shiloh is used twenty times in the Bible, yet it is first used by Jacob in Gen. xl ix. Suppose that in every other passage it means a "resting place," or town, does that decide its first meaning? what God intended by this word is not stated. All proper names have some original meaning: more particularly those found in the Bible; but does this fact do away with their personality, or local identity? Jacob's two names did not do away with his personal identity. Admit that the term Shiloh was localized, does that prove that the word, where first used, is not the name of a person, given him because of some distinctive characteristic? Jacob's (supplanter) name is changed to Israel (prince of God) should there be a thousand of persons, tribes, places and things called Israel, the original import would remain the same. "Shiloh come," implies an agent. So does the expression, "And unto Him (shall) the gathering of the people (be)." The same may be said of vs. 11, "Binding his (Shiloh's and Judah's) foal unto the vine, and his ass's colt (Matt. xxi. 2) unto the choice vine; he washed his garments in wine; and his clothes in the blood of grapes." Such expressions will suit an agent but not a town nor a quality. We do not speak of a town's coming, nor binding his foal to a vine; nor washing its garments, etc. It is true,

towns and cities are personified, but no person will presume thus to interpret these verses.

The objection to the common interpretation seems to be founded on a certain historic mistake; viz., that Judah's sceptre of dominion ceased with Zedekiah. We affirm that Judah had his tribal existence, and his judicial power though in a state reduced from that of its former condition, from the Babylonish captivity to the close of the genealogies of Matthew and Luke, for fourteen generations, when Jesus of Nazareth was born: that Ezek. xxi. 25, 26, 27, is a clear exposition of Gen. viii. 10, 11 (sec.) A few thoughts relative what Ezekiel says will explain Judah's position till Christ appeared. 1. It was necessary that there be an unbroken genealogy of the house of David till Christ should come, in order to prove His right to David's throne. The propriety of this position will be seen. 2. Judah's position during these fourteen generations is one of chastisement; yet it does not violate his God's oath to David. God has to chastise His people, as a parent his children.

Yet, with all God's chastisement of Judah, the following is true. "The tribe of Judah shall not cease to exist as a people, and have a government of its own until the Redeemer shall appear." On this point Calvin thus speaks, *Si quis excipiat aliter sonare verba Jacob, solutio in promptu est quid-quit unquam deus de externo ecclesiae statu promisit, ita fuisse restringendum, ut iudicia sua interim exerceret puniendis hominum peccatis fidemque suorum probaret;*, which, if liberally construed is as follows:—If any one is disposed to put another meaning on Jacob's words, this reply is at hand, his language is so to be restricted, that whatever God has promised concerning the external condition of the Church in the meantime He claims the right of punishment for their sins, and rewarding for their fidelity.

"The temporary cessation of the national subsistence, therefore, as for example, during the Babylonian exile—granting that the tradition of the Jews, that they still existed as a people, and had governors of their own, during that period, is not to be believed—can as little disprove the truth of this prediction, as the period of unbelief and apostacy which is passing away destroys the truth of the promise which Christ gave to his New Testament church. If we take this into consideration, we shall see that history most strikingly confirms this part of the prediction; while the ten tribes have never had a national existence, since they were carried away into captivity, the tribe of Judah returned, and continued to subsist till the appearance of the Messiah, while the other tribes, with their institutions and privileges, had long before passed away. If any one is disposed, with many interpreters, to go further, for which however there is properly no sufficient reason, and find in this verse a prediction, not only of the continuance of the national self-subsistence of the tribe of Judah until the coming of the Shiloh, but also of its superiority over the other tribes, history will supply him with the evidence of fulfilment. Even during the journey through the wilderness, and afterwards in the times of the Judges, this tribe maintained a certain pre-eminence; with the elevation of the house of David it obtained the regal dominion. After the division of the

kingdom, it had the advantage of possessing Jerusalem, the legal capital and the temple; after the return from the captivity, it gave the name to the whole nation; and the high council was established within its limits, which decided in temporal and spiritual affairs. Even under the dominion of the Romans it retained no inconsiderable power."—*Hengstenberg*.

**EARLY SETTLEMENT OF ISRAEL TOWARDS THE WEST, GREECE, ITALY, SPAIN,  
IRELAND, SCOTLAND AND ENGLAND.**

A few supplementary thoughts will still more clearly confirm the existence of these early settlements. The propositions which we aim to establish are these: 1. More than 1200 years before Christ, some of the tribes of Israel began to associate with the Phœnicians in their commerce on the Great Sea. This continued to extend to the west and northwest during five centuries before the captivity of the ten tribes B. C. 720. During these five hundred years the Hebrews must have become quite familiar with all the countries along the coasts of the Mediterranean Sea as well as those of the Atlantic ocean west of Spain, and those surrounding Ireland, Scotland and England.

2. With the view of mining, and carrying on various other occupations, such as agriculture and all others necessary to the manufacture of various articles and their preparation and shipment to their own land, and to various other parts.

3. To do this there would be required a large resident population, villages and cities would spring up, and large colonies would be a legitimate result. These colonies would keep up a constant and familiar intercourse with their mother country, the land of Israel. Their condition would also be well known to those still residing in the parent land. There could be no other results.

4. When, therefore, the ten tribes were taken captive by the Assyrians, and departed into Central Asia, the events must have been well known to these colonies, and a deep sympathy felt in their misfortunes.

5. After residing some years in Media and Persia many would have a strong desire to visit their brethren in the west. To do this many companies would be formed, and together start for the far west—the ancient California of exiled Israel. Such a company is described in 2 Esdras xiii. 41–46, "Mankind," there being put for heathen.

6. In reaching those colonies they would be pushed towards the north and west to pass around the Roman empire: for their numbers and condition were not such as to enable them to force their way through the empire. They were afterwards driven further north by the Huns; hence they were called by the Romans North-men, Garmen, Germans. Such would seem to be a true outline of their migrations and settlement in the West, and the reason for it.

There is nothing unreasonable in these six propositions. Are they true? Tradition sustains them. History also, as far as we have any.

Neither does the Bible contradict them. Some believe that it fully corroborates history and tradition.

Let us now examine into the drift of their testimony.

#### COMMERCIAL INTERCOURSE.

Very little is said about the early sea-going, and commerce of the Israelites. History has much to do with the Phœnician trade on the great waters, since, however, the people of Israel and the Phœnicians dwelt in the same quarter of the globe, and made use of the same language. Foreign historians, not knowing any distinction, would naturally call them by one name; and as Phœnicia was a name more familiar, they could give them the title of Phœnicians. When we read of the commerce of that people, we do not know what nationality is intended. Where, then, did the Phœnicians go in their ship? With the Red Sea, the Mediteranean Sea, and the Atlantic coast between Southwestern Spain and the Highlands of Scotland the Phœnicians were quite familiar. Dan's tribe-ship with about two-thirds of the other tribes, had his western border on the coast of the Great Sea. His proximity to Tyre and Sidon made his traffic with the Phœnicians very easy and lucrative. Learning the success of Dan, the enterprising of the maritime tribes associated their fortunes with his, and entered into the commercial business, and continued that occupation from about 1295 B. C. to 740 B. C. At that time the Assyrians were invading the kingdom of Israel. Some of the inhabitants escaped to Egypt by sea. Others fled to more northern and western countries. About 20 years after the captivity into Assyria took place—B. C. 720. During those 555 years the Hebrew traffic was extending westward, and colonies were planted, and grew up under Hebrew laws, language, manners and customs. Dan seems to have been the leading tribe, since its name, in some form, is attached to so many places and objects.

Before we follow these refugees of B. C. 740 to the western islands let us go with them into Egypt. Hosea says of those times Hos. ix. 3, 6, "Ephraim shall return to Egypt," "Egypt shall gather them up, Memphis shall bury them." Memphis is in the vicinity of the Pyramids. After the Assyrian captivity had commenced, the Israelites (refugees) gained great influence in Egypt and were honored in their burial.

Their government was changed by the choice of twelve kings, (to represent the twelve tribes); among whom, says Herodotus, they divided the different districts of Egypt. Egypt was divided into twelve communes during the lifetime of these refugees, which were of the twelve tribes of Israel. These twelve kings built the celebrated labyrinth near lake Mœris, composed of twelve covered courts, six towards the north, and six toward the south; three thousand apartments, fifteen hundred under ground and fifteen hundred above, of incredible grandeur and beauty; but now covered with sand.

They did not there remain: "He shall not return into the land of

Egypt." Hos. xi. 5. The Egyptian commonwealth being dissolved, Psammitacus, one of the twelve, obtained the supreme command; Ephraim then left Egypt for another home.

Let us now follow the Hebrews westward under the lead of Dan in his ships, in the pursuit of the wealth of other lands extending their colonies towards the west.

The Ionian Republic with its twelve states or tribes, resembling the Israelitish government, was formed under Israel's rule. It is said that the Ionians have striking characteristics of Israel. They were personally handsome, and their situation charming. These Ionian islands were not in the far west; still they were far enough from the land of Israel to point out the direction of the colonization movements.

Greece, during those 555 years, was also visited by the Israelites. Of this we have many proofs: 1. The Greek alphabet seems to have grown out of the Hebrew. From the Hebrew Aleph, we have the Greek Alpha; Heb. Beth, Gr. Beta; Heb. Gimel, Gr. Gamma, etc. These Israelitish teachers, coming from Phœnicia, would be called Phœnicians. The following testimony comes from high authority. a. "Of all the heroic families in Greece none was more heroic than that of the Dan-ans of Argos." —Dr. Wm. Smith. b. "The Dan-ans were a people of great learning and wealth; they left Greece after a battle with the Assyrians, and went to Ireland and also to Danmark, and called it Dan-mares, Dan's country."—Keating's *History of Ireland*. c. "The Danans were a highly civilized people, well skilled in architecture and other arts from their long residence in Greece, and their intercourse with the Phœnicians. Their first appearance in Ireland was 1200 B. C., 85 years after the great victory of Deborah."—Annals of Ireland.

Humboldt thinks that the Greeks included the Hebrews in the term Phœnician, and holds that Ireland was, at an early day, Israelitish.

The following is from Dr. Latham, the celebrated European Ethnologist. "I think that the Eponymus of the Argive Danaia was no other than that of the Israelite tribe of Dan; only we are so used to confine ourselves to the soil of Palestine in our considerations of the Israelites, that we treat them as if they were *adscripti glebae* and ignore the share they may have taken in the history of the world." This remark is very reasonable. It is by no means probable that a tribe so enterprising as that of Dan, when aided by maritime Israel, and the Phœnicians of Tyre and Sidon, with all their merchant princes could have navigated the great seas during five and one-half centuries, visiting every port, and carrying on an extended commerce with the great northwest, without leaving his name and his colonies every where within the boundaries of his extended traffic. See what has been done in the United States since the landing of the pilgrims on Plymouth Rock.

Mr. Gladstone in his "Homer and the Homeric Age," remarks that the phrase Dan-oi occurs 147 times in the Iliad, and 13 times in the Odessy; that it never occurs in the singular; that Homer used it as a standing appellation as we use the word Cambrian for a Welshman, or Caledonian

for a Scotchman, or Gael for a Highlander, or Son of Albion for an Englishman.

Passing westward along the Mediteranean Sea we find other Israelitish foot-prints. In the north-west part of Italy, there is another commonwealth of twelve states—lucumonin—Hebrew, root, the same as comte, county. Its ancient name was Tyrsenia, son of Tyre—a Tyrian colony: (Israelitish). It was afterwards called Etruria. Each tribe or division had its governor, with one king over all. These were formed by extensive emigrations from Israel, principally from the tribe of Asher, in whose tribal boundaries was Tyre. The Etruscans had two commonwealths of 12 states each; one on the west side of the Appenines, the other on the east base, guarding both passes of the mountains.

Their language was Hebrew, or Phœnician; anciently believed in one God, whom they called Jave or Jove, Hebrew name of the God of Israel; believed in a future state. From the Etrurians the Romans received every thing valuable both in arts and arms. The Tarquins, the first kings of Rome, were Etruscans.

“The high degree of civilization which the Etruscans had long before Rome was heard of, is testified by innumerable works of masonry and art. The Etruscans were of an eminently practical turn of mind, and domestic, like the North (Germans W.). Trusting to their priests for reconciliation with gods, who always seem irate, but whose angry decrees could easily be foreseen and averted, they set to work in developing the inner resources of the country, and in making the best use of their intercourse with foreign countries. They thus became eminent in agriculture, navigation, military tactics, medicine, astronomy, and the like; and in all these, as well as in some of the very minutiae of their dress and furniture, the Romans became their ready disciples and imitators. The division of the year into months (12) was made by the Etruscans.”

Who were the ancient Etruscans? They were evidently of the same race that produced the Germans. Some say they were Slavonic, others call Kelts (Celts), Semitics, Goths, Scandinavians, Basques, Assyrians, Egyptians, and Armenians. To call them Israelites of the 5½ centuries before their final captivity, we think correct. God designed to leaven the world with these His ancient people.

#### COLONIZATION PERIOD.

We have already traced the Hebrew colonization and traffic, westward as far as Italy. Let us notice another channel of communication, that of the south, through the Red Sea. A fleet of merchant vessels was constructed by Solomon at Ezion-Geber, east gulf of the Red Sea. This fleet was composed of ships constructed of the pattern of the Phœnician vessels, used in their voyages to Tarshish, Spain. Hiram furnished the pattern and most of the men, while the vessels were built at the expense of Solomon. This fleet sailed on voyages of three years' duration; visiting Indian, Arabian and African ports. Some authors hold that they sailed around Africa to

Spain. Why could they not have sailed directly into the Mediterranean Sea through the ancient Suez canal? It may be said, that that canal was not so ancient. This is not known.

These voyages made the Hebrews a commercial people, and their colonies grew up in every quarter of the globe. It cannot be supposed, that, in these times their European colonization and traffic were suspended. The maritime tribes, with Phœnician merchants, were still extending the boundaries of their commerce. We shall now speak of the Israelites in Spain. That Tarshish was in Spain, is so generally conceded, that but little is required on that point. Tarshish became at length to be the name of any port visited by ships of Tarshish, or by those constructed after that pattern. The articles which Tarshish is stated by the prophet Ezekiel (xxvii. 12) to have supplied to Tyre are precisely as we know through classical writers to have been productions of the Spanish Peninsula.—*Wm. Smith.* Tin was in early times obtained from Tartessus, Spain, a small amount from Lusitania; but principally in Cornwall, England. The Phœnicians and Israelites visited and colonized part of Spain. That there were anciently Israelitish colonies in Spain, would appear from Paul's desire to visit Spain, those being descendants of the ancient colonies. It is reasonable, also, to suppose that Tarshish would carry its name still farther to the northwest. “To the isles of the Gentiles.”

On an ancient map of Ptolemy, England and Scotland are called Javan. In the Bible they are called “Isles of the West.” Javan was the son of Japheth, who was given Europe. Tarshish and Kittim were sons of Javan, who settled on the western coasts of Europe, Spain, Portugal and France. Europe is called “Isles of the Gentiles.” (Gen. x. v.), since it included all the surrounding islands of the seas and ocean. Including all the countries visited by the Hebrews in ships. Tarshish, proper, must therefore have a European location.

“The ships of Tarshish” were Phœnician, of Hebrew vessels (principally of Dan and Asher) that carried on commerce with those western countries, which afterward gave its name to the commercial fleets of Solomon at Ezion-Geber. Wherever they went they went by the name of “The ships of Tarshish.”

The following are from histories: “Tin and bright iron were brought into Gaul from the western isles, 620 years B. C.”—*Diodorus.*

“The whole of the Roman empire was supplied with metals and with tin from Britania. Also Greece as early as B. C. 907.”—*Pliny.*

“The Phœnicians took purple, scarlet, rich stuffs, tapestry, costly furniture, and curious works of art to the west beyond the Straits of Hercules; and brought back gold, silver, iron and tin.”—*Rollin.* “Voyages to Cornwall, England, for tin and iron, were of frequent occurrence, 620 B. C.”—*Von Humboldt and Lewis.* “Xenophon, who wrote 100 years later than Ezekiel, describes one of those ships of Tarshish starting for Gades, now Cadiz.” “Some will inquire why having made so long a discourse of Lybia and Iberia, we have not spoken more fully of the outlet at the Pillars of

Hercules, nor of the interior sea, nor yet indeed of the Britanic Isles, and the working of tin, nor of the gold and silver mines of Iberia."—*Polybius*.

"Beyond the Pillars of Hercules (Straits of Gibraltar) the ocean flows round the earth. In this ocean, however, there are two islands, and those are very large, and are called Britanic, Albion, and Ierne, which are larger than those before named. They lie beyond the Keltic, and there are not a few small islands around the Britannic Isles and around Iberia."—*Aristotle*. "I cannot speak with certainty nor am I acquainted with the islands called Cassisterides from which tin is brought to us."—*Herodotus*. An English historian says that the tin, named here by Herodotus, came from Cornwall, England. The country was known to the Phœnicians, who traded for tin, which, when mixed with copper, was the ancient bronze. This "bright iron" was used in Solomon's temple.

"The British tin mines mainly supplied the glorious adornment of Solomon's temple."—*Sir Edward Creasy's History of England*.

After the overthrow of the Persian empire God says to Israel, "Pass ye over to Tarshish. Pass through thy land as a river, O daughter of Tarshish." Isa. xxiii. 6. (See Isa. lxvi. 19). "Islands afar off," (Yarish Islands).

The Hebrew influence went along the southern coasts of the "Great Sea." It went to Carthage, Rollin says. The Carthaginians were indebted to the Tyrians, not only for their origin, but for their manners, language, customs, laws, religion, and their great application to commerce. They spoke the same language with the Tyrians, and these same with the Canaanites and Israelites, that is, the Hebrew tongue, or at least a language which was entirely derived from it.

From the quotations given, no one will question the fact of the early Hebrew colonization and commercial enterprises. Nor is it a matter of any doubt, that they extended along the northern and southern coasts of the Mediterranean Sea, or the Atlantic coast with its immense clusters of islands about Ireland and England. That these countries were full of Israelitish colonies from B. C. 1200 to 720 B. C., that when, as in 2 Esdras xiii., they resolved to go to the far-off west they were going to their own countrymen, where they would not be molested. From Media and Persia their route would be overland in the direction of the metallic image, through those countries of the four Gentile monarchies, which, as four horns, which have scattered Judah, Israel and Jerusalem, Zech. i. 19.; in the line of the mounds of Asia Minor. Their trail is still seen along the zone of mounds and empires.

The land, requiring a year and a half to reach it, was called Arsareth. What land was entitled to that name "far-off land?" Arsareth is said to be composed of two Hebrew words: "Ars" and "Areth." Areth, or Areths meaning land or earth, or country, giving us Ars-land, or Erse-land, or Ireland, (Yarish) far-off land, "land of Espousals," see Hos. ii. 14-20. The same author traces the word Kelt, or Celt, and Gael, or Gaelic, and Kymbri, and Engli, or Angli, and Saxon, all to their original Hebrew; and says, "All these races, then,—the Danes, Saxons, Angles, Gaels, Celts (Kelts), Cymbri (Kymbri), and the Northmen (German W.), are the lost tribes."

Mr. McIntosh, learned in the Hebrew, says further, "We have clearly proved that the place "Arsareth," to which the ten tribes journeyed, was no other than Ireland, a word which is nearer Erse-land in its form than is Ireland, and that all the peoples of these Islands can be identified with the lost tribes." Parkhurst says, "It seems not a little remarkable that the Northern nations should have retained the Hebrew word so nearly in its physical sense. The Saxon "Bael" signifies a fire. Bel, Bal, or Bael, was the name of the chief deity of the ancient Irish, which, according to Col. Wallaney, they derived from the Punic."

"The people of South Ireland are the descendants of the Canaanites, who spoke the Phœnician language, having an alphabet of sixteen letters. The Irish language is identical with the Phœnician, containing the veritable sixteen letters. They themselves boast of this descent. There are many ethnological proofs that they are so descended."—*Edward Hine*.

As to Ireland, allow us another quotation: "I have noticed those Islands of Britain, as named in the Bible, called the 'Isles of the West.'" The Isles of Tarshish, Javan, and Earsland or Arsareth, we find other names given, at an early day. They were called "Yarish," a Hebrew word, which means the land of the sun setting, or the land afar off. This name comes very near the word Irish. The Phœnicians, or men from the country of palms, who were the first traders to these islands, called them "Buratae," the land of tin, from this name comes our word Britannia. The Phœnicians also called them "Ibernæ," the farthest off land. To them Ireland was called the farthest off land. They knew nothing of America. From this name "Ibernæ" came our Hibernæ. In the days of Grecian conquest the names of all those places were changed; those Islands were called "Skotee," which means the land of the sun setting; from this name by the ordinary changes, we have Skuthes, or wanderers,—and Scuthei, Scuthe, Scuit, Scuithan, Scythian, Scote, Scot, Scottish, Scotland. The Greeks also called those Islands "Cassisterides," from Cassisteros, the name given to tin: the tin islands.

Aristotle, in his treatise of the Globe, called "De Mundo," dedicated to Alexander the Great, calls those islands "Albion," so did Festus in his account of the voyage of Hamilcar. The inhabitants in Scotland spent a long time in Albania in the east, and, as was often done, they named their country after the one from which they came; the same people do the same thing now when they emigrate. In the account of the Argonautica, Ireland was called "Ierinda."

Ptolemy called those islands "Iourna." He says, "They were peopled by the descendants of the Hebrews, and were skilled in smelting operations, and excelled in working metals. The Romans called them Anglisca."—*Pool*.

#### DAN, THE HEAD TRIBE OF TRAFFIC AND COLONIZATION.

This will fully appear from what has been said, and from the following supplementary items. Dan's lot of land along the Mediterranean sea,

was the least of the tribes. The lowlands he could not conquer. He conquered a farm between Lebanon and the sea—pushing the inhabitants out of it. Here he found timber for ships, and being on the commercial highway from Damascus to Tyre and Sidon, he found an excellent market for his surplus produce, selling ship timber at the same time to the chief ports of Phœnicia. Such commercial associations soon put him onto the sea with ships. In the day of Deborah's victory, Dan was missing, for sang Deborah, B. C. 1269, "Why did Dan remain in his ships?" For 5½ centuries Dan (the tribe of) was upon the sea, as we can trace by the names of places. The Danites were not confined simply to the sea; they entered the mouths of the rivers, and scattered their tribal name all over Europe, and the western Asia. Dan-ube-Dan-iester, Dan-au, Dan-an, Dan-inn, Dan-tzig, Dan-enbury, Dan-etz, Dan-aster, Dan-dari, Dan, Dan-mark, Dan-ric Alps, and the Danish Archipelago. In Ireland we have Dan's-Lough, Dan-Sowar, Dan-Sobairse, Dan-gan Castle. "The old inhabitants of Ireland were called Dan-onians. There was a Daniel in every house down to Dan O'Connell. There were Dan-ans in Argos, Greece. When all Israel was numbered, 1 Chron., Dan is not there; nor is he among the tribes in Rev. vii. But he is in his place in Ezekiel xlvi. 1, 2. These facts show that in the first two periods of time, Dan was absent; but, in the future division of the land, he would be found in his place. These facts are worthy of special attention. Eldad, an eminent Jewish writer, says, 'In Jeroboam's day, 975 B. C., Dan refused to shed his brother's blood; and, rather than go to war with Judah, he left the country, and went in a body to Greece, to Javan (our British isles) and to Danmark.'"—*Pool.*

We have presented sufficient evidence to establish the proposition, 1. That for more than 500 years, previous to B. C. 720, the Israelites, under the leadership of the Danites, spread over Europe and the Isles of the West: this with a view of mining and colonization, etc. With these facts before us, let us pursue the sceptre of Judah. Did Jeremiah establish it in Ireland?

#### THE SCEPTRE OF JUDAH.

In "Anglo-Israel" are the following declarations:

"The ten-tribed nation, therefore, is the kingdom, and Judah lost all claim to the honors and rewards of the kingdom now transferred to other hands. So Rehoboam understood it, and he was ill disposed to allow of such a transfer; for he resolved to make war on the children of Israel. 1 Kings xii. 24. 'Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart according to the word of the Lord.' I need hardly say that this remarkable transfer of the kingdom, throne and dignity to the ten tribes, secured to them all those special promises and blessings that God had previously made to Abraham and to his seed. It is to the kingdom of Israel, as then constituted, and their descendants that we must look for the fulfilment of those many promises quoted, and others

yet to be noted. To the ten tribes to whom the kingdom was transferred, most certainly, the blessings are promised, and not to the Jews.

That throne of David, Ps. lxxxix. 31-37, and the kingdom of Israel must be in existence somewhere; and, moreover, must have had a continuous existence throughout all those centuries. Pages 13 and 14. "I will cause to cease the kingdom of the house of Israel." Hos. i. 4, 7. "For the children of Israel shall abide many days without a prince, and without a sacrifice, and without an image, and without an ephod, and (without) teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king: and shall fear the Lord and His goodness in the latter days." Hos. iii. 4, 5.

"Who is it that has read history that does not know that Judah, or the Jews, never had the sceptre of dominion for one day, since the days of Zedekiah, no, not for an hour." Page 15.

"Judah was the recognized leader in all their journeys, marches, and wars, and was known as the royal tribe, and the lion was the heraldy of Judah. This device was given to them by God, and by them retained until the event alluded to in Matt. xxi. 43, when the Jews killed the son and heir of the vineyard, and Jesus said unto them, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Anglo-Israel—page 74. "The Jews had born the royal emblems until now: but rejecting the son and the heir, they lost the honor and the glory, and even the semblance of a national existence passed away from them." Page 74.

These passages we have found it impossible to harmonize. Judah lost the sceptre in Rehoboam, and holds it in some form till Jesus, the heir to David's throne, was born. How could the sceptre of Judah be in England and in Palestine at the same time? If the kingdom was transferred to the ten tribes under Jeroboam, what had Rehoboam? Certainly not the kingdom, if Jeroboam had it. If, therefore, Rehoboam had not the kingdom of David, what had his successor? Nothing more than they inherited, since, therefore, they inherited nothing of David's throne or kingdom, they had nothing of the kingdom. Zedekiah, therefore, had nothing of David's kingdom, his daughter, inheriting all her father's rights, had nothing. What, then, did she carry to Ireland of David's throne and kingdom? Answer: All that her father inherited of that kingdom—nothing. What, then, went to the Scotch king? All that Tephi had—nothing. How much of David's kingdom has Queen Victoria received? All that Fergus received of Tephi—all that Zedekiah had, which was all that Rehoboam had left—which was nothing of David's kingdom. Therefore Queen Victoria has nothing of David's kingdom. We are quite willing that the British empire should inherit the multitudinous seed of Ephraim, but not the one seed of Judah. Let her feed in the immense pastures of Ephraim: but it is quite too much that she should devour all the pastures of Judah.

The way out of this dilemma is the following. 1. The kingdom of Israel was a united kingdom under David and Solomon, consisting of the

twelve tribes. 2. Under Jeroboam the rent kingdom commenced. 3. The rent kingdom was composed of two kingdoms, the ten-tribed kingdom under Jeroboam, and the two-tribed kingdom under Rehoboam. Hence the kingdom of David was a rent kingdom. 4. Ten parts of David's kingdom went off with Jeroboam, the son of Nebat of the tribe of Ephraim and not of Judah. Two tribes, the city, temple with its priesthood, remained with Rehoboam, and that too by divine appointment. 5. These two independent parts of David's twelve-tribed kingdom continued till B. C. 720, when the ten-tribed kingdom went into captivity. From that captivity they never returned. Their service was never restored. Hos. iii. 4, 5. 6. About 133 years later the two-tribed kingdom was taken into captivity in Babylon where they continued 70 years; after which under Zerubbabel, (the lineal descendant of Nathan, the son of David, and the legal successor and heir of Jechoniah's royal estate), Ezra, and Nehemiah, there was a partial return. There were then governors and judges, priests and temple worship till A. D. 69, when they (two tribes) were scattered among all nations, and have thus continued to the present century. There has been a constant overturning since the crown was taken from the head of Zedekiah. "The sceptre (tribe-staff) did not depart from the tribe of Judah, nor the judge's staff from its position between his feet till Messiah come (incarnation), and unto Him shall be the gathering of the people. They did gather unto Him until the rulers put Him to death. That the kingdom of David was to be continually overturned, and not to be as it was under David and Solomon is clearly taught in Ezek. 21, 26. "This (shall) not be the same." "Had the Jews received Him, that kingdom of David would then have been established; but, He came to His own, and His own received Him not." He was cast out of His vineyard and slain.

During 18 centuries the Gentiles have been gathering to His standard. When their fulness is come in then the veil will be removed, first from Judah, to enable them to discern that Jesus of Nazareth is their Messiah; and from Israel who have been lost so many centuries under another name. Then will Judah and Israel (12 tribes) become one nation under David's Son, as formerly under David.

I (God) will give it Him (the diadem, to Messiah). The many days of Hos. iii. 3-5, extend from B. C. 720 to the "latter days." Such would be the plain, Scriptural interpretation of the prophecies concerning Israel and Judah. The whole twelve tribes, so far as the kingdom of David is concerned, have been denationalized ever since the rending of the kingdom. During this long period God has held the diadem, and has allowed the four Gentile horns to chastise His people. The image is Gentile. The stone is the kingdom of David's Son.

The metallic image must, therefore, cover the "many days" of Hos. iii. 4. The diadem of the world left the line of the one seed under Rehoboam, and from that time onward Judah took a subordinate rank under the Gentile monarchies. The "one seed" kingdom is future; but the multitudinous seed—"A multitude of nations," is present. That the one

seed, Jesus of Nazareth, will rule over the two tribes and the ten tribes in a twelve-tribed kingdom, is certainly Scriptural; that He has so reigned is not true, nor has any of David's sons had such high and exclusive honor.

Keeping out of view the future reign of subjugation, they apply to the past and to the present all those passages that belong to that age. The organization of the "stone" kingdom is an event still future. Judah and Israel are the chief elements of that kingdom. Their union with the Gentiles of this age will be one of the first events after Christ's return. If, then, the world is full of hostile nations when Jesus, the Son of David, returns, the principal work, after the organization of His kingdom, is the subjugation of His enemies. His bride will then be with Him, and will assist Him in the work.

Isaiah lxv. and lxvi. belong to that period, and not to the past or to the present. It is quite unreasonable to suppose that the most glowing descriptions of blessedness should apply to a period covered by Gentile domination; one full of wickedness, and one in which the Great King is not personally present.

What, then, do you do with the Irish question relative to *a*. The advent of Jeremiah and Baruch, and Zedekiah's daughter in Ireland. *b*. The marriage of Tephi to an Irish chief. *c*. Two tables. *d*. The line to Queen Victoria. *e*. Jacob's stone. *f*. Royal standard. *g*. The harp; and many other historic facts?

Are they facts of authentic history? Could we be persuaded that they have authentic history as their basis we should believe their testimony. But when we learn that there are in the world enough fragments of the veritable cross of Christ to construct the largest vessel afloat in the British navy; that there are enough seamless garments to clothe a regiment; that Jerusalem itself is full of fiction relative to persons, places and things; that every land has its legendary histories and fictions, we need not be surprised that an island colonized by Hebrews, and associated with the history of that people for 30 centuries, should have many wonderful traditions. Let us take the "coronation stone" as an instance. The history of that stone, ever since it was placed under the seat of the coronation chair in Westminster Abbey, is known; but who can trace its history, without a broken link, to the night of Jacob's vision—ladder sleep? Who can keep his eye on that stone from the night of Jacob's wilderness sleep, to Jerusalem, then to Spain, to Ireland and Scotland till it was deposited under the chief seat of the British empire? How simple the original narrative:—"And he (Jacob) lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones (not one only) of that place, and put (them) for his pillows, and lay down in that place to sleep." He then describes his dreams, his ladder, and his company. Vs. 18. "And Jacob rose up early in the morning and took the stone that he had put (for) his pillows, and set it up (for) a pillar; and poured oil upon the top of it. And this stone, which I have set (for) a pillar, shall be God's house." Gen. xxviii. 11, 18, 22.

So far we have its inspired history. B. C. 1760. Where, then, is the

history of its removal to Jerusalem? "Some of the rabbins pretend that this very stone was placed under the ark of the covenant in the second temple; and the Mahometans flatter themselves that it forms the foundation of the temple of Mecca."—*Calmet*. It has grown very much since Jacob put it among the heap of stones for his pillow. But stones do grow. "Dr. Petrie points to a stone now in Ireland as being the one, which is nonsense, because the stone so shown is fourteen tons in weight."—*Hine*. That stone belongs to the worship of Baal.

The idea that Jeremiah and Baruch took it from an eastern vessel disabled on the coast of Spain, is not probable. Too many links missing. Did Jacob carry the pillar with him on his journey? or was it left like other Eastern pillars? Was it ever in Jerusalem? If so, who removed it and when? Its being in Jerusalem rests upon the testimony of rabbinical tradition.

Where is the true and authentic history of Jeremiah's life in Ireland? The application of Ezek. xvii. 22, made by Dr. Adam Clarke, is without sufficient data, since there is not sufficient evidence that Zedekiah's daughter was ever in Ireland. The idea that Israel must have the line of king David ruling over them, is by no means necessary.

#### EZEK. XXXVII. 16-28.

We shall now direct your eye to Ezek. xxxvii. 16-28. It reads as follows: "Moreover, thou son of man, take thee one stick and write upon it, for Judah and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim and (for) all the house of Israel his companions; vs. 17, and join them one to another into one stick; and they shall become one in thy hands, vs. 18. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou (meanest) by these? Vs. 19. Say unto them, Thus saith the Lord God: Behold I will take the stick of Joseph which (is) in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, (even) with the stick of Judah, and make them one stick, and they shall be one in mine hand. Vs. 20. And the stick whereon thou writest shall be in thine hand before their eyes. Vs. 21. And say unto them, thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. Vs. 22. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all. Vs. 23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so they shall be my people and I will be their God. Vs. 24. And David my servant (shall) be king over them; and they shall have one shepherd; they shall also walk in my judgments,

and observe my statutes, and do them. Vs. 25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein (even) they, and their children, and their children's children for ever; and my servant David (shall) be their prince forever. Vs. 26. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. Vs. 27. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. Vs. 28. And the heathen then shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."

We shall examine 1. What Ezekiel is commanded to do; 2. What God promises to do; the symbols and the things symbolized. The first living stick with its little shoots symbolizes Judah, with the children of Israel his companions; the second stick, with its scions, symbolizes the house of Joseph or Ephraim, and all the house of Israel his companions. Ezekiel was ordered to make one stick of the two. The union of the sticks symbolizes the union of Judah and Ephraim with their companions of the other tribes. In that stick we have Judah and Israel joined into one nation, forming under David or His son Messiah, the twelve-tribed kingdom. The overturnings have continued till 1883, and will continue till God gives it to him whose right it is. One nation on the mountains of Israel with one king. This union will be continuous and endless.

There is not a symbol, nor a symbolic act more clearly defined and explained than those now under review. Search out every symbol in the Bible with its interpretation and you will admit the truth of our remark. The terms "fellow" and "companions" should be carefully noted. "Fellow" is joined to Ephraim, "companions" to Ephraim and Judah. After the rending of the kingdom of David under Rehoboam, some of the ten tribes continued with Judah. Some of the Jews even to this day are the companions of Ephraim.

Who can pretend for a moment that this prophecy has ever been accomplished. The return from Babylon was of a part of Judah only with a few of his companions. There were no two distinct bodies, like Ephraim with his fellow tribes and Jewish companions to unite forevermore in purity and holiness; with Judah and his companions of the other tribes who had shared his destiny through marriage or commercial relationships, under prince David, or his Messianic son. Such a national community as Ezekiel describes, composed of such a holy people has never yet occupied the mountains of Israel. No event since that return can lay any claims to its fulfilment.

It is, therefore, an event to be literally accomplished in the future. Its elements now exist. Judah, with his companions exist everywhere on the face of the earth; and we believe, also, that the stick of Joseph, in the hand of his son Ephraim, is the symbol of an existing great power of the earth, such as the house of Joseph, a stick in the hand of Ephraim was to be. Read the history (prophetic) of the house of Joseph: "Joseph (is) a fruit-

ful bough, (even) a fruitful bough by a well; (whose) branches run over the wall; the archers have sorely grieved him, and shot (at him), and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty (God) of Jacob: (from thence (is) the Shepherd, the stone of Israel:) (even) by the God of thy father, who shall help: and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph and on the crown of the head of him that was separated from his brethren." Gen. xlix. 22-27. In this blessing of Joseph by his father Jacob, originated the rivalship between Ephraim and Judah, and which culminated in the formation of the ten-tribed kingdom under Jeroboam, the prince of Ephraim. Those blessings were not bestowed personally upon Joseph, but as Joseph's stick was in the hand of Ephraim we must regard them as the inheritance of his children Ephraim and Manasseh.

What volumes of the world's embryotic history slumbered within the words of Jacob! What forecasting of coming events! Joseph, a fruitful bough by a well; with branches running beyond natural boundaries; prospering over all enemies; laying the foundation of mighty empires. A shepherd of Israel! prospered by Jehovah in rain and dew, by being driven to lands where they are abundant; blessings of the deep, ocean's treasures; blessings of the breasts and of the womb, numerous posterity, shoals of nations. Crowns of glory for the posterity of Jacob's favorite son; what a multitudinous seed claim Joseph, through Ephraim and Manasseh, as their parent.

These blessings belong not to Joseph (for he died in Egypt) but to his sons Ephraim and Manasseh. This will appear in their personal blessings, "The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude on the midst of the earth. Manasseh shall become a people, and he also shall be great; but truly his younger brother (Ephraim) shall be greater than he, and his seed (multitudinous seed) shall become a multitude of nations." Gen. xlvi. 16-19.

"Multitude of nations"—fulness of nations. Hence Ezekiel has the stick (nations) of Joseph in the hand of Ephraim. Judah and Ephraim stand for the two tribes and the ten tribes. Their union forms the kingdom of David or of Messiah his son. That kingdom cannot, therefore, exist till the union of Ephraim and Judah shall be consummated; the stone kingdom, which, after its organization is to break in pieces the monarchies of the earth and stand forever.

The great future Ezekiel has outlined in the persons of Ephraim and Judah. The whereabouts of Judah is well known as Judah was dispersed but not lost. Where, then, is Ephraim? If the British Empire, the question is satisfactorily answered, since no other nation can fill the conditions

of the prophecies. Let us now see if that empire will answer all prophetic claims.

Mr. Edward Hine has enumerated some 77 specifications sustained by over 500 Scripture proofs. We shall name those specifications which will develop the leading features of the identification of British Israel; such only as will be clearly seen and generally acknowledged.

#### POINTS OF IDENTITY EXAMINED.

1. The historical chain in proof of identity has been fully presented; Israel went into the same grave out of which the Saxons came. They went down Israel and came up Saxon. We have observed the change and shown how the change was made. This chain has been traced link by link and all the phenomenon explained.

2. Israel was to become an island people. (See Isa. xli. 1; xlvi. 4; xlix. 1, 18; Jer. xxxi. 10.)

3. In the N. W. Isa. xxiv. 15; lix. 19; Jer. iii. 18; xxiii. 8; Isa. xlvi. 5. These will show that they return from the direction of the first colonies, the same country to which Israel or the Saxons emigrated.

4. Israel should, in her new home, be called by a new name. Ephraim or Israel is nowhere known by those names. See Isa. lxv. 15; Hos. i. 9; ii. 9; Isa. lxiii. 17; Rom. xi. 25. She was not to be known by the name "Ammi" my people, but loammi, not my people.

5. Was to use another language. Isa. xxviii. 11. With about 800 Hebrew words in it, they use the English or Anglo-Saxon language. Had they continued the use of the Hebrew language they would not have been lost. What other people have in this manner changed their language?

6. The land or islands were to become too small. Gen. xv. 3-6; xiii. 16; xxxv. 11; xlvi. 16, 19. Great Britain during the last 800 years, has sent out 60 colonies—swarmed 60 times. This suits the prediction concerning Joseph's house, but will not apply to any other national household. The British island contains about 89,600 square miles; and yet by colonization and conquest Great Britain is expanded into an empire of 60 colonies, or nations, with 8,000,000 square miles and a population of 236,000,000. China alone having a more numerous population.

The question of identity might here rest, since no other nation on the globe can fill the predictions concerning Joseph and his sons Ephraim and Manasseh, as given by Jacob, Gen. xlvi. 16-19, except Great Britain. With Jacob's prophetic utterances before you, please trace Ephraim from the time of Jacob's blessing to the captivity, and Great Britain, for the last few centuries, with the fact in mind that the stick (nation) of Ephraim-Israel must be somewhere on the globe under some other name, and you will find it exceedingly difficult not to admit the identity of Anglo-Israel. That Ephraim with all the house of Israel his companions, has no national existence is to deny the truth of the most sacred predictions. This we say, Ephraim is somewhere, a company of nations having another name. But the British empire is composed of a company of nations, the only island

nation of that character. Therefore the British empire is, at least very probably that empire. Before we name any other identifications we desire to call attention again to the symbolic stick of Joseph in the hand of Ephraim, with the tribes of Israel his fellows. There are two sticks, Ephraim must have a national being or the other tribes would not be spoken of as companions. And as Jacob's future history of Ephraim declares that he shall become a multitude of nations, Ephraim's nationality is fully established, and, as there is no other nationality except the Anglo-Saxon, that fills the conditions of the prophecies concerning Ephraim, we say again that Great Britain is the stick of Joseph in the hand of Ephraim, with all the house of Israel his companions.

In further notice of the two sticks and their union (Ezek. xxxvii. 16-28), the symbols are fully interpreted, but the interpretation of a symbol is always literal. This symbol concerns literal nations, and has nothing to do with churches. Spiritual Israel (if there is such) has nothing to do with this prediction. Ephraim and Judah are now two distinct people. God intends their union, that they may, through endless ages, be one people.

7. Aborigines of Israel's colonies must die out.—This is particularly true of Jacob's seed by Joseph, whose stick is in the hand of Ephraim. Jacob's seed was to be preserved, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure and will not leave thee altogether unpunished." Jer. xxx. 10, 11; see also Jer. xlvi. 27, 28. This will be clearly understood when we examine the blessings on Joseph, Gen. xlvi. 16-19. Ephraim was to be so increased as to become a multitude of nations. As they increase, the native population decreases till, in many countries they become extinct. As John the Baptist said of Christ, "He must increase but I must decrease," so do the natives decrease before this foreign population. The Indians are decreasing before the Saxons in America. Two large tribes have disappeared in Tasmania. "At the present death-rate, twenty years will exterminate the Maorites of New Zealand, that in many of our smaller colonies they are already totally extinct."—*Hine*.

8. Canaanites about Israel.—The Lord commanded Israel to drive out the Canaanites. The reasons were obvious, lest they should be corrupted by their heathenish idolatry. But when they found comfortable homes they allowed the Canaanites to dwell among them. This was displeasing to the Almighty, who declared that they should be pricks in their eyes, thorns in their sides, and should vex them in the land wherein they would dwell. Num. xxxiii. 55. "They shall be snares and traps unto you, scourges in your sides." Jos. xxiii. 13. The people of South Ireland, according to the early Israelitish colonization enterprize already considered, are Phœnician or Canaanites. Since they once spoke the Phœnician language (Hebrew), had an alphabet of sixteen letters, and they also boast of their Canaanitish descent. They have decreased one million in the last twenty years.

9. Israelitish army.—Ephraim was, at an early period, powerful in

war. The inspired history of Joseph, (whose stick or nationality was in the hand of Ephraim) indicates the warrior: "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty (God) of Jacob." Gen. xlix. 24. After their captivity (of the ten tribes) we have the following from inspired prophets: "Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. Isa. xxv. 3. "They that war against thee shall be as nothing." Isa. xli. 12. "The nations shall see and be confounded at all their might; they shall lay (their) hand upon (their) mouth, their ears shall be deaf." Micah. vii. As the Israelites were to the heathen, so have the British been to the heathen. Vast multitudes have almost uniformly fled before an inferior force.

10. Powerful in her navy.—Her island would require a strong navy. In defending her colonies a strong navy would be necessary. "They went down to the sea in ships, and did business in great waters." Psa. cvii. 23; see Kings ix. 27.

11. Her power superior to any other nation.—Her mission requires this. The stick (national power) of Joseph was to be in the hand of Ephraim, including Manesseh. This nationality was to defend Judah and Israel in the first stages of their return. It is written of Israel, "God hath chosen thee to be a special people unto himself above all people that are on the face of the earth." Deut. vii. 6; xiv. 2. "The Lord hath avouched thee this day to be His peculiar people as he hath promised thee, to make thee above all nations." Deut. xxvi. 18, 19. "The Lord thy God will set thee on high above all (Gentile) nations of the earth." Deut. xxviii. 1. These passages may look to the coming age when Jesus their Messiah shall be their visible head; still, it has a nearer aspect. While the remnant nation is gathering it requires a powerful, visible, national protector. Thus is Ephraim with his fellow tribes and Jewish companions, as taught in Eze. xxxvii. 16-28. The British empire is such a protector, aided by the United States.

12. Many days without a king.—"For the children of Israel shall abide many days without a king and without a prince." Hos. iii. 4. This prophecy was uttered B. C. 785. From that day to their settlement in their island home they were tribes rather than kingdoms; such is strictly true of the infancy of the British nation.

13. In their worship.—The various rites and ceremonies, their Sabbath and their various religious institutions indicate a Hebrew origin. They were not derived from the heathen.

14. Money lenders.—This will suit the British nation and no other. Deut. xv; xxviii. 12, 13. "For Lord thy God blesseth thee as he promised thee: and thou shalt lend unto many nations but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in its season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head and not the tail; and thou shalt be

above only; and thou shalt not be beneath; if that thou harken unto the commandments of the Lord thy God which I command thee this day to observe and do (them)." Facts will prove this identity of the British nation. Let us examine a few authors on this identity: "Foreign countries have, during the last thirty years added three thousand million pounds sterling to their debts, and the British people are the great lenders!"—*Westminster Review*. "The creation of wealth in England during the century is a main fact in modern history. The wealth of England determines prices all over the globe."—*Emmerson*. "The amount of interest paid on our enormous loans in England alone exceeds six millions sterling in a single month."—*Carpenter*.

"And while we have lent and are lending at two and three per cent., the amount of unemployed capital is so great that borrowers cannot be found. 'Shall not borrow!' Who can tell me the time when Britain asked a loan from any Gentile nation? Why, such an idea would be laughed at all over the nation."—*Pool*. Who does not see that the British empire has inherited the blessing of Ephraim. "Who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb." Gen. xl ix. 25. Ephraim having the stick of Joseph. What vast treasures has she drawn from the sea. No nation has ever equaled the British commerce, increased more rapidly, or have been more abundantly blessed with the dews and showers of heaven. Such, it was required, that Ephraim should be in order that his seed (family) should become a multitude of nations. This identity can be amplified to any extent.

In noticing so many identifications, one thing should be observed: They should be considered as a whole. Where can any other nation be found with so many resemblances? Herein is the point of proof, that England resembles Ephraim in the three great classes of blessings: 1. Those from the heavens; 2. Those from the ocean; 3. For increase like fishes by shoals or colonies.

#### AUTHORS AND THEIR VIEWS.

We have given but a tithe of the evidence which might be adduced to sustain the British claim to an Israelitish origin. These are stated that the reader may be awakened to an examination of the subject. To those who desire to investigate the subject more extensively, we would direct their attention to the following authors among many others that have written: 1. Elias Boudinet, LL. D., who wrote in favor of the North American Indians; 2. "Our Israelitish Origin," by J. Wilson; an able work and one that in many particulars seems to be the root of many other works; 3. Joseph Wolf, who finds the lost tribes in China; 4. Dr. Grant, who writes in favor of the Nestorian claims; 5. Sir William Jones, a very learned author who decides in favor of the Afghans; 6. Mrs. Dixon decides in favor of the Mexicans and Peruvians; 7. Rev. J. Samuels who places the ten tribes somewhere about the Caspian Sea; 8. Dr. Claudius Buchanan

places them still in Central Asia. We have no doubt that Israelitish blood courses through the veins of nearly all Asiatic nations; but what one can be called the stick of Joseph in the hand of Ephraim? 9. W. H. Pool of Toronto; 10. Dr. Branow, Astronomer Royal of Ireland; 11. Edward Hine; 12. Rev. F. R. Glover; 13. Dr. W. Holt Yates; 14. Bishop Titcomb; 15. Prof. C. Piazzi Smyth, F. R. S., S. I. E., Astronomer Royal of Scotland; 16. Lieut. Col. Vallancey, LL. D., Sir Walter Elliott, K. C. S. L.; 17. Major H. A. Tracey, R. A.; 18. Canon Brownrigg; 19. Dr. Latham; 20. Dr. Potter. This list might be much extended since this subject within the last half century has commanded some of the ablest minds in the British empire. God makes use of human agents to carry out his divine purposes of national government, so that events seem to transpire in a natural way, and to be under the entire control of human might, both physically and intellectually, while Almighty power lies behind the curtain managing the whole machinery. Without a clear view of the workings of this invisible Actor, prophecy would be uncertain.

If human governments are not under the control of such a divine directory, how could the prophets forecast so accurately the number, character, and movements of the empires? God must have delineated and fixed their elements before He made any revelation to His ancient seers. The monarchs of the four Gentile governments appear to revolve in the sphere of absolutism. Still, they were under a higher control as was evinced in the humiliation of Nebuchadnezzar. The Metallic Image is a picture in the book of divine symbols. It was then a picture of what should be, it is now an equally correct picture of what has been. Prophecy is history in advance.

Human elements have to be shaped in the divine mold; such as resist all higher impressions are removed, other materials, more readily fused, are substituted. Thus moves the Corliss engine that controls the universe.

The stone, becoming a mountain, is also a picture in the book of symbols. Its elements are fixed and sure. The elements that will gather around the stone are in the process of preparation and are about being gathered.

He that studies authentic history is simply following the footprints of the Diety. Let him go to the Bible for the key of this historic volume. God has promised the earth's diadem to His beloved Son. He shapes peoples, kingdoms and empires to that ultimate end. We cannot look upon the map of human rule, without becoming at once interested in the constantly changing boundary lines of its mighty empires. Cast your eye over the chart of eastern empires, the political chess-board of the East. The moves are for the sceptre of universal empire. The chiefs of the game are called the king of the north and the king of the south. The land of Israel being the observatory, the king occupying Syria at the appointed time and at the appointed conflict would be the king of the north; and the power occupying Egypt at that time would be the king of the south. Such is evidently the proper interpretation of those terms.

The empires, whose boundaries are gradually approaching each other,

are too well defined not to be known; the Russian empire at the head of the Mongolian race and the kings of the east; and the British empire, the powerful tribe of Ephraim, the head and protector of Israel and Judah, and God's Lieutenant under His Son, the Messiah, King of kings. The forces are now gathering and disciplining for this terrible campaign, and death struggle upon the mountains of Israel. It is with intense interest that we view the gathering elements of this coming storm: on the one side the robbers, on the other, the protectors of God's people; while the Ottoman empire, like a Chinese wall, trembles at the hostile tread of the advancing armies. In the land of Israel, within and around Jerusalem, are quietly returning the elements of that elect kingdom, which, under the Messiah, will fill the earth with His righteousness and glory. We propose to show, in its proper place, that Judah and Israel are now gathering to their own land.

#### ISAIAH XVIII. EXAMINED, EXPLAINED, AND INTERPRETED.

Is. xviii. Attention is invited to this chapter. It has been called obscure; and, indeed, the translation of it and the various interpretations given to its language, have rendered the chapter exceedingly obscure. Please read.

"This is one of the most obscure prophecies in the book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent, are all obscure and doubtful."—*Bishop Lowth.*

Bishop Lowth, however, gives it an Egyptian interpretation, and consequently an Egyptian translation. Since the learned prelate had no confidence in his own views, we are safe in rejecting both his opinions and the peculiar features of his translation.

Bishop Horsley, another very noted Bishop, says that it refers to the Jews at the period of their restoration, and the destruction of anti-Christ. Since, however, his ideas of anti-Christ are quite obscure, and as he does not make any distinction between Judah and Israel, we are obliged to reject his interpretation, and rely upon the correctness of our own researches, and upon what we regard the most accurate interpretation of the text.

"Wo (ho) to the land shadowing with wings, which (is) beyond the rivers of Ethiopia." "The Hebrew particle 'ho,' here used, is sometimes a note of exclamation, and at others of lamentation, according to the context; and is therefore differently rendered, either 'Wo, alas!' or 'Ho! come on,' which seems to be its meaning here."

#### THE LAND HERE INTENDED.

Two points of identification are given: "Shadowing with wings" and its location "beyond the rivers of Ethiopia." Let us examine these ex-

pressions. The second is properly a key to the first, and, indeed, to the whole prophecy. The land beyond the rivers of Ethiopia. It cannot be either the land of Egypt or of Ethiopia. The prophet was in Palestine. The prophet, looking south, south-west, west and north-west, would name the countries that he knew. Egypt would come first; then Ethiopia, and, beyond Ethiopia, the country shadowing with wings. Ethiopia was often called Cush. How extended was it? It, in the days of Isaiah, included all Africa. Ethiopia had but one fixed boundary; on the north, to the south, west and north-west it seemed in early days to be unlimited. The country beyond the rivers of Ethiopia would be beyond Africa. The word in the authorized version that is rendered beyond, is translated "borders on." The Hebrew word is **מעבר** mai-ai-ver, over, beyond, on the opposite side. **לנחרי כוש**—lan-na-har Kush—the rivers of Kush. If the land of Kush, whoserivers are named, was in Africa, the order looking towards Africa, would be, 1, Egypt; 2, Kush; 3, Land beyond—not stating whether the land joined that of Kush, or had a sea between them. There would seem to be waters between them, from the expression, "Earth shadowing with wings."

**הוּא אָרֶץ צִלְצָל כַּנְפִים** Hoy erets tziltzal ke nop-phah-im. "Ho to the earth, shady, overshadowing with wings.

It is said that four countries were called Cush, after the name of the eldest son of Ham; by what authority we know not. In Gen. ii. 13, the second river of paradise (is) Gihon: the same (is) it that composeth the whole land of Ethiopia (Heb. Kush). Cush is here an Asiatic country. In Isaiah xi. 11, it may also be called an Asiatic region. Dr. Wm. Smith, in his Dictionary of the Bible, has these remarks: "Cush as a country appears to be African in all passages except Gen. ii. 13. We may thus distinguish a primeval and a postdiluvian Cush. (Might it not read, Which in the days of Moses was called Cush?—W.) The former was encompassed by Gihon (Araves.—W.) the second river of paradise; it would therefore seem to have been somewhere to the northward of Assyria. It is possible that it is in this case a name of a period later than that to which the history relates; but it seems more probable that it was of the earliest age, and that the African Cush was named from this older country. In the ancient Egyptian inscriptions, Ethiopia above Egypt is termed Kesh, or Kesh; and this territory probably perfectly corresponds to the African Cush, of the Bible. The Cushites, however, had clearly a wider extension, like the Ethiopians of the Greek, but apparently with a more definite ethnic relation. The Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. History affords many traces of this relation of Babylonia, Arabia, and Ethiopia. Zera the Cushite (A. V. Ethiopian), who was defeated by Asa, was most probably the king of Egypt, certainly the leader of an Egyptian army. Very soon after their arrival in Africa, the Cushites appear to have established settlements along the southern Arabian coast, on the Arabian shore of the Persian Gulf, and in Babylonia, and thence onward to the Indus, and probably northward to

Nineveh; and the Mizzaites spreading along the south and east shores of the Mediterranean, on part of the north shore, and in the great islands."

Here it will be seen that the expression, "Beyond the rivers of Cush," may mean beyond the rivers of the African or the Asiatic Cush. As far as our argument is concerned, it matters not which land the prophet intended, since the term "beyond" points westward towards another land. If the African Cush is intended, it follows the course of commerce, and Israelitish colonization; if the Asiatic Cush is in the prophet's eye, it follows the pathway of the Saxon emigration north and west. The land shadowing with wings beyond the rivers of Cush, must be northwestern Europe with its islands. It will be seen that to identify the land is to solve the problem. It was necessary, therefore, to dwell upon this point of identity. The land being identified, it will not be very difficult to ascertain the people. Bishop Lowth decided, first, that Egypt was the country, and, consequently, that the Egyptians were the people, and adapted his translation to the idea. This will appear if we compare his translation with the Hebrew text. The expression, "Beyond the rivers of Cush," with the same Hebrew text, is found in Zeph. iii. 10. "From beyond the rivers of Cush my suppliants, (even) the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me; for then will I take away out of the midst of thee, them that rejoice in thy pride, and thou shalt no more be haughty, because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make (them) afraid." This prophecy is dated nearly one hundred years later than that of Isaiah. It serves to identify the people referred to by Isaiah, viz., Israel. This time, however, is not the same in each prophecy.

One point relative to the land should be noticed. Its location we have examined. It is the land where the colonizing and captive Israelites meet, viz., in northwestern Europe, where they give birth to one of the most extraordinary people and nation that has ever existed. Two features relative to the land itself, are: "Shadowing with wings," "The rivers have spoiled." Will northwestern Europe and its islands suit these two features?

"The land shadowing with wings." One Hebrew lexicon defines the word צִלְצָל tzil-tzal, as follows: Shady, overshadowing; another says, Tumult of an army or shadowing. In both the principal idea is shade; something that, like a cloud, casts a shadow over the land. No such a thought is conveyed by the word "cymbal," as Bishop Lowth has translated it, and, consequently, makes Egypt to be the land.

"Wings." This word in Hebrew is from כּוֹנֶה he removed, carried into captivity, was hid, concealed. As a noun, a wing, skirt, corner, extremity, battlement. Wings carry the idea of shadow. It would not be a forced construction to call these wings sails, especially as vessels or ships are

mentioned in the next verse. Another idea is contained in the term "wings," that of protection. The British navy, Protecting its merchant vessels, coming into and going out of all the harbors of the world, wafting like bees to the hive, the rich productions of every clime; entering all her British harbors could not be more poetically expressed than by "Land shadowing with wings." How varied, how vast the commerce of British Israel. Born, first, in the land of Israel, banished to Central Asia, they are buried to the world, till they are seen beginning a second life amid the marshes and bulrushes of northwestern Europe, out of the "Inaccessible marshes and swamps" of Ditmarsia and Stormaria. They traverse the ocean and rivers in boats, framed of osiers, and covered with skins sewed together; and such was their skill or prodigality of life, that in these they sported in the tempests of the German Ocean. The second birth of a people scattered and peeled, of a nation terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled.

Isaiah's prophetic view as all must admit, extended beyond the present. With his far reaching telescope, took in the wanderings of Israel and Judah till their final union under Messiah, son of David. This being true, they must have been seen during their long banishment in the west; for we cannot suppose that such a mighty empire composed of Israel and his companions should for thousands of years have had such a noted history without coming within range of prophetic vision. What a sea-training has fallen to the lot of Saxons (sons of Israel)! What other people can hold any comparison? Americans only, who are of that race, have any claim to equality.

The land and the people! Where? What? Who? Please ponder over their answers. 1. A land, located at the junction of Israel's highways to the setting of the sun, that of commerce and colonization along the Mediterranean and Atlantic, and the land rout through western Asia and central and northern Europe, beyond the rivers of Cush. 2. The land itself, its distinctive features: a. "Shadowing with wings," war vessels, and fleets of commerce; b. Whose lands, rivers, and arms of the sea and ocean have grooved into thousands of fragments. 3. The people, their past history, and their future destiny; a. A nation scattered and peeled; b. Terrible from their beginning hitherto; terrible to Egypt at the Red Sea, terrible in the waste, howling wilderness, terrible in the land of Canaan, terrible in their wanderings through Asia and Europe, terrible in northwestern Europe, terrible in their island home, terrible as sea-kings on the ocean, terrible by the arm and hand that opens their way and guides them. 4. A nation (once) meted out and trodden down. 5. A people of missions and of missionaries; "Go ye swift messengers, go to my people, the scattered and down-trodden. Proclaim my salvation through the Messiah, my beloved Son, that they as the angel through mid-heaven (Rev. xiv. 6) may at that time (vs. 7) bring a present unto me, to the place of the name of the Lord of hosts, the mount Zion.

"The vessels of bulrushes," is an expression that is supposed to identify

that land exclusively with Egypt. To this we answer: 1. The papyrus or bulrush is not indigenous to Egypt; is scarce there at this time; it belongs to a more northern latitude. In northwestern Europe and in England they are abundant. 2. The Saxons navigated the ocean in vessels like those made of bulrushes, while the Romans and French had large and durable vessels.

We are not willing to leave this chapter without expressing an abiding conviction that the prophet sees Israel and his companions in their western home; sea-kings in Europe; a nation in the British islands, expanding into an ocean and island empire, extending onward into the age of subjugation, when an age gospel shall be trumpeted through every land throughout the world, and all people shall see the ensign and hear the trumpet of Jehovah on the mountains of Israel.

#### SUPPLEMENTARY ON ISAIAH XVIII.

We have dwelt on the stick of Joseph in the hand of Ephraim; that stick, however, included Joseph's two sons, Manasseh as well as Ephraim. Since each was to be great, Jacob's blessings were on both: "The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth." Gen. xlvi. 16. Verse 19: "And he (Manasseh) also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." The blessings which Jacob pronounced upon Joseph (Gen. xlix. 22, 27) must, therefore, be divided between Ephraim and Manasseh; giving Ephraim more than half. Since the British nation answers to Ephraim as Saxons (sons of Isaac), the Saxons are seen by Isaiah in a home still to the west—in America—and in other ocean homes.

Isaiah is called the Evangelical prophet, since he describes the gospel mission, "Go ye swift messengers." Isaiah's vision landscape extended into the age of Messiah. The prophet's landscape constantly varied as he ascended into the horizons of coming ages. Every step in advance, like ascending a mountain, increased the area of his prophetic vision.

Hence the prophet Isaiah had first the Babylonian horizon. As he ascended the tower of prophetic observation; the next in view was the Medo-Persian horizon; above this the Macedonian earth came to view; on a higher platform of the tower the Roman world fills his vision; from the summit of the tower the glories of Messiah's kingdom reveal the new order of ages, in succession, the Babylonian, the Medo-Persian, the Macedonian, the Roman and Hebrew horizons fill the prophet's vision. Isaiah is permitted to look beyond the metallic empires into the universal kingdom of the stone. The sons of Isaac are traced to their western homes; the Saxon is followed as he extends over the wall, and encircles the globe.

The thought which should be left with the reader is this: Manasseh constitutes part of the stick of Joseph, since his was to be a great nation, and was associated with Ephraim in the family relationship. Is Manasseh

the United States? Such is the view entertained by those expositors who hold to the idea of Anglo-Israel. The unity of our subject will not allow us, at present to dwell upon that phase of the Eastern Question. We may find time to illustrate that subject in the future. Our present theme is the British empire, its growth and its eastern mission.

#### GROWTH OF THE BRITISH EMPIRE.

John Baptist said of Christ, "He must increase, but I must decrease." Other nations may decrease, become few and finally expire, but the stick of Joseph in the hand of Ephraim, like Aaron's rod, has in it a living principle, which will cause it to bud, blossom, and fill the earth with its golden fruit.

We shall now trace the growth of the Saxon element as seen in the British empire. The growth of the British empire is confined principally to the past one hundred and fifty years. Her oldest colonies extend further back; but her dependent nationalities are confined principally to the present century as will appear from the following dates: 1. Heligoland, taken from the Danes, 1807; ceded to Great Britain 1814; 2. Gibraltar was taken in 1704; 3. Malta in 1798; 4. Gambia 1780; 5. Sierra Leone about the same date; 6. Cape of Good Hope, 1846; 7. Natal, May 12, 1843; 8. Zululand, 1879; 9. Mauritius, 1810; 10. Aden, January 11, 1839; 11. Perim, 1857; 12. Straits settlements, 1867; 13. India, 1773; 14. Ceylon, March 2, 1815; 15. Labuan, 1846; 16. Tasmania, 1825; 17. Western Australia, 1829; 18. Southern Australia, 1834; 19. New Zealand, 1841; 20. Victoria, 1851; 21. Queensland, 1859; 22. Hong Kong and 15 Chinese ports, 1843. These constitute the eastern circle of dependent nations.

The western nations and colonies are the following: 1. The 13 colonies became independent, 1776, (Manasseh?). 2. The following confederacy was formed in 1873: 1. Canada; 2. Manitoba; 3. British Columbia; 4. Vancouver's Island; 5. Fiji; 6. Other Pacific Islands; 7. New Zealand; 8. Falkland Islands; 9. St. Helena; 10. Ascension Islands; 11. British Guiana; 12. Trinidad; 13. Windward Islands; 14. Granada; 15. Barbadoes; 16. St. Lucia; 17. St. Vincent; 18. Tobago; 19. Leeward Islands; 20. Antigua; 21. Montserrat, 22. British Honduras; 23. Turk's Island; 24. Bahamas; 25. Bermuda; 26. Nova-Scotia; 27. Prince Edward Island; 28. New Brunswick; 29. Newfoundland.

This growth of the British empire is graphically expressed in Gen. xlix. 22, concerning Joseph, whose stick is in the hand of Ephraim (Ezek. xxvii. 16, 19), "Joseph (Ephraim and Manasseh) (is) a fruitful bough, (even) a fruitful bough by a well; (whose) branches run over the wall." What nation can answer like Britain to the following? "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isa. liv. 3. "Listen, O Isles, unto me, and hearken ye people from afar." Isa. xlix. 1. In her Eastern circle now reckon Cyprus and Egypt. Egypt, it is true, is

nominally a part of the Ottoman empire, still no one can say that it is not under the control of the British empire. \*The Khedive is a British tool with which to accomplish her eastern missions. Egypt, Palestine (all the Holy Land) and Assyria, will form her eastern national confederacy. Isa. xix. 23-25.

This is necessary for the accomplishment of that prediction, "In that day shall there be a highway out of to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve (serve whom?) the Assyrians. In that day shall Israel (Ephraim) be the third with Egypt and with Assyria (even) a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, "Blessed (be) Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The British empire must, therefore, grow till her East India possessions and her Egyptian extension, through the land of Israel and Assyria, form a union. This empire of the south will then be prepared to meet the empire of the north on the mountains of Israel.

#### THE EASTERN MISSION OF THE BRITISH EMPIRE.

We have very briefly traced the modern growth of the British empire. We have marked her movements eastward, seen her establish an empire in the Indies, gain a strong footing in China and in Japan, holding Australia and many of the Pacific Islands, holding Egypt, and becoming the great protectorate of the Ottoman empire which now reckons Egypt, the land of Israel and Assyria as elements of her empire in Asia. What, then, is her mission in the East? What is her special work? This we now propose to consider as fully as our space will allow. The book which we shall consult is the prophetic Scriptures. They are replete with future history, especially of the two great powers of the last days: viz.: the king of the North and the king of the South; or Gog, with his royal companions, opposed by the great protector of the Hebrews, the merchant princes of the great west, known by the names of "Sheba, Dedan and the merchants of Tarshish, with all the young lions thereof." Eze. xxxviii. 13.

Great Britain is evidently in the dark as to God's purpose in making her mistress of the seas, and pushing her towards the Orient. Nations know not Jehovah till he forces their monarchs into pastures to feed upon "grass." They will say, "My kingdom," "My empire," while they ignore the power that works behind the visible throne. Queen Victoria is ignorantly serving the purposes of the Almighty, while she is making use of vain titles of "My Empire of the Indies," "My dominions," "My subjects," etc. Are these the proper expressions of an humble servant of the Being that gives her life and all things? It is done in utter ignorance of God's purposes. The true object of her prosperity is still beyond her blinded vision. The Empire, as Anglo-Israel, is still "lost," and the time has not yet come when her true character and mission will be publicly made known. God opens his eyes first upon Judah, afterwards he causes

Israel (British empire) to find herself. She has been nominally serving Jesus of Nazareth, but not as Israel. They have been his followers under a new name. Victoria serves the divine purposes as did the Persian Cyrus: "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee though thou hast not known me." Isa. xlvi. 4.

The British empire is in pursuit of wealth and power. Beyond her own selfish purposes she sees nothing, knows nothing. The wealth of those ancient empires of India, China and Japan is a powerful magnet to draw her eastward; and she is directing her mighty energies to secure them and open up a grand highway directly to them. For selfish, commercial purposes she desires to establish on her highway eastward a commission nation composed of the Jews (Judah) as they are acquainted with all languages, and are familiar with every species of traffic. To guard against their great enemy of the north (Russia) it is her policy to protect for the present the Turkish and Persian empires. They serve the purpose of a wall while she is securing her eastern dominions, and her water and land communications. Such seem to be the motives of the British empire in her movements to the east. She is being wonderfully prospered in her plans. Her success in Egypt was so natural and apparently so just, that Europe and even Russia allowed it without making any very serious objections. Indeed Egypt appears to have been forced upon England, while, at the same time it was necessary for the accomplishment of her purposes. This is a nation led by the great Unseen. Apparently independent, yet a national servant. •

We have said that England's purpose is to control the wealth of the East. To do this she must 1. Hold the sovereignty of the seas; 2. She must command the Eastern highways; 3. She must keep in her hands the paramount control and the protectorate of Syria, Assyria and Persia; 4. She must keep up a national barrier against the Empire of the North. These being secured she will then be able to command the commerce of the East.

That England has any other object in view by her eastern movements we have no reason to believe. Pure selfishness follows all her national operations; wealth is her primary object of pursuit. Mammon is her national god. To that deity she pays her public devotions.

While we thus speak we do not forget her missionary work. She is the chief patron of the great missionary enterprise of modern Christendom. Her colonies, belting the globe, fill the islands of the seas with the name of Jesus of Nazareth. The Cross and the Crown, through her mighty arm, are held up to the view and acceptance of all nations. The swift messenger, flying through mid-heaven with "an everlasting Gospel, never flies beyond the shadow of her proud banner, nor lights upon any land that does not utter her anthems of divine harmony. What a nation! The national missionary of the last days! An oppressor; and the asylum of the oppressed!

**EASTERN POLICY OF THE BRITISH EMPIRE FURTHER EXAMINED.**

Any one familiar with the movements of the British empire eastward during the present century, will readily see that the fall of the Turkish empire, at this time, would be a great calamity to England. The Ottoman empire, as a nationality, is the British shield—her rampart—her Chinese wall extending from the Danube to the Euphrates; keeping back the Northern empire. When the Turkish empire falls, it will be absorbed by the victors. The conqueror will be Russia or England. In either case it would, at present, be a great calamity to England; for the fall of the Ottoman empire must bring on a general war. Such a consequence would be unavoidable. Should England now be forced into a conflict with Turkey, all Europe would declare war against her at once. Such a contest she is not, at present, prepared to sustain. Russia cannot attack the Ottoman empire, without a terrible conflict with England. In either case such an event would now be premature—a terrible calamity to the returning Jews. Had England been driven out of Egypt, Jewish colonization of Palestine would have been ruined.

The British empire must, therefore, sustain the Ottoman empire till she is ready for an open movement against the king of the North. This event is hastening but it is not yet.

We affirm, therefore, that the fall of the Turkish empire at the present, would be a serious calamity to the Jews, as well as to their protector, the British Empire. Whatever England can do to gain power in the Turkish empire, and control over it, without provoking a general war, we shall expect her to accomplish. Her interest in the Orient requires it; but to absorb that empire, or to allow any other nation to overthrow and remove the Ottoman empire, would be a radical error, one that would retard if not defeat her Eastern mission. What would be the result if Russia's southern boundary took in the Turkish empire? Palestine, in her hands, and she is the ancient, as well as modern enemy of the Jews? We cannot regard such an event, at this time, in any other light than that of an utter subversion of all hope of a near-coming Jewish nationality. We do not hesitate to affirm (what may appear strange to many) that Dan xii. 1, is now in its first period of accomplishment. That we are living at the "time of the end," there can be no doubt. The running to and fro, and the increase of knowledge, fully sustain that position. Michael is now standing up, and he is evidently at this very time the invisible guide of the British empire on her Eastern mission. If Gabriel and Michael were actors in the affairs of Persia and Grecia, (see Dan. x. 12-21), why not more active in that nation which is the chosen national protector of Daniel's people, the Jews? Such is our deliberate conclusion.

God controls nationalities through angelic agency. Though the visible powers appear to act freely, and are thus described in profane history, the Bible teaches that they are under the supervision of a higher power. It required seven years for Nebuchadnezzar to learn that Jehovah

rules in the armies of heaven, and among the inhabitants of the earth. God called Cyrus by name, and stated to Isaiah his mission two centuries before he was born; and yet profane history gives us the birth, education, and military exploits of Cyrus as one acting out freely his own personal character. He was raised up to do a special work for God's people, and the Almighty calls him his shepherd—"That saith of Cyrus, (He is) my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isaiah xliv. 28. (See Isaiah xlv. 1-5.) Cyrus appears to do it all, and yet God says, "I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord which call (thee) by thy name (am) the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee though thou hast not known me." God's supreme control is very distinctly enunciated in vs. 1: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Jehovah accomplishes His purposes by an invisible agency belonging to the angelic or messenger world.

To this end read 2 Kings vi. 17: "And Elisha prayed and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain (was) full of horses and chariots of fire round about Elisha." Here is Elisha's angelic body-guard. When Elijah went up, "a chariot of fire and horses of fire (light—W.) and parted them both asunder; and Elijah went up by a whirlwind into heaven." 2 Kings ii. 11. One chariot was sufficient for Elijah. Kings, for show, must have a multitude. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. xxxiv. 7. "The chariots of God (are) twenty thousand duplicated thousands, (even) thousands of angels; the Lord is among them, (as) in Sinai, in the holy place." Psa. lxviii. 17.

See the horsemen in Zech. i. 8, 9. Also the chariots and horses in Zech. i. 8, 9. Also in various other places. When any interpretation is to be given Gabriel is sent; if any conflict, Michael is selected. When Michael is sent forth, his angels are sent with him. Under Pagan Rome there was a terrible conflict that continued through centuries. "Michael and his angels fought against the dragon; and the dragon fought and his angels." Rev. xii. 7.

The most distinct enunciation of God's government of the nations by angelic agency is found in Dan. x. 13-20, "But the prince of the kingdom of Persia withheld me one and twenty days; but lo, Michael, one of the chief princes, came to help me, and I remained there with the king of Persia." . . . "Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of

Persia; and when I am gone forth, lo, the prince of Grecia shall come." Such testimony abounds in all parts of the Divine revelations. And, as the Bible teaches that God interfered with the national governments of Babylon, Persia, Grecia and Rome, Pagan, may we not conclude that he will manage the nations till his Son commences His reign? The prophets, by the power of Jehovah, have described the future. No being can tell the future except the one that has dominion over it. All those Gentile monarchies that have had to do with the Hebrew commonwealth have been under the special supervision of Jehovah. The metallic image symbolizes those Gentile monarchies. The stone becoming a mountain and filling the earth, represents the results of the direct agency of the Almighty.

The conclusion we thus state: If God controlled the great monarchies that held Judah and Israel, so as to accomplish His purpose in their captivities, shall He not equally control the modern nations relative to their return and final union? Such a result He has directed his prophets to enunciate, and such it will be. What nation but Great Britain, is in a position, and is competent to that great work? She controls the seas; has her family of nations conveniently located for the work, and has the will for its accomplishment.

Secular history, in sketching the rise and progress of the world's great nationalities, deifies human agency; the Bible, however, reveals a governing power behind their thrones. That power is supreme. The difference between sacred and profane history is, that the latter traces the visible agents, while the former follows the footsteps of the great Invisible. The secular historian narrates facts as seen and heard; the sacred historian confines his history to the sayings and doings of the Supreme. Modern history carries forward the narration of those national movements found recorded by the inspired prophets. We see in these sacred records, among others, a sketch of the British empire, its rise, growth and mission. In that history we recognize a people answering to God's enunciation of the destiny of the sons of Joseph, more particularly Ephraim. We have followed that empire in its movements toward the Orient, as it gradually planted its colonies over the East, absorbing Eastern nationalities, and holding the control of 8,000,000 square miles.

We are forced to enquire, What has God to do with the British nation? Why is He pushing that mighty empire Eastward, on the belt of the ancient empires? those empires that overthrew Judah and Israel? Why has that power become the protector of the Mohammedan empire? Why has Egypt been thrown into her arms for protection? Why have the Eastern highways been placed under her control? All these problems, with many others, demand a rational solution. These we now propose to investigate. What mission or work has Jehovah for the British empire in the East? The time has come for a remnant of Judah and Israel to return and form one nation upon the mountains of Israel. No other nation but England is able, prepared, and willing to accomplish that work.

Come, and let us reason together, upon this vital and most interesting

topic. But few persons will dispute the future of Dan. xii. in its final results. The standing up of Michael, the great national troubles; the resurrection of a people; the return of Israel and Judah, and Daniel's standing in his lot. The eleventh chapter of Daniel in the Old Testament is like the twenty-fourth of Matthew and the twenty-first of Luke in the New Testament. It contains the plain, literal history of events connected with God's people and Daniel's people, from the days of Cyrus, or Darius, to the resurrection and union of Israel and Judah after the standing up of Michael.

That period is called "Time of the end." The time of the end belongs to the "latter days" (Dan. xi. 14) of Daniel's people. This great vision prophecy was sealed to the time of the end. That seal was to be broken by the increase of knowledge; that knowledge was to be the result of missionary efforts, and by lectures on all subjects, prophetic more especially. Events have brought about that wonderful period; the day of the Lord's preparation. This is our undisputed location in the world's history. It marks the end of papal rule (civil) and brings to light that infidel agency (the French empire under the great Napoleon) selected by the "Ancient of days" (Dan. vii. 9,) to commence its execution. If that work belongs to the time of the end, then, truly that time has come. Where now is the pope's civil power? Ended.

Read the following: "To Citizen Joachim Pecci, by trade or profession a pope, conducting business at the Vatican Palace, Rome." He paid his taxes and took a receipt like any other private citizen. Compare the temporal authorities of the present pope with those of the 12th and 13th centuries.

#### GREAT WORK FOR ENGLAND—TO COLONIZE THE JEWS IN PALESTINE AND PROTECT THEM.

This is Jehovah's work for the British empire. In this work she is now occupied, preparatory to other forward movements, under "Michael the Archangel"—"One of the chief princes"—"Daniel's prince"—"That standeth for the children of thy (Daniel's) people." The standing up of Michael is an event that belongs to the "Time of the End," and as we are now living in that period, Michael is standing up; and as the Jews are now returning, they are returning under the lead of Michael, their prince, who is the invisible guide of the British nation. We see no escape from this conclusion. Every move of British rule eastward is a lucid demonstration of this—startling truth. As the line of her eastern progress is along the southern half of the belt of ancient empire, she was obliged to take Egypt first; then the land of Israel (Palestine). The third in order will be Assyria, for Syria and part of Arabia, if not all, belong to the land of the Abrahamic promise.

## JEWISH COLONIZATION.

The present progress of Jewish colonization is wonderful, only to those who do not admit that God's servant, Michael, is their invisible guide. With that archangel in view, the mystery vanishes. Allow Michael to be the prime minister of the British empire of the Orient, and the movements and success of that empire are readily understood. The colonization scheme can be fully comprehended. These colonies grow into villages; it is then "the land of unwalled villages that are at rest, that dwell safely, all of them, dwelling without walls, and having neither bars nor gates." Ezek. xxxviii. 11. Who can carry on and protect such a movement but the God of that movement? And what visible agent has He, if we except the British empire? With the Bible before him, who can doubt the ultimate success of the colonization scheme?

A short work will the Lord make of this movement. England's power over Turkey will foster and push forward this great work. The former prime minister, Lord Beaconsfield, laid the foundation of that far-reaching scheme, which is so ably but blindly supported by England's present premier.

If God's purpose with the British empire is to colonize the Jews in Palestine; make of them and Israel a remnant nation, and protect them till the Messiah takes the visible command, would not that empire be compelled to do what she is now working out?

2. She would be obliged to control the north of Africa and the southern part of Asia. This would be necessary in order to secure and control the right of way eastward.

3. She would be required to open up and maintain great national highways to the East. This her commerce would require, for it would be necessary to give these colonies other work than simply tilling a few square miles of land; the scheme would require the Jews (many of them) to be commission merchants, since they, in their location, would be required to handle all the articles moving either eastward or to the west. Being familiar with all tongues, they could transact business with all nations. They would be required to speak the English language, and their education would then be suited to their mission.

Any one can readily see that the Jews, in that position, would become immensely wealthy. This would soon be the result, should the wealthy Jews, such as the Rothschilds and the Barings, take part in the movement. They would then excite the cupidity of Gog. "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Ezek. xxxviii. 13.

4. It would be necessary, also, to sustain one continuous northern barrier against the southern progress of the Russian empire, for Russia and England are enemies, both from position and aim. Both empires seek to control the East for political purposes. One of the powers only can be

supreme. It is very evident that England, if now exposed along her contemplated highways, would be defeated in her plans, since Turkey and Persia would be forced to take a part against her. Russia's design on the Ottoman empire is well understood; and she seeks a plausible pretext to secure her prey. Persia is too much exposed to her northern neighbor to make any warlike movement against her till England is in a position to give her ample protection. It is evident, then, that England must sustain in her policy the Ottoman and Persian empires.

5. The British empire must gain the control, secretly, of Palestine, Syria, Assyria, Persia, and Arabia also. These points will come up under the investigation of other phases.

6. She must keep control of the seas. Should any power cause Great Britain to lose her ocean empire, her eastern empire would come suddenly to an end, as she would not be able to transport her armies to defend her eastern possessions. What would India be without protection from the home government? How could she protect Egypt and the returning Jews? We cannot view the British ocean power, (her tonnage being more than double that of Portugal, Spain, Italy, France, Austria, Turkey, China, Russia; more than double that of all Gentile nations, the United States being excepted), without the conviction that the Almighty has so ordered it, in order that that empire subserve His purposes in gathering and protecting His people. If the French fleet, at Trafalgar, combined, as it was, with that of Spain, and far exceeding that of Nelson, had been victorious, the sceptre of the ocean would have changed its nationality; but such was not God's purpose, since the time for the return of Israel and Judah was approaching, and the visible agent to protect the chosen, was Ephraim, the stick of Joseph being in his hand, under the western name of Saxon, (Son of Isaac) as "in Isaac thy seed shall be called."

7. It was required that God's executive agent in this last great work, should be a commercial people—a nation of merchants. This will appear evident if we consider that all these great results, relative to the gathering of God's ancient people, were to be accomplished by what would seem to be natural causes. British commerce requires for its protection an immense navy. Such a navy gives her the control of the seas, and makes her the natural agent to return and protect the Jews. She appears to act freely, yet she is the direct agent of the Great Unseen.

God does His will in the armies of heaven, and among the inhabitants of the earth. While England does all to elevate her national greatness, Jehovah is causing her to work out His own purposes.

8. It is necessary that that nation should be a missionary people. Such a work as England has devised, and has been carrying forward during a century, was required to prepare the way for the proper instruction of the people that were to constitute the ruling nation in the coming age.

Many other points might be named, but these are quite sufficient for our present purpose. They identify the British empire as the visi-

ble power, now under the control of Michael, the great prince of the Hebrews.

England is evidently pointed out in Ezek. xxxviii. 13. "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof." To make this clear requires a very considerable amount of thought. The eastern world has allowed its population, like swarms, to move to the West, plant nations with new names, new thoughts, manners and customs, but her lands could not float with her people; hence those lands carry their first Scripture names, and consequently impart their names to their occupants, no matter of what race. Asia is noted for this peculiarity. The western and southern divisions of the globe, being principally without any ancient names now known to the civilized world, could be designated by new names. Look over the eastern belt of empires, and mark the names of the countries: Egypt, Palestine, Syria, Arabia, Assyria, Persia, Media, India, China. The same is true of the Rivers, Nile, Jordan, Euphrates, Tigris, Indus, and Ganges. The occupants of those waters, and of those countries, may change their species and races, yet their names remain. An Egyptian is an inhabitant of Egypt, whatever may have been his former name. The name does not require that they shall be native born. The same is true of all countries. We are required to know what people dwell in certain countries at the time to which certain prophecies allude. It is not what people dwelt in Tarshish, Sheba, and Dedan, when Ezekiel uttered his prediction, but what people dwelt there in the "latter days." "Young lions," "merchants of Tarshish," would indicate a rule of merchant princes, and descendants or colonies of a great commercial nation. Since those countries are coming under the protection of England, the prophecy looks to that people.

In taking leave of this mighty empire as it moves towards the Orient, we are obliged to admit some degree of excitement. The origin of the British empire, its past history and its present position, point to some terrible movement in the near future. 1. The standing up of Michael, the great prince; 2. The time of trouble; 3. The delivery of Daniel's people; 4. The sleepers in dust awakening; 5. The division of the human family; 6. The shining forth of the righteous under the glories of the Messiah. These are themes calculated to absorb every thought. Is it possible that Michael is commander-in-chief of the Oriental movement? Are the nations now gathering towards the mountains of Israel, preparatory to the battle of that great day? Michael, that great prince, that disputed with Satan over the body of Moses; that fought with his angels against the dragon and his angels; that contended against the Persian and Grecian empires, is now about to enter into deadly strife against the dragon, the beast, and the false prophet.

A world about to change its monarchs and its empires for Messiah's reign! What terrible conflicts will precede the Messianic coronation! No peaceful abdication! No casting of their crowns peaceably at the

feet of God's beloved Son. The beast will be taken, and with him the false prophet, and finally the dragon must surrender his power and his throne. The shadows of these events fall upon us; the hour of conflict approaches. Nations are, at the sound of the war-drum and trumpet, marshaling to the places to be occupied in the conflict. Yet the world is dreaming; yea, and an apostate church is dreaming, of peace, and centuries of peaceful repose under the banners of corrupt and doomed nations—giving no heed to the coming storm.

But let us bid adieu to the British empire till we trace other powers to the same advanced position.

# RUSSIAN PHASE.

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## WHO IS RUSSIA?

It is said that God "Hath made of one blood all nations of men to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord." Acts xvii. 26, 27. This national location is ordered to suit God's purposes relative to the Jews. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam He set the bounds of the people according to the number of the children of Israel. For the Lord's portion (is) His people: Jacob (is) the lot of His inheritance." Deut. xxxii. 8, 9. In the land of Israel (at Jerusalem) God fixed His dwelling, gave to the Jews a lot, then divided the remainder of the earth into fields for the other nations; thus had the Russian his field given him of old. All the earth, which was not to be occupied and tilled by His special family, the Hebrews, was divided out to other families. As, on special occasions, halls have seats reserved for the noted, and for the actors in the entertainment, so has Jehovah reserved a certain land for special occupants, and other fields as specially designed for distinguished guests, such as Egypt and Assyria, (Isa. xix. 25); at the same time He (God) lets out the other fields to more ordinary tenants. This is right. This right He exercises. The earth is the Lord's and the fullness thereof. It belongs, therefore, to Him to parcel out the fields and to assign them their tenants. To the north He assigned those that, in process of time, gave birth to the Russian. There must have been special fitness of the family to the soil. Let us trace that fitness. Before we search into this fitness let us take a view of the field. Beyond the zone of the empires that scattered Israel and Judah, lies the Arctic belt, through whose heavens the constellation of the great bear describes its perpetual circuit round the north pole; and through whose snow and ice regions the white bear of the north wanders in quest of a scanty and precarious subsistence. The tenant family of such a field has appropriately selected the bear as a national symbol. This arctic (bear) field and its tenant will now, for a time, occupy our attention.

## THE RUSSIAN FIELD.

Beyond the zone of the four Gentile monarchies lies the Russian division of the globe. It covers all the north of Asia, and the north-east of Europe, and contains 8,000,000 square miles. It is remarkable, that, at this period, (time of the end), the empires of the north and

the south should cover equal areas (8,000,000 sq. m.) The British empire, however, covers the belt of ancient empires, while the Russian dominion lies far to the north of it, outside of the ancient fields of cultivation and refinement.

Let us survey this arctic great bear, or Russian field in its various aspects: its topography, its geological structure, its surface configuration, its soil, its climate, and its resources. We shall then be in a position to appreciate the character and national greatness of its tenant.

#### ITS TOPOGRAPHY.

Its land and water divisions are exceedingly varied. Its mountains, hills, plains and valleys are almost endless in their extent, form, and aspect. The European division of the Russian field is an extended plain, sufficiently elevated, however, toward its centre, to afford sluggish drainage to the Caspian, the Black, the Baltic, the White Seas, and the Arctic Ocean. Great rivers, having their sources principally in the region of Moscow, its geographical centre, course their ways, as from a wheel hub, into these boundary waters. These rivers furnish passable drainage, complete irrigation, and, when not bound up in winter chains, great commercial advantages. These plains and rivers furnish food and raiment, while the Ural mountains, on the northeast, furnish abundant supply of the valuable metals, gold, iron and platinum. Immense forests of pine shade the sources of its rivers, along whose banks is dwelling an immense population. The plains or steppes resemble our prairies. The principal portion of European Russia is well adapted to grazing; the Black, the Caspian Seas, and their rivers are occupied by immense fisheries. European Russia is the heart and lungs of the great empire of the North. Such is an outline of its topography.

Its geographical structure has originated its surface features. The most ancient stratified rocks are the Silurian, along the southern shores of the gulf of Finland. As you go to the southeast the Devonian strata appear. Still further to the east and south you step upon the carboniferous system. Russia coal is generally quite inferior; cretaceous beds are found and the tertiary system underlies a large portion of European Russia. Mining for precious metals and gems is confined principally to the Ural mountains, which yield gold, platinum, copper, iron, emeralds, jaspers, diamonds and silver, (in Siberia). The mineral resources of European Russia are quite extended, which fits that empire to take an elevated stand among the great national actors of the Eastern Drama of the final conflict.

#### ITS SURFACE CONFIGURATION.

Supplementary to what has been stated we may observe that the field of Western (European) Russia, is an irregular, circular basin, with a mountain sea and ocean rim, traversed by rivers flowing from its centre into its rim, consisting of elevated and low hills, plains and

steppes, and table-lands. "The Alaunsky heights form the great waters, and regulate the course of all the great rivers of the Russian empire. To the north they throw off the Petchora, the northern Dwina, and the Onega; to the south, the Dniester, Bug, Dnieper, Don, Kouban; to the southeast, the Volga, with its great affluents the Oka and Kama. The western Dwina, and the Niemen and Vistula fall into the Baltic Sea." The lake region commences at the northwest slope of this table land (elevated 1,200 feet above the sea). The plain of European Russia is divided into three tracts; the northern belt lies between the Arctic Ocean and the Ural-Baltic table land; the middle division is between the Ural-Baltic and Ural-Carpathian table land; the southern zone is bounded by the Ural-Carpathian table land and the Black and Caspian Seas. The water courses, fixed by its geographical structure, determines its surface configuration.

Its soil varies with its geological strata, that storms and frosts have disintegrated. The soil of the northern division is cold and marshy, climate severe. Facing the icy north the sun's rays have but little power to permeate and heat the earth. In the middle zone, between the rivers Onega and Mezen, and along the banks of the northern Dwina, forests of firwood and large tracts of fodder-grass occur. Along the eastern portion of this tract, the timber disappears and immense marshes, frozen the greater portion of the year, cover the face of the country. In the west are extensive hollows, covered with woods and marshes. In the middle of this belt the soil is partly heavy and covered with mold, and towards the north, sandy. "Beyond the Oka, luxuriant meadows abound; and on the east, beyond the Volga, this tract forms an extensive valley, covered with layers of mold, abounding in woods, and rising into hills in the vicinity of the Ural range."

The southern belt, formed of steppes, following the shores of the Black and Caspian Seas, has an unproductive soil. The steppes of the Black Sea have a moldy soil covered with grass; in the southeast, however, shifting sands and salt marshes predominate. The Caspian steppes are formed of salt marshes and salt lakes, indicating the ancient presence of the sea. These salt lakes yield an immense amount of salt. The climate of the western division of the Russian field is severe. Exposed to the northwest winds, sweeping over the Arctic snows, and the ice-winds, rushing down from the northern Urals, the cold is, at times, almost insufferable. Yet nature has provided for the severity by its fir-clad arrangements. The climate, in the summer season, is moist and unhealthy. Malarial diseases are prevalent in the southern districts.

The resources of Western Russia are very extended. Her mineral wealth is large, though by no means fully developed. Its soil in many parts is very productive. Its agricultural resources can, therefore, be carried, in the southern and western districts, to a high state of perfection. Its mineral resources are quite extended. So great is the mineral field, that, when fully developed, they will yield an abundance to supply the wants of a dense, intelligent, and active population.

The eastern or Siberian field of the Russian empire will now be surveyed. This division is of vast extent. It includes all of northern Asia, covering the entire Arctic zone, and including a large part of the Asiatic north temperate zone. It is divided into eastern and western Siberia. It contains 6,000,000 square miles, population 4½ millions, there being three persons to four square miles, the population being principally composed of banished criminals. Such results in a land so near the cradle of the human race is sufficient evidence of the inhospitable features of the country.

Its extent from northeast to southwest is 5,600 miles; and from north to south is greatest breadth is 2,170 miles. Western Siberia is an immense plain, declining towards the north; hence exposed to an arctic winter. In the middle division are immense sand wastes; in the east are high mountain ranges. The world itself does not afford another region equally inhospitable. The rivers of Siberia, the largest of which are the Lena, the Yenisei, and the Obe, flow into the Arctic Ocean, thus practically wasting their waters and rendering this immense system of drainage of little, if any practical value to the world's general commerce. Along the mouths of these mighty water courses, and along the sea coasts, are extensive tracts composed of swamp moorland and mossy flats, covered with snow and ice for one-half of the year, and even during the greatest heats of summer, released from its icy bonds only to the depth of a few inches below the surface of the soil. "The ocean, its northern boundary, is frozen for miles sea-ward during more than half the year, and during the remaining months, the numberless icebergs and floes which crowd the sea and continually come in collision, render the navigation so dangerous that no hydrographic survey of the coast has yet been made." From latitude 78 deg. 25 min. N., to 64 deg. and 61 deg. there is scarcely any vegetation, only forests of birch, fir, and larch. South of this frozen zone, cereals, such as barley, oats and rye appear. Some portions of southern Siberia are noted for their fertility. In that portion of Siberia, great empires have arisen, which, for a time, held dominion over nearly the entire zone of the southern empires. Yet Siberia is rich in its mineral resources. Gold, silver, copper, and lead, are found in all the mountainous regions. Platinum, iron and precious stones, diamonds, zinc, antimony, arsenic, plumbago, and nearly all the useful minerals are found. Such a field has God provided for the Russian as the seat of the great empire of the north.

#### THE TENANT ADAPTED TO THE FIELD.

We have already examined the distinctive features of the field itself: its physical characteristics; that it is the great field of the north, adapted to development of a hardy race, with great natural facilities, yet requiring great physical and mental powers to develop its resources; we shall undertake to trace and describe the families God has selected

to cultivate this field from age to age, till they have grown up into the great empire of the North.

To accomplish such a task requires, perhaps, more research and ability than we may be able to command. We have investigated the subject and shall venture to lay before our readers the principal results of our laborious inquiries. Whence the name, Russian? What people, have, through ages, been so far assimilated as to be formed into an empire ruled by one despotic head? The people and their training are points of great interest; and especially God's purpose in creating and developing such a nationality. We cannot fully explain the character and mission of the Russian empire without keeping constantly before the mind of the reader certain truths, both elementary and inspired:

1. God, as the Creator of the earth, had a purpose in its creation, and has the right and power to execute that purpose.
2. God created man as its subordinate ruler, He himself holding the supreme control.
3. He had the right and the power to say how the earth should be parceled out and governed.
4. He had the right and the power to select any land or spot as His special dwelling place where, by visible agents, He could give instructions relative to His divine will and purposes.
5. He had the power and the right to select and qualify any family, out of all the families, to carry out His instructions, which were to benefit all the families.
6. He had the right and the power to select Eber to give birth to that family of teachers of all the human race.
7. He had the right and the power to locate this world's university, and to appoint its president, and select its faculty.
8. Also to grant them special official privileges, and to sustain them in the exercise of such official authority.
9. Also, to clear the ground of any rubbish occupying the site of the seminary to be erected, or on the lands allotted to the faculty of instruction.
10. In a word, to do with the earth what a land owner has a right to do with his farm.

With these points before us please allow us to read out of the word: "He (God) giveth to all life, and breath and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." Acts xvii. 25, 26. Men of all nations are brethren by blood, since they have one Father. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion (is) His people; Jacob (is) the lot of His inheritance. He found him in a desert land and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her

wings ; (so) the Lord alone did lead him, and (there was) no strange God with him. He made him to ride on the high places of the earth, that he might eat the increase of the fields ; and He made him suck honey out of the rock and oil out of the flinty rock. Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat ; and thou didst drink the pure blood of the grape." Deut. xxxii. 8-14.

Here God's purpose relative to the nations is clearly stated ; that it was according to the number of the children of Israel. He reserved a location for Israel, and his seminary, and His (God's) special dwelling place where He might, through His Hebrew faculty, instruct all nations ; then divided the remainder of the earth among the other nations, according to their habits and His fixed purposes relative to the Hebrews and the future reign of His beloved Son. Dr. Boothroid thus expresses it : " That when God fixed the boundaries of other nations, He allotted also a land sufficiently large to contain the children of Israel ; and He so favored, by revealing His will to them and dwelling among them, that they may be said to be His own inheritance." What right, then, had the Canaanites to that land, except that of conquest ? God had allotted it to the Israelites, and having held it only by the right of bloody robbery it was their duty to surrender the land to its rightful owners, or pay rent. This was all that the Israelites required. They refused to surrender the land, and were, therefore, legally dispossessed. Jacob Bryant says, " The Canaanites were certain usurpers, and acted in open defiance of God's ordinance, by seizing upon the land appropriated from the beginning to the children of Israel." In the Eusebian Chronicle of Scaliger is the following : " He (Canaan) trespassed upon the rights of his brethren and seized upon the land which had been appropriated to God's future people. When, therefore, the Israelites were brought to Canaan they came to their own inheritance, and those who usurped their property knew it, and knew by whom it had been appointed." All the Canaanites, tribe by tribe, were exceedingly corrupt. Their cups were all full under the sentence of execution. God had a right to execute the sentence by any agent He might see fit to depute.

In allotting the earth to the three sons of Noah after the flood, the divisions were made according to a certain natural fitness, as well as according to the divine purpose. God moves with intelligent forethought in fixing human habitation. He works by a divine plan to carry out His ultimate purposes relative to its future government. Ham and his posterity were to people Africa ; Shem, Asia, and Japheth the islands of the sea, or Europe with the islands and all those countries which the Jews visited by sea. Now we affirm that this allotment was the act of one who had a purpose and a plan devised for its execution, and that He brought into being and located the nations for the special work of accomplishing that purpose. Such a plan appears in giving birth to the four horns that have scattered Judah. Babylon is God's first executive agent in the punishment of Judah. By the abuse of their executive commission, God brings Cyrus at the head of the Persian empire to execute His judgment on Babylon. To punish

the Persian empire for its abuse of delegated power, Jehovah brings the swift judgments upon that empire in the person of Alexander the Great at the head of the Greco-Macedonian empire. That empire by the abuse of their great national authority over Judah, under Alexander's successors in Egypt and Syria, a fourth empire, the Roman was raised up by Jehovah to execute His divine wrath upon the Macedonian empire. Such have been the severe oppressions of the Roman empire, on the unfortunate Jews that they were obliged to flee out of western Europe, to find an asylum among the nations eastward. Thus has the Almighty not only allotted their special fields relative to the number of the children of Israel, but He has regulated and guided their national movements in such a manner as to grade the punishments of His own people according to the laws of justice and divine mercy. He has not allowed their extermination, though He has often permitted their banishment.

To the casual reader history is simply the record of the acts of independent monarchs, carrying out the dictates of their own free volitions; it delineates the movements of a confused multitude of sovereigns, without any central being to combine all the national systems of political, social and religious actions, into a unity of purpose. To such as see God in history, a hand behind all visible thrones is discovered to be in constant motion, regulating and controlling all human volition and action. He learns that all national movements are parts of one great system under the guidance of one supreme, all-powerful agent. Human action, is therefore, in its infinite variety of phases, but parts of one great whole. They tend to the accomplishment of some great purpose. That purpose we labor to bring to the surface that all that read, may see and understand.

So far our remarks have been general; rather preliminary in their character. We have been induced to introduce such thoughts and reflections relative to the Russian field and its tenant for the reason that as an ancient enemy, located beyond the belt of those empires which have been used as the executive agents of Jehovah's wrath against His own chosen, the Almighty has had no special mission for that people, or this great northern empire. Such ideas, are, perhaps, generally entertained. We hope to be able, in our sketch of this people and empire, to demonstrate that God created the Russian and his empire for a special work that, in the past, Russia has, at times, done a noble work for the children of Israel; that she is now accomplishing a necessary act, yet for wicked purposes; and that her future course will be overruled to the glory of God; and that Russia forms no exception to the declaration of universal appropriateness, that all nations have their divisions allotted them, relative to the children of Israel. That He has had and still has something to do for Israel, besides that of robbery.

We purpose to make visible the divine hand behind the Russian throne also, and that, on some occasions at least, that power has filled towards the Jews, an office similar to that of the Persian Cyrus.

We shall investigate the Russian Phase of the Eastern Question under the following general divisions: 1. The early history of the Siberian or

Asiatic Russia. 2. European Russia—(a), the Russian of what race? (b) how formed for executive power? (c) rise of the Russian empire; its growth and mission. The future of Russia—her national elements, or tribes; where located? and how, and for what purpose combined? What position will she occupy in the final struggle? Her position during the age of subjugation. What is her mission—at the close of the millennial era? The Russian field during the joint reign. Its physical aspect, compared with its present inhospitable dreariness.

#### SIBERIAN OR ASIATIC RUSSIA.

This, the eastern and the most ancient northern division of the Russian field, has been very briefly described relative to its physical aspects. No part of the globe has less natural attractions. It would seem that a very large portion of its more northern territory is totally unfit for the abodes of civilization; yet man, in his restless hunt for objects to gratify his insatiable curiosity, early traced his pathway through this inhospitable region. The wheel of time, in its swift revolutions, cast its human scintillations far beyond the limits of the centripetal force of more genial latitudes. God has, however, designed the entire globe to be peopled, and to that end He has made man a cosmopolitan. His purpose was indicated in the great variety of the human family as to physical organization. This is distinctly seen in the three sons of Noah. These three men were appointed by the Earth's Proprietor to people the earth. To accomplish His purpose, it was necessary to adapt their constitutions severally to the fields they were to occupy. Those fields were Asia, Africa and Europe, and the islands of the sea, including America and Australia. These included three classes of zones, the torrid, the temperate, and the frigid. The names of Noah's three sons point out their intended localities.

Ham (חָם Cham) warm, hot, black becomes black by heat, from חָמָם Chamam, it was warm; hence חָמָה cham-mah, the sun, Job xxx. 28, because of its burning heat. Hence, also Egypt or Africa, i. e., the hot, burning country. Ps. cxi. 22. "The Coptic or native name of Egypt is Kem or Chem, supposed to be the same word as Ham, and signifying both black and hot," or black by the sun's heated rays. In hieroglyphics, Egypt is expressed by K. M. On the Rosetta stone the word is found more than ten times, and is read by Champollion Chme. The name, in its signification, belongs to Ham's posterity, rather than to himself. Why this name given to this son rather than to either of the other two? Simply, that it was suggested to Noah by the same Being that named "John" and "Cyrus," for Ham was not blacker than Shem or Japheth. It is clear that Ham's posterity were intended to be the tenants of a hot, burning field, and in that manner become sunburnt, or black. Are not the names of Shem Japheth prophetic also?

Shem (שֵׁם Shem) signifies name, renown. How could Noah discern to give this son, when an infant of a day, a name that should express the features of his character in mature age, and that would apply also to his

## SONS OF JAPHETH.

1, Gomer; was the eldest son of Japheth, whose posterity settled the isles of the Gentiles, every one after his tongue, family and nation. Calmet identifies the Gomerites with the Cimmerii originally inhabiting the region north and east of the Black Sea and the Sea of Azof. At an early day, penetrated into Asia Minor, and in the seventh century B. C. overran Lydia. Dr. Wm. Smith, in his Bible Dictionary, says, "His (Gomer's) name is subsequently noticed but once (Ezek. xxxviii. 6) as an ally or subject of the Scythian king Gog. He is generally recognized as the progenitor of the early Cimmerians, of the later Cimbri, and the other branches of the Celtic family, and of the modern Gael and Cimry, the latter preserving, with very slight deviation the original name." Another author says: "Gomer; the Celts or Cimmerians. Under these names may probably be included the descendants of all the barbarous bands in the north of Asia." Cottage Bible: "And thou (Gog) shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army. Ezek. xxxviii. 15. Josephus understands the Galatians of northern Phrygia to be intended; and Gimmeri or Gamir, was in the language of the ancient Armenians, a usual designation for their neighbors, the Cappadocians. It is not impossible that an intimate ethnological connection between the Cappadocians of Kephalion and the Cimmerians of Homer may ultimately be established; but meanwhile it is important to observe that the three sons of Gomer, as named in Gen. x. 2, admit of a tolerably definite localization. Ashkenaz, who has sometimes been identified with the Germans, is almost certainly the same as the Ascanians, a very ancient tribe of northern Phrygia. Riphath has nothing to do with the Riphæan mountains, with the Carpathians, or with Niphates, but, as Josephus has pointed out, is to be identified with Paphlagonia; as Bochart has shown, the name probably survives in the designation of a river in Bythnia, and in a district situated on the Thracian Bosphorus. "Although Togarmah is by Josephus interpreted as equivalent to Phrygia, there is a considerable amount of ancient testimony in favor of its identification with Armenia. It is possible that the same root is actually at the basis of the two words; at all events the connection is assumed in the account which the Armenians themselves give of their legendary history."—*Library of Universal Knowledge*.

Our object in tracing these modern empires to their very distant origin in their Eastern home is to enable the reader to discern the finger of God pointing them to their origin, progress, and their work. The descendants of Gomer have been fully described since that family furnishes a key to the colonization schemes of the north. To comprehend the national localities of the Gomerites is to solve some of the most difficult problems in both sacred and profane history. Are the Germans Gomeritic in their origin? Such seem to be the views of many learned expositors. Still that ethnographical position involves many serious difficulties. 1. The Cimbri belong to the first of the three great emigrations from the East as their loca-

tion in the extreme west and northwest of Europe clearly demonstrates; the Germans, Goths or Scythians are of the second emigration, they being settled in middle Europe east of the Cimmerians. That the Germans now occupy some of the countries once held by the Cimbri, is no difficulty, since they drove the first emigrants before them, occupying their lands. The Gomerites are Japhetic, the Germans are Shemitic. Their name (German) is not ancient; these of the second emigration were great warriors rushing down upon the Roman empire from the north, hence the name given them by the Romans: Northman, Garman, German, War-man.

The position of the Germans, relative to the Russian empire would be an insuperable barrier against their forming an integral part of the Russian empire in the near future. The Germans are not in sympathy with the Russians, either in social, political or religious life. Germany belongs to the west, not to the east, nor to the north. The Gomerites are Asiatic and belong to the eastern or Siberian division of the northern empire.

Should it be admitted that the Cimmerians (Keltoi or Kimmerians) were a colony of Gomerites from Asia Minor, it does not follow, 1. That the parent stock was removed from Asia; 2. Or that the Gomeritic nations did not spread their colonies over northern Asia; or 3. That the Germans are Gomeritic; they might be called Kimmerians when occupying the country which they had wrested from the Kimbri, or Kimmerians, as persons from all nationalities, when removing to America are called Americans since it becomes their adopted country. If the Kelts (Kimmerians) are Gomerites, they are not German. As well might we call Irish and Welch, German. Here is a vital point in the principles of ethnography or anthropology. The population of Europe is composed of the families of three distinct emigrations from different regions of Asia, speaking three different languages.

Let us hear the great English historian, Sharon Turner, "From the languages already remarked to have prevailed in Europe, we have clear indications of the three distinct and successive streams of population, to which we had alluded, because we find two separate families of languages to have pervaded the northern and western regions; with a third, on its eastern frontier, each family being peculiar to certain states. These three languages may be classed under the general names of the Keltic, the Gothic, and the Slavonic; and from the localities they may also be called the Kimmerian, the Scythian and the Sarmatian. Of these, the Welsh, the Gaelic, the Irish, the Cornish, the Armorican, the Manks, and the ancient Gaulish tongue, are the related languages which have proceeded from the Kimmerian or Keltic source. The Anglo-Saxon, the Francotheotisc, the Mæso-gothic, and the Islandic of former times; and the present German, Suabian, Swiss, Dutch, Swedish, Danish, Norwegian, Orkneyan, English and lowland Scotch, are ramifications of the great Gothic or Scythian stock. The third genus of European languages, the ancient Sarmatian, or modern Slavonic appears in the present Polish and Russian, and in their adjacent dialects. . . . The Keltic or Kimmerian is in the farthest part of the west, in the British islands and on the western shores of France. The

Scythian or Gothic languages occupy the great body of the European continent, from the ocean to the Vistula, and have spread into England. In the eastern parts of Europe, most contiguous to Asia, the Sarmatian or Slavonic tongues are diffused. So that we perceive at once, that the Kimmerian or Keltic nations, to have reached the westerly position, must have first inhabited Europe; that the Scythian or Gothic tribes must have followed next, and have principally peopled it; and that the Sarmatian, or Slavonic people were the latest colonists. Other nations have entered it at more recent periods as the Huns and the Romans; and some others have established partial settlements, as the Lydians in Tuscany, the Greeks at Marseilles and Italy, the Phœnicians and Carthaginians in Spain. But the three stocks already noticed are clearly the main sources of the ancient population of the European continent in its northern and western portions."

Herodotus, the father of Grecian history, says that he learned from the Scythians themselves that the Kimmerians had occupied those countries which the Scythians occupied in his days. In the time of Herodotus, the Scythians were spread over Central Europe from the Danube towards the Baltic and the north. The Kimmerians were in Europe in the days of Homer, who was cotemporary with Solomon B. C. 1000. More than seven hundred years before Christ the Kimmerians were attacked by the Scythians. Some of the Kelts fled into Asia Minor, others went farther west and north to the German Ocean. Here they lived in a dark, woody country where the sun is seldom seen, from their many lofty and spreading trees which reach into the interior as far as the Hercynian forest. The Kimmerians were a predatory and wandering nation.

It is very evident, therefore, that the Kimmerians and Germans were two distinct divisions of the human family, and belonged to distinct emigrations. The Kimmerians were Japhetic, the Germans belong to the family of Shem. They were anciently called Scythians (wanderers), the Goths, God's people; still later they were named German, north men, war men. The German empire has never been, neither will it ever be a part of the Russian empire. It is the clay of the metallic image, an element of the fourth monarchy, the Romano-German empire, and is the western division of the triple empire that makes war against the Son of God in the future conflict. Let us now take leave of Gomer and his sons till they rush down from the north in the army of Gog.

Some other names in the list of Japhetic worthies will now come up for examination, in order to ascertain the anthropological elements of Asiatic Russia, and obtain a more definite knowledge of the tribal mixture of Russian character. Magog is the name of another son of Japheth. The country to which his name is given will decide the location of his posterity so far as the original stock is concerned. This name also seems partly prophetic. It appears to be a compound term, formed of Ma which designates a country, and Gog the title of a class or family of monarchs, such as the Pharaohs of Egypt and the Caesars of Rome. It is located in ancient Scythia, in the northern part of Siberia. Michalis says that "Magog de-

notes those vast tracts of country to the north of India and China which the Greeks call Scythia and we Tartary." "Scytopolis (Scythian city) and Hieropolis which the Scythians took when they overcame Syria, were ever after by the Scythians called Magog." "The Arabs call the Chinese wall, *Sud Yagog et Magog*."—*Newcome*.

Scyth means wanderer. The Greeks, therefore, called all those nomadic tribes of northern Asia, Scythians, wanderers, or as we would say, tramps. Their nomadic life gave character to the people; with their flocks and herds they moved from place to place for fresh pastures. A mountain range divided Scythia into two parts called "Scythia within Imaus (towards the southwest) and Scythia beyond Imaus, sometimes denominated Serica."

Those northern tribes often sent out colonies to the south and west and gave their names to new countries. They settled east of the Caspian Sea and along the Chinese wall, which countries are now called Independent Tartary towards the west and Chinese Tartary next to China. They sent immense colonies to the far west, who entered Europe, driving the Kimmerians before them.

Madai was the third son of Japheth. The descendants of Madai gave their name to a country called Media; hence the origin of the Medes and Persians, the second monarchy of the metallic image of Dan. ii. Madai's posterity dwell in central and northern Asia, giving variety to Russian character and a further Japhetic mixture of Russian blood.

Javan was the fourth son of Japheth. He is supposed to be the father of Greeks. Some have suggested England as the country of Javan named in Isa. lxvi. 19, "I will send those that escape of them unto the nations, (to) Tarshish, Pul, and Lud, that draw the bow, (to) Tubal, and Javan, (to) the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Again, Javan is noticed in Ezek. xxvii. 13, "Javan, Tubal and Meshech, they (were) thy (Tyre) merchants: they traded the persons of men and vessels of brass in thy markets. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules." From a comparison of these passages we conclude that Javan settled somewhere between the countries occupied by Meshech and Tubal, but their colonies went farther south and west, into Greece more particularly. Javan's posterity, therefore, forms another element in Russian character, and helps to make up the sum of those anthropological mixtures so apparent in the Russian of the 19th century.

Tubal is the fifth son of Japheth. It is thought that Tobolsk in Siberia has its name from Tubal. If this be correct there is no difficulty in designating his location. His original location was probably between the Black and the Caspian Seas, not far from the country of modern Georgia. He is associated with Javan and Meshech and was in one of the original divisions of the land after the flood. His descendants form another element in Russian character.

Meshech is the sixth son of Japheth as named in the table. They are among the remotest and rudest nations of the world. "Both the name

and the associations are in favor of the identification of Meshech with the Moschi; the form of the name adopted by the LXX. and the Vul. approaches most nearly to the classical designation. The position of the Moschi in the age of Ezekiel was probably the same as is described by Herodotus, iii. 94, viz., on the borders of Cholchis, and Armenia, where a mountain chain connecting Anti-Taurus and Caucasus was named after them Moschici Montes and where also a district named by Strabo (xi. 497-499) Moschice. In the Assyrian inscriptions the name appears in the Form of Muskai."—*Dr. Wm. Smith's Dictionary of the Bible.* Meshech is, consequently, a sixth element in Russian character.

Rosh. Dr. Wm. Smith says that Rosh is a Scythian tribe. Gesenius locates the tribe on the north of Taurus, and are so-called from the neighborhood to the Rho or Volga, and that in this name and tribe we have the first trace of the Russ or Russian nation." These are some of the original tribes that peopled Scythia or Asiatic Russia.

Gog. Having noticed the original location of the sons of Japheth, that they settled those countries now constituting a part of Scythia and Siberia, which form eastern or Asiatic Russia, we shall here name a few ideas relative to their king of the last days. Gog—"Gog (the prince) of the land of Magog, the prince of Rosh, Meshech, and Tubal." "Gog was the common name of their kings, as Pharaoh was of the kings of Egypt." —Boothroyd.

Michaelis compares the word Gog with Kak, or Chak, the general names of kings among the ancient Turks, Moguls, Tartars, Catanians and Chinese. Gog is evidently the royal commander of the great northern army. The prophet addresses Gog as a despotic prince; one that has the most absolute control of his subjects. As this noted character will appear in his proper position in the approaching conflict on the mountains of Israel, we shall take leave of him till we trace the gradual increase of his power.

A few thoughts relative to the occupancy of the field, now forming the territory of the great northern empire, from the time of its first settlement by the sons of Japheth and their posterity to the birth of the Russian, will be necessary to a proper appreciation of his character and the divine mission of his mighty empire.

How was that great field occupied from the days of Japheth to the rise and supremacy of the Pharoahs? How during the many centuries of Babylonian, Medo-Persian, and Greco-Macedonian rule? These questions involve much that is interesting, yet somewhat obscure. The history of the tenantry of this great bear-field during these four dominations is unwritten. Could its seas, its lakes, marshes and rivers; its mountains, valleys, plains and deserts pen minutely their modes of life and action through the night and day dreams of these traditional ages, no records would be perused with greater interest, since they would contain the original histories of all the nations of Europe, and the western world.

Asia is called the cradle of the human race. Man, however, is supposed to have been formed in southwestern Asia. It is certain that Adam

was created out of the Garden of Eden; north of it perhaps; how far north is simply conjecture. We can reckon, however, two very remarkable national hives: the younger one in Germany, in Europe; the other, and by many centuries the senior, in Central Asia. The one in Asia is very generally conceded to be the mother hive, though some ethnologists hold to a trinity of original centers.

What now concerns us is to locate the center of the Aryan family of nations, called Indo-European or Indo-Germanic. There are now two centers, an eastern and a western. Centers wide apart: the one including all the European nationalities, except the Turks, Magyars, the Fins and Lapps; the other including the inhabitants of Armenia, of Asia.

From the analogy existing between the modern Hindoo Sanscrit, Zend (the ancient Persian) the Greek, Latin, the mother of Italian, French, Spanish, Portuguese, and Wallachian, Celtic, Gothic, or Germanic or Tuttanic, including English and Scandinavian, and the Slavonic, including Russia, and a part of Austria, we conclude that those nations have one common origin. They are sister languages. Neither one can claim to be the parent. They are the daughters of one mother. What is the mother language? What is the mother nation? These are problems yet to be solved. The earth's original formation can be traced in her strata. Removing the strata, the aquious deposits, we can say, such was the original earth. These strata are later growths, each containing its appropriate fauna and flora. We thus gain, by an examination of the fossils of each strata, a history of the earth's formation. Its fossils are the record of earth's formation. So we, by the tracing of languages gain a knowledge of man's past history.

"Now languages are to the ethnologist what strata are in geology; dead languages are its fossils, and petrifications. By skillful interpretation of their indications, aided by the light of other available monuments, he is able to spell out, with more or less probability, the ethnical records of the past, and thus obtain a glimpse here and there into the gray cloud that rests over the dawn of the ages."

These languages, having a common origin, seem to have their focus in central Asia, east of the Caspian sea, and north of the chain of mountains called Hindu Kush, and Paropamisan. Such appears to be the located home of this mother language, and, consequently of the mother nation that used it. There she dwelt alone, anterior to all European history, or before the Siberian deserts had received any human footprint. The first colony that entered Europe from that radiating center we may call Lapps, the second Kimmerians or Kelts, the third were the Scythians, Goths or Germans, the fourth and last were the Slavonians. The Lapps did not radiate from the Aryan center, but from a more northern point, perhaps the Mongolian, or Japhetian. From the Aryan center the radiations were principally east and west.

At a point that dates back of authentic profane history, this mother family broke up, part passing through Hindu Kush into the valley of the

Ganges; while the rest settled in Persia and became the Medes and Persians of history.

Whence the name Aryan? In the Sanscrit writings of early date, the Hindus called themselves Aryans: "and the name is preserved in the classic Arii, a tribe of ancient Persia. Aria, the modern Herat and Ariana, the name of a district comprehending the greater part of ancient Persia, and extended by some so as to embrace Bactriana, Ariana or Airyana, is evidently an old Persian word, preserved in the modern native name of Persia, Airan, or Iran. Arya, in Sanscrit, signifies "excellent," "honorable," being allied probably to the Greek ari (stos) the best. Others connect it with the root ar (Lat. arari, to plough), as if to distinguish a people who were tillers (earers) of earth, from the purely nomadic Turanian or Turks.

Of this assumed Aryan mother-nation Max Muller says of the undivided Aryan family: "It should be observed that most of the terms connected with chase and warfare differ in each of the Aryan dialects, while words connected with more peaceful occupation belong generally to the common heirloom of the Aryan language. The proper appreciation of this fact, in its general bearing will show how a similar remark made by Niebuhr, with regard to Greek and Latin, requires a very different explanation from that which that great scholar, from his more restricted point of view, was able to give it. It will show that all the Aryan nations had led a long life of peace before they separated, and that their language acquired individuality and nationality as each colony started in search of new homes—new generations forming new terms connected with the warlike and adventurous life of their onward migrations.

Hence it is that not only Greek and Latin, but all Aryan languages have their peaceful words in common, and hence it is that they all differ so strangely in their warlike expressions. Thus the domestic animals are generally known by the same name in England and in India; while the wild beasts have different names even in Greek and Latin. They were a pastoral people and cultivated their lands, made cloth, and used the various metals.

The Aryan families has sent their colonies into the field of Asiatic and European Russia. They spread at an early date through the southern provinces of Asiatic Russia. The Turanian family of languages is chief of Asiatic Russia. It includes all the languages spoken in Europe and in Asia, not included in the Aryan and Shemitic families, except the Chinese and its cognate dialects.

The Shemitic family of languages is the third great family of languages spoken by tenants occupying the Russian field. And here let it be distinctly observed: that the character of the Russian empire is involved very intimately in the history of the tribal elements of this field from the days that the sons of Japheth first entered its Asiatic territory, B. C. 100, to A. D. 872, when by the drawing of the national curtain, the Russian first appeared upon the stage of human action; since from these tribal

elements it derives the distinctive features of its character, moral, social and national.

We shall examine those tribal elements under the following general heads:

1. Under the patriarchs, to the rise of the Babylonian empire.
2. During the Babylonian empire.
3. Under the Medo-Persian empire.
4. Under the Greco-Macedonian monarchy.
5. Under the pure Roman dynasty.
6. Under the Romano-German dynasty till the Russian himself became an actor on the theatre of empires.

This course of investigation will allow us to trace the various families as they enter and occupy the various portions of this great field of northern Asia and Europe, till the elements that form Russian character and Russian domination, are fully gathered and ready for a perfect development. It will be seen by this elementary investigation, that the Russian is an extraordinary man, in the possession of an extraordinary empire—that he is a man in whose veins flows the life-giving blood of one hundred tribal nations speaking forty different languages.

1. Russian field, its occupants from its division under the sons of Japheth to the rise of the Babylonian empire. What people occupied Russian Asia and Europe during this early and protracted age? We might as well call this period the patriarchal age, since they occupied its middle division. For the history of this period we must look to sacred history since no profane historian whose works have come down to us lived near the days of Moses.

Herodotus, of Halicarnassus, father of Grecian history, was contemporary with Nehemiah. Herodotus wrote a sketch of ancient nations. Among these we find the Scythians. No very distinct idea of the location of Scythia can be gathered from this author, only that the Scythians described by him were dwelling in southeastern Europe, and were a people that in many particulars resembled the Israelites.

Anacharsis, a Scythian philosopher, lived in the days of Ezekiel, B.C. 574, 146 years after the beginning of the captivity of the ten tribes; hence about the close of our first historical period of the Russian field. Who were these Scythians? What part of this Russian territory did they occupy? Scythian, by the Greeks, was a nomad, a tramp; one that moved from place to place, in quest of food, or for purposes of plunder.

We have before us an ancient map of Asiatic Russia, or Siberia, from Siber, one of its ancient towns. On that map we find, in the southern part of Siberia, an immense tract called Scythia within Imaus, and Scythia beyond Imaus. It includes the modern Turkestan, divided into eastern and western by Mount Imaus, or the modern Hindu Kush. The Persians call it Turan, it being north of Iran.

It is remarkable that Iran and Turan should have contained the two great national hives, the Aryan and the Turanian, whose languages are so widely diffused among the northern and western nations of the earth.

There were, at a more recent date, two Scythias; the ancient Scythia including Turkestan, and the unknown regions north of that territory now called Siberia. In after years a colony from the mother country went westward, and, for a time settled in southeastern Europe, between the Don and Danube, taking their mother name of Scythia. These were the Scythians described by Justin, a notice of which will appear under a more recent historic date.

Following out our suggestion of a very ancient, and a more recent Scythia, we shall confine our remarks for the present to another country.

Under that may be reckoned all the ancient nomadic or wandering families, that, for more liberty, or for plunder, wandered from the southwestern to the more northern parts of Asia. All families, from a very early date, seem to have evolved two opposite elements of character, the fixed and the wandering. The former class cultivating the soul, erecting towns and cities, and developing the arts and sciences, and perfecting every branch of civilization and refinement; the latter, nomadic, keeping flocks and herds, dwelling in tents, and removing from place to place as the immediate wants of their living property might demand. The two classes soon inherit the names of civilized and barbarous. The Scythian was the nomadic or barbarous, while the Babylonians, Medes, Persians, Grecians and Romans, the founders of empires, belonged to the class of civilization.

A mixed multitude early sought new abodes in the wilds of the north. Looking with contempt upon the occupations and refinement of cities and fixed habitations, with their wives and children, flocks and herds, they took their journey northward, beyond the belt of empires, into what is now called Russian or Siberian Asia. Each family selected its own district and grew up into a tribal nation, removing from place to place as necessity required. When too numerous for the natural resources of the land, colonies journeyed further north or west.

Such is the theory of the gradual occupation of the earth by the sons of Noah after the flood. The posterity of Japheth, as we stated, first entered the field of Asiatic Russia, as soon, at least, B. C. 2100. There is no intimation in history, that they ever abandoned that northern field. They gave their names to the districts where they dwelt, which severally adhere to these countries, even to the present time. We, therefore, reckon their posterity among the first tenants, and an original element of Russian character. Other families followed them into the great arctic belt, or, at least, into what now belongs to the Russian empire. Among these were families of the Hebrews.

Let us now follow the sacred narrative. The line of the genealogy of the one seed continued to occupy southwestern Asia. Even during the 70 years' captivity they did not wander beyond the limits of the Babylonian empire. They continued, principally, within easy range of their beloved city. But the families, more distant from the one seed, and especially the multitudinous seed, were compelled to take a wider range. This thought began its development in the sons of Judah. The circumstances are recorded in Gen. xxxviii. 30, "And afterward came out his brother that had

he scarlet thread upon his hand; and his name was called Zera." Being supplanted in his birth, he, with his whole family, (five sons) became a wanderer, or, since wanderer means Scythe, he became a Scythian. Let us trace their history. Where did they make their journey? They went eastward, gathering with them from all the tribes such as desired to follow with their flocks, a nomadic life. "And they found fat pastures and good, and the land (was) wide, and quiet, and peaceful; for (they) of Ham (when going south) had dwelt there of old." 1 Ch. ii. 40. The sons of Reuben went east. "And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead." 1 Ch. v. 9.

The captivity of the ten tribes planted them among the cities of the Medes, and beyond. These colonies, increasing, spread over the whole country north of Persia. The country taking the name of these nomadic tribes was called Scythia. Here a new family, Shemitic, grows up, and occupies the south of what, in after ages, was to be the Asiatic division of the Russian field. These nomadic colonies increased wonderfully, and, requiring more room for their flocks and herds, spread north, east, and towards the far west.

It appears, hence, that these ancient tenants of the Russian field, were Japhetic and Shemitic. The mingling of these two families gave birth to a new race, which, as the blood became further mingled and crossed, produced all the species that ancient history describes. The most noted events of this period, was the Shemitic colonization of the Russian field, and the captivity of the ten tribes. These Shemitic movements north and west appear to be the incipient unfoldings of the divine plan to produce the "multitudinous seed," a seed that should possess the moral elements of Shem with the intellectual elements of Japheth. It marks the beginning of that era, noted for God's blessings on Shem, and his enlargement on Japheth, by dwelling in the tents of Shem. See Gen. ix. 27.

The second period of the occupation of this great northern field was occupied by the Babylonian empire.

This period was distinguished by the 70 years' captivity of Judah. They were scattered through the 127 provinces of that empire. During the Babylonian supremacy we hear but little of the nomadic tribes of the north. The continued increase and spread of those tribes must have been going on as appears from their western abodes under the reign of the Persian empire. The two tribes mostly remained in the provinces of the Babylonian empire, after the conquest of that empire by Cyrus. Only a few accepted Cyrus' generous offer. The masses of the twelve tribes remained in the countries of their captivities. Not being confined to any definite locality in the north, they continued to be wanderers (Scythians), till they are reported to be dwelling in southwestern Europe as Scythians.

3. The North under the Medo-Persian Empire.—Under that empire the tribal kingdoms of the great north begin to appear, for the purpose of finding some favorable clime in the zone of empires. During this period the Scythians had settled between the Danube and the Don. They had

reached that locality long before the fall of Babylon, since they had a strong nationality, during the supremacy of the Persian empire. We have their character and manners given by Justin, a distinguished writer, who is quoted by Rollin in his ancient history, since, in those early days, little was seen of those tribal kingdoms which occupied the regions north of the imperial zone, whenever the veil was lifted, and a tribe marched forth to break through those sacred boundaries, their character and acts elicited great interest. Such were the Scythians that rushed into the Persian empire in the 7th century before Christ. Of the Scythian family Sharon Turner thus writes:

"The next stream of barbaric tribe (after the Kimmerian and Keltic races) whose progress formed the second great influx of population into Europe, were the Scythian, German and Gothic tribes. They also entered it out of Asia. It is of importance to recollect the fact of their primeval locality, because it corresponds with this circumstance, that Herodotus, besides the main Scythia, which he places in Europe, mentions also an Eastern or Asiatic Scythia, beyond the Caspian and Jaxartes. As these new comers pressed on the Kimmerians and the Kelts, their predecessors, those nations retired towards the western and southern extremities of Europe, pursued still by the Scythian invaders. This new wave of population gradually spread over the mountains, and into the vast forests and marshes of Europe, until, under the name of Germans, an appellation which Tacitus calls a recent name, they had not only reached the Rhine, but had also crossed into France. Here Cæsar found one great body firmly settled, descended from them, whom he calls Belgæ; though its component states had their peculiar denomination, besides a very large force of recent German invaders, under the command of Ariovistus. (Pinkerton says that the German, Scythian and Gothic nations were the same generic family). This second stock of the European population is peculiarly interesting to us, because from its branches not only our own immediate ancestors (Saxon), but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians Lombards and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German or Gothic.

The first appearance of the Scythian tribes in Europe may be placed, according to Strabo and Homer, about the eighth, or according to Herodotus, in the seventh century before the Christian era. Herodotus likewise states that the Scythians declared their nation to be more recent than any other, and that they reckoned only one thousand years between Targitaos, their first king, and the aggression of Darius. (This would extend to B. C. 1700 about the time many families of Hebrews wandered away north and founded the nation of Asiatic Scythia.—W.) The first scenes (Turner continues) of their civil existence, and of their progressive power, were in Asia, to the east of the Araxes. Here they multiplied and extended their territorial limits, for some centuries, unknown to Europe. Their general

appellation among themselves was Scoloti, but the Greeks called them Scythians, Scuthoi, or Nomades.

Diodorus says: "The Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but by degrees they became more powerful in numbers and in courage. They extended their boundaries on all sides; till at last they raised their nation to great empire and glory. One of their kings becoming valiant and skillful in the art of war, they added to their territory the mountainous regions about Caucasus, and also the plains towards the ocean, and the Palus Maeotis, with the other regions near the Tanais (Don). Thus the nation increased, and had kings worthy of remembrance. The Sakai, the Massagetai, and the Arimaspoi, drew their origin from them."

The Massagetai seem to have been the most eastern branch of the Scythian nation. Wars arising between them and the other Scythian tribes, an emigration from the latter took place, according to the account which Herodotus accepts as the most authentic, which occasioned their entrance into Europe. Such feuds and wars have contributed, more than any other cause, to disperse through the world its uncivilized inhabitants.

The emigrating Scythians crossed the Araxes, passed out of Asia, and, invading the Kimmerians, suddenly appeared in Europe, in the seventh century before the Christian era. Part of the Kimmerians flying into Asia Minor, some of the Scythian hordes pursued them; but, turning in a direction different from that which the Kimmerians traversed, they missed their intended prey, and fell unintentionally upon the Medes. They defeated the Medes, pressed on towards Egypt, and governed those parts of Asia for twenty-eight years, till Cyaxares, the king of Media, at last expelled them.

The Scythian tribes, however, continued to flock into Europe; and in the reign of Darius (one hundred and twenty years later—W.) their European colonies were sufficiently numerous and celebrated to excite the ambition of the Persian Monarch, after his capture of Babylon; but all his efforts against them failed." They spread over Europe, from the Roxolani, in the cold north, to the Gete, and Goths. They were known to the Romans under the name of Germans. The Kimmerians and Kelts retired before them to western Europe.

#### WHO WERE THE SCYTHIANS ATTACKED BY DARIUS, THE MEDE?

They formed the second, the Gothic or German emigration into Europe from Central Asia. Whence came they into Central Asia? Principally from the land of the Hebrews, through very early family wanderings for the accommodation of their flocks and herds. The lands of Assyria, Media and Persia being pre-occupied, they would be forced into the more northern fields. That these European Scythians were previously Asiatic Scythians from the nomadic elements of the tribes of Israel, who had occupied the country east and north of the Caspian Sea for a thousand years and had gradually spread from that Asiatic centre into eastern

Europe, will appear not only from the historic records already given, but they will be identified as parts of that Shemitic family by an examination of their manners and customs. The sketch we take from Rollin's Ancient History of the Scythian morals, manners and customs at the time of their invasion by Darius.

Babylon having been taken (B. C. 538 to 514), Darius (Cyaxares, son of Astyages, king of Media, and maternal uncle to Cyrus, Astyages being the Ahasuerus of the Bible) prepared to make war with the Scythians who dwelt between the rivers Don and the Danube. The occasion of the war was the invasion of Media by the Scythians one hundred and twenty years before. During this raid of the Scythians, which continued twenty-eight years, the Scythians' wives married their slaves. "When the husbands were on their return home these slaves went out to meet them with a numerous army and disputed their entrance into their country. After some battles fought with nearly equal loss on both sides, the masters considering that it was doing too much honor to their slaves to put them upon the footing of soldiers, marched against them in the next encounter with whips in their hands to make them remember their proper condition. This stratagem had the intended effect: for not being able to bear the sight of their masters thus armed, they all ran away."—*Rollin*. We have introduced this circumstance 1. To illustrate the kind of servitude then existing. 2. To show the first germs of Russian serfdom; and 3. Also to enable the philosophical reader to discern its analogy to the Hebrew slavery and thus demonstrate the origin of these Scythians.

Being composed of families from all the tribes we should expect to find a great variety in character. While speaking of Scythian servitude, an element of the curse on Ham's posterity, should be noticed. It is said of Shem, "And Canaan shall be his servant;" and of Japheth, "And Canaan shall be his servant." Gen. ix. 26, 27. That servitude has adhered to the posterity wherever there has been any mixture of the three races. Much of the ancient slavery among earth's great monarchs was of that kind. Europeans, in this manner, became more or less tainted as to their blood, though not sufficient, perhaps, to constitute a visible admixture. Hamitic blood, in this way, has been introduced into the veins of the Russian.

The manners of the European Scythians as given by Justin are as follows: (the extracts are from Rollin), "The Scythians lived in great innocence and simplicity. They did not make any divisions of their lands amongst themselves; it would have been in vain to do it, since they did not apply themselves to cultivate them. Horace says that some did cultivate spots for one year. They had no houses nor settled habitation, but wandered continually with their cattle and their flocks from country to country. Their wives and children they carried along with them in wagons covered with the skins of beasts, which were all the houses they had to dwell in. Justice was observed and maintained amongst them through the natural temper and disposition of the people, and not by any compulsion of laws, with which they were wholly unacquainted. No crime was more severely punished among them than theft; and that with good

reason. For their herds and flocks, in which all their riches consisted, being never shut up, how could they subsist if theft had not been most rigorously punished? They coveted neither silver nor gold, like the rest of mankind, and made milk and honey their principal diet. They were strangers to the use of linen and woolen manufactures, and to defend themselves from the violent and continual cold of their climate, they made use of nothing but the skins of beasts.

I said before that these manners of the Scythians might appear to some people very wild and savage. And indeed, what can be said of a nation that has lands and yet does not cultivate them, that has herds of cattle, of which they content themselves with eating the milk and neglect the flesh? The wool of the sheep might supply them with warm and comfortable clothes, and yet they use no other raiment than the skins of animals. But that which is the greatest demonstration of their ignorance and savageness, according to the general opinion of mankind, is their utter neglect of gold and silver, which have always been had in such high request in all civilized nations.

But this contempt of all convenience of life was attended with such an honesty and uprightness of manners as hindered them from ever coveting their neighbors' goods. For the desire of riches can only take place where riches can be made use of. And would to God we could see the same moderation prevail among the rest of mankind, and the like indifference to the goods of other people! The world would not then have seen wars perpetually succeeding one another in all ages, and in all countries: nor would the number of those that fall by the sword exceed that of those who fall by the irreversible decree and law of nature.

It is a surprising thing that a happy natural disposition, without the assistance of education, should have inspired the Scythian with such a wisdom and moderation as the Grecians could not attain to, neither by the institutions of their legislatures nor the rules and precepts of all their philosophers; and that the manners of a barbarous nation should be preferable to those of a people so much improved and refined by the polite arts and sciences. So much more happy effects were produced by the ignorance of vice in the one, than by the knowledge of virtue in the other." Thus speaks Justin a Roman historian, who flourished about the 3d century of our era.

Rollin remarks: The Scythian fathers thought, with good reason, that they left their children a valuable inheritance when they left them in peace and union with one another. One of their kings, whose name was Scylurus, finding himself drawing near his end, sent for all his children, and giving to each of them one after another a bundle of arrows tied fast together desired them to break them. Each used his endeavors, but was not able to do it. Then untying the bundle and giving them the arrows one by one, they were very easily broken. Let this image, says the father, be a lesson to you of the mighty advantage that results from union and concord. In order to strengthen and enlarge these domestic advantages, the Scythians used to admit their friends into the same terms of union

with them as their relations. Friendship was considered by them as a sacred and inviolable alliance, which differed but little from that which nature has put between brethren, and which they could not infringe without being guilty of a heinous crime.

Ancient authors seem to have vied with each other who should most extol the innocence of manners that reigned among the Scythians, by magnificent encomiums. Horace's is translated by Rollin (Francis), and is as follows:

“ Happier the Scythians houseless train !  
Who roll their vagrant dwellings o'er the plain ;  
Happier the Getes, fierce and brave,  
Whom no fix'd laws of property enslave ;  
While open stands the golden grain,  
The free born fruitage of th' unbounded plain,  
Succeeding yearly to the toil,  
They plough with equal tasks the public soil.  
Not there the guiltless stepdame knows  
The baleful draught for orphans to compose ;  
No wife high-portioned rules her spouse,  
Or trusts her essenced lover's faithless vows ;  
The lovers there for dowry claim  
The parent's virtues; and the plighted dame  
Dares not to break the nuptial tie,  
Polluted crime ! Whose portion is to die.”

—Francis.

When we consider the manners and character of the Scythians without prejudice, can we possibly forbear to look upon them with esteem and admiration ? Does not their manner of living, as to the exterior part of it at least, bear a resemblance to that of the patriarchs, who had no fixed habitation ; who did not till the ground ; who had no other occupation than that of feeding their flocks and herds ; and who dwelt in tents ? Can we believe this people were much to be pitied for not understanding, or rather for despising, the use of gold and silver ? What advantage could gold or silver be to the Scythians, who valued nothing but what the necessities of men actually require, and who took care to set narrow bounds to these necessities ?

It is no wonder that, living as they did, without houses, they should make no account of those arts that were so highly valued in other places, as architecture, sculpture and painting, or that they should despise fine cloths and costly furniture, since they found the skins of beasts sufficient to defend them against the inclemency of the seasons. After all, can we truly say that these pretended advantages contribute to the real happiness of life ? Were those nations that had them in the greatest plenty, more healthful or robust than the Scythians ? Did they live to a greater age than they ? Or did they spend their lives in greater freedom and tranquility ? or a greater exemption from cares and troubles ? Let us acknowledge, to the shame of ancient philosophy, that the Scythians, who did not particularly apply themselves to the study of wisdom, carried it, however, to a greater height in their practice, than either the Egyptians, Grecians,

or any other civilized nation. They did not give the name of goods or riches to anything but what, humanly speaking, truly deserved that title; as health, strength, courage, the love of labor and liberty, innocence of life, sincerity, an abhorrence of all fraud and dissimulation, and, in a word, all such qualities as render a man more virtuous and more valuable. If to these happy dispositions, we could add the knowledge and love of the true God and of our Redeemer, without which the most exalted virtues are of no value, they would have been a perfect people.

When we compare the manners of the Scythians with those of the present age, we are tempted to believe that the pencils which drew so beautiful a picture, were not free from partiality and flattery, and that both Justin and Horace have decked them with virtues that did not belong to them. But all antiquity agrees in giving the same testimony of them; and Homer in particular, whose opinion ought to be of great weight, calls them "The most just and upright of men."—*Rollin.*

Yet these Scythians did become corrupted by Roman luxuries, so that their manners, in the days of the apostles, had been so changed by their constant intercourse with the more refined, that they had taken a low position in heathen morals.

Strabo, a Greek philosopher, geographer, and historian who wrote in the days of Augustus and Tiberius, thus writes, "One would think that the natural effect of such an intercourse (which he had described) with civilized and polite nations would only have been that of rendering them more humanized and courteous, by softening that air of savageness and ferocity, which they had before; but instead of that, it introduced a total ruin of their ancient manners and transformed them into quite different creatures. Our example has perverted almost all the nations of the world: by carrying the refinements of luxury and pleasure amongst them, we have taught them insincerity and fraud, and a thousand kinds of shameful and infamous arts to get money. It is a miserable talent, and a very unhappy distinction for a nation through its ingenuity in inventing modes, and refining upon everything that tends to nourish and promote luxury, to become the corrupter of all its neighbors and the author, as it were, of their vices and debauchery."

We have now finished our sketch of Scythian manners at periods about six centuries apart. The Scythians of pure manners lived about six hundred years before Christ in the days of the Babylonian and Persian empires. That nation was corrupted by the Grecian and Roman luxuries. Where came they that they should have such pure manners when first introduced to the world of refinement? Those that desire to possess the key to the chronological developments of the nations of modern Europe, especially that of Russia, Germany, France and England, would do well to study the history of this Scythian family. Of these European Scythians it is sufficient for us at present to remark (1) that they had the character, manners and customs of their Asiatic mother who dwelt in what is now Turkestan, which belongs principally to the Russian empire. (2) The Asiatic Scythians of Central Asia came from southwestern Asia and were

composed of Nomadic families of Hebrews. (3) These European Scythians, principally of the ten tribes pushed northward, entered Scandinavia, (Norway and Sweden, W) drove back its early inhabitants, the Lapps, and took possession of that northern peninsula which they have occupied till the present time. (4) The reader, will, therefore, bear in mind that the Scandinavians were Scythians, Goths, or Germans, (North men) whose ancestral homes were (a) southeastern Europe; (b) Central Asia; (c) southwestern Asia; (d) of the ten tribes. During the domination of the Medo-Persian empire, these nomadic tribes increase towards the northwest and south.

4. The Russian Field under the Greco-Macedonian empire.—The long night and day dawn of the great northern bear field has but little history. Now and then some unknown tribal nation rushes down from the icy north upon the imperial cordon in quest of plunder or some more genial clime, but is soon obliged to retire into its own native wilds.

The period now under review is quite barren of historical incidents. The Scythians appear again under the reign of Alexander the Great, B. C. 330, about 176 years after the invasion of their European country by Darius. It is remarkable that Alexander should begin his conquests by subjugating the southern part of European Scythia, the daughter, and that some years later in the zenith of his glory he should conquer the southeastern portion of Asiatic Scythia, the mother, with which family he was joined in marriage. The history of those extraordinary events we shall briefly narrate.

On the death of Philip, those Scythian tribes that had been held in subjection by his father, rebelled. Alexander was advised "to soothe" these first glimmerings of revolt and innovation by prudent reserve, complacency and insinuations.

To these timorous counsels Alexander gave no attention, but gathering his forces marched against them with all possible expedition. He moved north to the banks of the Danube, which he passed over in one night. He defeated the king of the Triballi in a great battle, made the Gete fly at his approach; subdued several barbarous nations, some by the terror of his name, and others by force of arms, and notwithstanding the arrogant answer of their ambassadors, he taught them to dread a danger still more near them than the falling of the sky and planets. Alexander imagining that his name alone had struck this people with terror asked their ambassadors what things they dreaded most? They replied with a haughty tone of voice that they were afraid of nothing but the falling of the sky and stars. In this answer we can see a race that had been taught to fear God only.

After the conquest of the Persian empire Alexander moved his army to the north and east and impelled forward by some supernatural agency, B. C. 328. Sogdiana and Bactrina were subdued three times, having rebelled twice. In these battles and sieges Alexander lost about one hundred and twenty thousand men. These two kingdoms were located between the rivers Oxus (Gihon) on the south and Jaxartes (Sihon) on the north. The

Jaxartes divided those provinces from Scythia. These three countries were inherited by the same race. They were all nomadic or Scythian tribes of the Hebrew family and therefore Shemitic. They wandered into those ports under the Assyrian empire. They increased and sent colonies into Europe, forming European Scythia; becoming in Europe so powerful that they drove the Kimmerians (a part of them) out of Europe. They were still marching in pursuit of them into Asia under their king, Madyes, when the Kimmerians found means to escape from the Scythians. The Scythian army advanced as far as Media; had a great battle with Cyaxares I., and defeating him overran all southwestern Asia and advanced towards Egypt. Being diverted by presents from the land of the Pharaohs, they marched through Palestine. Some of the Scythians settled at Bethshean, a city in the tribe of Manasseh on this side of Jordan, which from them was afterwards called Scythopolis, B. C. 635. These countries they held and devastated for twenty-eight years. It was about three centuries later that Asiatic Scythia was invaded, but only one hundred and twenty years later that Darius invaded European Scythia, and only about four or five years previous that Alexander had subdued the southern tribes of the Scythians in Europe. We have only the Scythians to notice as occupants of the Russian field along the southern limits during the Greco-Macedonian period. It now remains that we present some items further relative to Alexander's Asiatic Scythian conquests. When Persia was overthrown Alexander's divine mission came to an end. He was commissioned to liberate the Hebrew race, not to reduce them to servitude. Hence, in that work, he lost vastly more of his army than in the overthrow of the Persian empire. In the battles of Granicus, Issus and Arbela—(Gamela W) Alexander was simply the visible agent of Jehovah. From the fall of the Persian empire till the death of Alexander his acts were those of a rash conqueror. That he was at first an agent to accomplish a certain work appears from prophetic history. "And as I was considering, behold a he goat came from the west on the whole earth and touched (none touched him in the earth) not the ground: and the goat (had) a notable horn between his eyes (of sight). And he came to the ram that had (two) horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close to the ram, and he was moved with choler against him and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand, therefore, the he goat waxed very great: and when he was strong, the great horn was broken, and for it came up four notable ones toward the four winds of heaven." Dan. viii. 5, 6, 7, 8.

The explanation is in verses 20, 21 and 22. "The ram which thou sawest having (two) horns (are) the kings of Media and Persia. And the rough goat is the king (kingdom W) of Grecia: and the great horn that is between his eyes (is) the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

The divine hand was seen in Alexander's visit to Jerusalem after his overthrow of Tyre. To this imminent danger, *Jaddus*, the high priest, who governed under the Persians, seeing himself exposed, with all the inhabitants, to the wrath of the conqueror, had recourse to the protection of the Almighty, gave orders that public prayers should be made to implore His assistance, and offered sacrifices. The night after God appeared to him in a dream, and bid him "To cause flowers to be scattered up and down the city; to set open all the gates, and go clothed in his pontifical robes, with all the priests dressed also in their vestments, and all the rest clothed in white, to meet Alexander, and not fear any evil from that king, inasmuch as he would protect them."

This command was punctually obeyed; and accordingly this august procession, the very day after, marched out of the city to an eminence called Sapha (to discover from afar), whence there was a view of all the plain, as well as of the temple, and city of Jerusalem. Here the whole procession waited for the arrival of Alexander.

The Syrians and Phoenicians, who were in his army, were persuaded that the wrath of this prince was so great that he would certainly punish the high priest in an exemplary manner, and destroy that city in the same manner as he had done Tyre; and flushed with joy on that account, they waited in expectation of glutting their eyes with the calamities of a people to whom they bore a mortal hatred. As soon as the Jews heard of the king's approach, they set out to meet him with all the pomp before described. Alexander was struck at the sight of the high priest, in whose mitre and forehead a golden plate was fixed on which the name of God was written. The moment the king perceived the high priest, he advanced toward him with the air of the most profound respect, bowed his body, and adored the august name upon his front, and saluted him who wore it with a religious veneration. Then the Jews surrounding Alexander raised their voices to wish him every kind of prosperity. All the spectators were seized with inexpressible surprise; they could not account for a sight contrary to their expectation and so very improbable.

Parmenio, who could not yet recover from his astonishment, asked the king how it came to pass that he, who was adored by every one, adored the high priest of the Jews. "I do not," replied Alexander, "adore the high priest, but the God whose minister he is; for whilst I was at Dium in Macedonia, (my mind wholly fixed on the great design of the Persian war) as I was revolving by what means I should conquer Asia, this very man, dressed in the same robes, appeared to me in a dream, exhorted me to banish every fear, bid me cross the Hellespont boldly; and assured me that his God would march at the head of my army, and give me the victory over that of the Persians." Alexander added, "that the instant he saw this priest, he knew him by his habit, his stature, his air, his face, to be the same person whom he had seen at Dium; that he was firmly persuaded it was by the command, and under the immediate conduct of heaven that he had undertaken this war; that he was sure he should overcome Darius hereafter and destroy the empire of the Persians; and that this was the

reason why he adored this God in the person of his priest." Alexander, after having thus answered Parmenio, embraced the high priest and all his brethren, then walking in the midst of them, he arrived at Jerusalem, where he offered sacrifices to God in the temple, after the manner prescribed to him by the high priest.

The high priest, afterwards, showed him those passages in the prophecy of Daniel, which are spoken of that monarch.—*Rollin.*

The overthrow of Tyre and the Persian empire were the limits of Alexander's divine commission. These accomplished, he should have been satisfied; but fortune first smiled, then ruined. That Alexander was invincible till his mission ran out, will appear from the results of the three Persian battles. At the battle of Granicus Alexander lost 85 horse and 30 men; while the Persian loss was 20,000 foot, and 2,500 horse. At Issus, Alexander is said to have lost 300 foot and 150 horse; the Persian loss being 100,000 foot and 10,000 horse. At Arbela, Alexander's loss was about 1,200, mostly horse, while the Persian loss was about 300,000, besides prisoners.

This inequality of loss clearly demonstrates divine protection. By means of Alexander's success there was secured a very great admixture of Grecian blood and language among those national tribes, who were in time to be the readers of, and believers in the gospel of the Son of God, first circulated in Greek.

Alexander's conquests north and east of the Persian empire, in Bactriana, Sogdiana, Scythia, and in India, were wasteful of human life, and without any very marked results. His occupation of Bactriana, Sogdiana and Scythia, are not without some historic interest connected with our present subject. North of Sogdiana and Bactriana, was Scythia, extending far into the unknown regions of the north. The Jaxartes (Sihon) was the dividing line. Alexander prepared to cross that river in the face of a large Scythian force. Before he was prepared to pass over that rapid river, he was visited by 20 Scythian ambassadors. That visit, and the speech of its chief ambassador, reveal too much of the Scythian character not to have special notice. Some of the items as narrated by Quintus Curtius, the historian, we give below, and are as follows:

They gazed upon Alexander for a long time without uttering a word. At last the chief ambassador gave vent to his thoughts in the following speech :

"Had the gods given thee a body proportionate to thy ambition, the whole universe would have been too little for thee. With one hand thou wouldest touch the east, and with the other the west; and not satisfied with this, thou wouldest follow the sun, and know where he hides himself. Such as thou art, thou yet aspirest after what it will be impossible for thee to attain. Thou crossest over from Europe into Asia; and when thou shalt have subdued the whole race of men, then thou wilt make war against rivers, forests, and wild beasts. Dost thou not know, that tall trees are many years in growing, but may be torn up in an hour's time; that the lion serves sometimes for food to the smallest birds; that iron, though so

hard, is consumed by rust ; in a word, that there is nothing so strong, which may not be destroyed by the weakest thing ?

“ What have we to do with thee ? We never set foot in thy country. May not those who inhabit woods be allowed to live, without knowing who thou art, and whence thou comest ? We will neither command over, nor submit to any man. And that thou mayest be sensible what kind of people the Scythians are, know that we received from heaven, as a rich present, a yoke of oxen, a plough-share, an arrow, a javelin, and a cup. These we make use of both with our friends, and against our enemies. To our friends we give corn which we procure by the labor of our oxen ; with them we offer wine to the gods in our cup ; and with regard to our enemies, we combat them at a distance with our arrows, and near at hand with our javelins. It is with these we formerly conquered the most warlike nations, subdued the most powerful kings, laid waste all Asia, and opened ourselves a way into the heart of Egypt.

“ But thou, who boastest coming to extirpate robbers, thou thyself are the greatest robber on earth. Thou hast plundered all the nations thou hast overcome. Thou hast possessed thyself of Lydia, invaded Syria, Persia, and Bactriana ; thou art forming a design to march as far as India, and thou now comest hither to seize upon our herds of cattle. •The great possessions which thou hast, only make thee covet more eagerly that which thou hast not. Dost thou not see how long the Bactrians have checked thy progress ? Whilst thou art subduing these, the Sogdians revolt, and victory is to thee only the occasion of war.

“ Pass but the Jaxartes, and thou wilt behold the great extent of our plains. It will be in vain for thee to pursue the Scythians ; and I defy thee to overtake them. Our poverty will be more active than thy army, laden with the spoils of so many nations ; and when thou shalt fancy us at a great distance, thou wilt see us rush suddenly upon thy camp ; for we pursue and fly from our enemies with equal speed. I am informed that Greeks speak jestingly of the Scythian solitudes, and that they are even become a proverb ; but we are fonder of our deserts, than of your great cities and fruitful plains. Let me observe to thee, that fortune is slippery ; hold her fast, therefore, for fear she should escape thee. Put a curb to thy felicity, if thou desirest to continue in possession of it.

“ If thou art a god, thou oughtest to do good to mortals, and not deprive them of their possessions ; if thou art a mere man, reflect always on what thou art. They whom thou shalt not molest, will be thy true friends ; the strongest friendships being contracted between equals ; and they are esteemed equals who have not tried their strength against each other ; but do not imagine that those whom thou conquered can love thee ; for there is no such thing as friendship between a master and his slave, and a forced peace is soon followed by war.

“ To conclude, do not fancy that the Scythians will take an oath on concluding an alliance. The only oath among them is to keep their word without swearing. Such cautions as these do indeed become Greeks, who sign their treaties, and call upon the gods to witness them ; but, with

regard to us, our religion consists in being sincere, and in keeping the promises we have made. That man who is not ashamed to break his word with men, is not afraid of deceiving the gods; and of what use could friends be to thee whom thou couldst not trust? Consider that we will guard both Europe and Asia for thee. We extend as far as Thrace, and we are told that Thrace is contiguous to Macedonia. The river Jaxartes alone divides us from Bactriana. Thus we are thy neighbors on both sides. Consider, therefore, whether thou wilt have us for friends or enemies."—*Rollin.*

It appears from this speech that, at that time, (B. C. 328), the Asiatic and European Scythia joined; and that the Scythian empire occupied all the territory now forming the southern part of Asiatic and European Russia; and that it was north of the Macedonian empire in its whole extent east and west. The question naturally arising is, What people then dwelt north of the Scythians? or did that term cover all the north of Asia? If the term Scythian was then generic, and included all the nomadic tribes, Scythia, then, covered all the modern Siberia, and was the name of what is now Asiatic, as well as European Russia. These vast plains of Siberian Asia were then occupied by nomadic families, called Scyths (wanderers) who became known to the imperial belt of empires simply as they rushed down from this great northern empire to share with their southern neighbors a more genial climate, and productions more varied and luxurious. This has always been the great Scythian or nomadic field of the world; the region in which the nomadic division of the various races could have an abundance of room for their flocks and herds, and where they could have perfect freedom from the restraints of civilization and refinement. It was the nomadic field in which the true Scythian of every nation "lived, and moved, and had his being." This, was then, (except its southern part), the great unknown, so marked on ancient maps. The Persian sages scanned those northern heavens and wondered why that boreal electric sun, whose streamlets shot up with such terrific majesty, never revealed its face like our eastern sun? What kind of animals dwelt in those regions of night and snow, and ice and tempests? Could any human beings dwell there? And if so, of what race? The Greeks residing in towns and cities, cultivating the arts and sciences, and fond of every species of refinement, cast an eye of contempt upon this northern world, with its scanty productions and numerous tribal nations. All their worthless tramps they called Scyths, not once having the most distant thought that out of this savage nomadic hive, would swarm forth the future rulers of the world. Of these ancient, nomadic races are the world's present rulers.

Alexander crossed the Jaxartes, and totally defeated the Scythians. He returned their prisoners and treated the nation kindly. "The Scythians had always been considered as invincible; but after they were defeated it was owned that every nation in the world ought to yield to the Macedonians. The Sacæ, who were a powerful nation, sent an embassy to Alexander, by which they submitted themselves to him, and requested his friendship. The Scythians themselves made an apology by their ambassadors, throwing the blame of what had happened on some few

individuals, and declaring that they were ready to obey all the commands of the victorious prince."

Having totally subdued Sogdiana, he left for the adjoining country of the Bactrians, who had partly revolted. In his progress the elements fought against him. In our view they were the voice of the dumb ass speaking. "In the country of Gabaza (of Sogdiana) he (Alexander) was met with a terrible storm. Flashes of lightning coming thick one upon the other, dazzled the eyes of the soldiers, entirely discouraged them. It thundered almost incessantly, and the thunderbolts fell every moment at the feet of the soldiers, so that they did not dare either to stand still or advance. On a sudden, a violent shower of rain, mixed with hail, came pouring down like a flood; and so extreme was the cold in this country, that it froze the rain as soon as it fell. The sufferings of the army on this occasion were almost insupportable. The king was the only person invincible by these calamities, rode up and down among the soldiers, comforting and animating them; and pointing at smoke which issued from some distant huts, urged them to march thither with all the speed possible. Having given orders for the felling of a great number of trees, and laying them in heaps up and down, he had fires made in different places, and by this means saved the army, but upwards of a thousand men lost their lives. The king made up to the officers and soldiers the several losses they had sustained during this fatal storm."—*Rollin.* "They fought from heaven; the stars in their courses fought against Sisera." *Judges v. 20.*

"When they were recovered so well as to be able to march, he went into the country of the Sacæ, which he soon overran and laid waste. Soon after this Oxyartes, (one of the friendly Persian princes of Bactriana,) received him into his palace, and invited him to a sumptuous banquet, in which he displayed all the magnificence of the barbarians. He had a daughter called Roxana, whose exquisite beauty was heightened by all the charms of wit and good sense. Alexander found her charms irresistible and made her his wife."

This marriage was under the specious pretence of uniting the two nations in such bands as should improve their mutual harmony, by blending their interests, and throwing down all distinctions between the conquerors and the conquered. This marriage displeased the Macedonians very much, and exasperated his chief courtiers, to see him make one of his slaves his father-in-law; "but as, after the murder of Clitus, no one dared to speak to him with freedom, they applauded what he did with their eyes and countenances, which can adapt themselves wonderfully to flattery and servile complaisance."—*Rollin.*

In the northeast corner of Bactriana, bordering on Scythia, was the country of the Sacæ the Latin of Sakai. This family became so powerful that they conquered Bactriana and Sogdiana. Spreading west and north they filled the Caspian and Aral basins. They spread over Scythia, and according to Persian historians, gave their name to that whole region.

Passing southwest they entered northern Media; then swarmed westward and toward the north, into Armenia. Leaving colonies in Armenia

east of the Araxes, the most powerful families, carrying out their Scythian or nomadic spirit, crossed that river, passed out of Armenia, entered the Georgian and Caucasian wild. Moving onward into the basin of the Euxine Sea; thence through what was afterwards Asiatic Sarmatia. Passing the Tanais (Don) they entered Europe. Other Scythian tribes followed them, they crossed Europe in a northwesterly direction, they reached the Kimbric peninsula, where they remained for many centuries, sending off colonies towards the four winds of heaven. Colonies under Odin, crossed over into the Scandinavian peninsula, took possession of its southern portion, driving the Lapps before them.

That Odin was a Scythian from Asia, of the family of the Sakai, or Sacæ, seems to be established. Of Odin, Sharon Turner says, "It is not at all improbable, but that some of these marauding tribes of Sakai, or Sacas-sani, were gradually propelled to the western coasts of Europe, on which they were found by Ptolemy, and from which they molested the Roman empire, in the third century of our era. There was a people called Saxoi, on the Euxine, according to Stephanus. We may consider these also, as a nation of the same parentage; who, in the wanderings of the Sakai, from Asia to the German Ocean, were left on the Euxine, as others had chosen to occupy Armenia. We may here recollect the traditional descent of Odin, preserved by Snorre in the Edda and his history. This great ancestor of the Saxon and Scandinavian chieftains, is represented to have migrated from a city on the east of the Tanais (Don), called Asgard, and a country called Asaland, which imply the city and land of the Asæ or Asians. The cause of this movement was the progress of the Romans. Odin is stated to have moved first into Russia, and thence into Saxony. This is not improbable. The wars between the Romans and Mithridates involved and shook most of the barbaric nations in these parts, and may have excited the desire, and imposed the necessity of a westerly, or European emigration."

We have made this quotation from Sharon Turner, not for its Anglo-Saxon phase, (since that has been discussed under the British phase of the Eastern Question), but to prove that the Saxon and Scandinavian families are daughters of the same mother nation, whose first home was in south-western Asia; then, in the days of Alexander, and during many centuries previous, and who now dwell at the Aryan centre. This historic fact will, hereafter, be of great use to us, in the progressive history of the origin and growth of the Russian empire. Having traced some of the swarms of the Sakai-suna into their Scandinavian retreat, we are prepared to finish our sketch of Alexander's work among the families of Asiatic Scythia and northeastern Persia, called Bactriana and Sogdiana.

The conquest of those two provinces completed the subjugation of the Persian empire by Alexander. His great mission under Jehovah comes to an end. Soon after this the great horn of the he-goat is broken. With him, we have, at the present, nothing further to do, except it be to sum up the results of his mission so far as they concern the tenantry of the northern bear-field, designed in distant centuries, to be the vast domains

of the Russian empire; an empire whose features cannot be fully understood without a knowledge of its original elements—its ancient tribal nations. These, by the dim light of tradition, and fragments of history, we are attempting to trace.

The time had come for the removal of the second (Medo-Persian) of the Gentile horns. God raised up the third horn (Greco-Macedonian) for the further accomplishment of His will toward the family of the Hebrews, Zech. ii. 18, 19, to scatter Israel and Judah. It is here worthy of note that the third and fourth horns were located in the direction of Israel's retirement and were favorably situated to accomplish their appointed work. As these nomadic Hebrew families moved westward, it was necessary that the imperial cordon be extended westward to hold the emigrating host to the line of their retreat to the great northwest, to keep them from the luxuries and enervating effects of a more southern latitude. They were to dwell in the cold north, designed to develop muscle and brain. The Greco-Macedonian empire, the third Gentile horn was raised up to continue the imperial cordon during the days of the Scythian empire, and while new colonies from central Asia were moving westward. Still later, when these northern or German families were becoming numerous and powerful, a fourth kingdom was raised up to carry this imperial cordon, like the Chinese wall, through southern Europe to the western or Atlantic ocean. Shut out from these southern latitudes they were forced to develop character suited to the national work of the last days. We have already seen that the northwest of Europe and the Isles of the Sea (British Isles) formed the seminary of the British empire, the king of the south; and we shall soon learn that, in the Scandinavian peninsula were educated those rulers which shall form and guide the great northern empire; in a word, that the kings of the north and south are imperial cousins.

Alexander constructed the third division of the cordon which extended from Macedonia eastward along the southern boundary of the Scythian empire to the northeastern extremity of the Persian empire; thence southeast to the Indus. Thus did the Scythians and Grecians become neighbors, through an extent of more than four thousand miles. Two families, living side by side, could not fail to have more or less intercourse. The Scythians had not the power to carry their conquests south of this military cordon; nor were the Greeks tempted to penetrate the inhospitable north. Scythia supplied Greece with precious metals. And, in time of war, furnished soldiers and an immense number of horses and cattle which were raised on their plains in such abundance.

Such a constant intermingling of races so dissimilar in their habits of living, their manners and customs could not fail to produce very marked results. 1. Intermarrying must have taken place. Among masters and slaves in our country there was that intercourse which gave birth to a new race. But between the Grecians and Scythians there did not intervene a gulf so wide and so impassible. They were partly conquered, it is true, but the subjugated were not of the race of Ham; on which rested a special curse.

It is said that ten thousand Grecian soldiers of Alexander's army, married barbarian wives. Alexander himself married Roxana, the daughter of Oxyartes, a Bactrian prince. And as he was in the country of the Sace, or Sakai, it is more than likely that her great beauty was of Hebrew origin. It is quite certain that the inhabitants of Bactriana, Sogdiana, and of Scythia, were more or less of Jewish, or Israelitish extract.

This intermarrying with the barbarians introduced a closer and a more friendly intercourse. The children of Grecian and Scythic parents would naturally give rise to new thoughts, habits, manners and customs, and as the Grecian was the superior race, they being the conquerors, there would be a desire to make the Greek their popular tongue. From India to the extreme of European Scythia, the Grecian would be the language principally taught. This would be strictly true with the border families. Still, the traffic between the countries, would carry the Grecian language into the distant north. The interchange of the various metals for the more southern products, would cause a general desire to speak the language of the more refined Grecian.

Had this intelligence ceased with Alexander the spread of the Grecian tongue would have been impeded. This, however, did not immediately take place. The spread of the Grecian language through those nations of the north under Alexander's successors was quickened. The four kingdoms that grew up out of Alexander's monarchy were very powerful for centuries. The kingdoms of Thrace, Macedon, Syria, and Egypt, held the world under subjugation for centuries. The Grecian tongue continued, therefore, to be popular; so universal was that language that its knowledge became everywhere necessary.

In those days Ptolemy Philadelphus (who reigned over 33,339 well-peopled cities) had the Old Testament translated into Greek; a translation which has been called Septuagint, because translated by the labors of seventy different persons. This popularity of the Grecian language continued down to the birth of Christ. The New Testament was written in Greek, and through that language was carried wherever men could be found ready to hear the Gospel.

It is remarkable that the Greek empire should have a latter time of its existence which continued over a thousand years. Was it not continued that its northern frontier, so extended, should give the nomadic tribes, passing westward, an opportunity of hearing and reading the Gospel? Through the Greek church, all the Scythic or Gothic nations were permitted to hear the Gospel. The commission was, Go ye into the world and preach the Gospel to every creature. Though, on the day of Pentecost it was necessary to impart the gift of tongues, yet, when epistles were afterwards sent to the churches, they were written in the Greek language. And as people think in the language they speak, Grecian thought must have been the ruling thought of some fifteen centuries.

Who can reflect upon these two great features of those centuries, Grecian blood and Grecian language, without seeing the divine hand, even in those early days. God was preparing and educating a people for the

great north. To accomplish His purposes He mixes races and languages, that out of this infinite mixture He might form a man and a people in every way adapted to His designs.

#### THE NORTHERN OR RUSSIAN FIELD UNDER THE ROMAN EMPIRE.

To complete the imperial cordon westward so as to hold the moving masses, from Central Asia (called Asiatic Scythia) to the grand northwestern highway which traced its course around the imperial zone to the western ocean, a fourth empire was required, stronger in its northern defenses than either of the other universal monarchies.

The reasons for its superior strength were the rapidly increasing pressure toward the more southern latitudes owing to the increase of population.

The Kimbri from Central Asia had reached the Atlantic coast of Europe nearly one thousand years before Christ. The Scythians, Goths or Germans, pressing on their rear, had advanced to the German Ocean, about seven hundred years B. C., while the Slavic or Sarmatians were in eastern Europe in the rear of the Scythians. Thus northern Europe being in the great emigrant highway was being filled with barbarians wholly unknown to Italy and southern Europe. If these tribal nations had been allowed a home in the south at that early date the plans of Jehovah relative to his people of Israel would have been frustrated. The empires of Britain and Russia, which now rule the south and the north, would not have been. The ten tribes would have missed their far off island, but God, the high ruler of nations, and absolute disposer of diadems, directed His servant, the prophet, to utter national history to his own purposes.

Daniel saw a fourth kingdom towards the setting sun, strong as iron, and as furious as a sea monster. The facts of that fourth empire are indisputable; the reasons of their existence we have stated.

The Roman empire existed in its national purity for many centuries Cæsar Augustus abandoning the idea of universal empire, in his last will, gave it the following limits: "I (Cæsar Augustus) bequeath, as a valuable legacy to my successors, the advice of confining the empire within those limits which nature seemed to have placed as its permanent bulwarks and boundaries: on the west, the Atlantic Ocean; the Rhine and Danube on the north; the Euphrates on the east; and towards the south the sandy deserts of Arabia and Africa."

In the course of one hundred and sixty years the successors of Augustus violated this will in two points, extending the northern boundary of the empire so as to include the British Isles (except the northern part of Scotland) which they subjugated in forty years, and held four centuries; and Dacia, conquered by Trajan, after a five years' war. This district was north of the Danube, was thirteen hundred miles in circumference, and was a province of European Scythia, a colony from Sakaisanaic or Asiatic Scythia. These Kimbric and Gothic German or Scythian having seen and tasted the luxuries of the south and fanned by its zephyrs while occupied as

Roman slaves and soldiers, it was difficult to restrain their frequent raids into the heart of Italy. Long before the days of Augustus the Kimbrians of the first emigration invaded the Roman empire. In conjunction with the Tutones they first met the Romans in the eastern Alps, B. C. 113. They defeated the Romans in several battles. They were met near Verona Aug. 101 B. C. by Marius and totally defeated. They fought with their shields fastened together by long chains; their horsemen, of whom they had fifteen thousand, were well armed with helmet, coat of mail, shield, and spear. Marius had so chosen his position that the sun and dust were in their faces, and yet they contested the victory most bravely with the Romans, who were 55,000 strong. When the battle was lost, the women, who remained in the camp formed of the wagons, killed themselves and their children; 140,000 fell in the battle. The number of prisoners was 60,000. They having their wives and children with them, were very evidently designing to make Italy their future home.

Sharon Turner gives us a more satisfactory account of the Kimmerians, an account which clearly proves that they were fully resolved to find a home in a more southern latitude. As their mother family dwelt in what now forms a part of southern Asiatic Russia, all the light which can be thrown upon their character will aid us to understand more clearly the original elements of Russian character. Mr. Turner thus speaks: "But two intimations have been preserved to us of the Kimmerians, which probably express the general outline of their history. They are stated to have often made plundering incursions, and they were considered by Posidonius, to whose geographical works Strabo was often indebted, as a predatory and wandering nation.

In the century before Cæsar they became known to the Romans by the harsher pronunciation of Kimbri, in that formidable irruption from which Marius rescued the Roman state. At this period a great body of them quitted their settlements on the Baltic, and, in conjunction with other tribes, entered the great Hercynian forest, which covered the largest part of ancient Germany. Repulsed by the Boioi, they descended on the Danube. Penetrating into Noricum and Illyricum, they defeated the Roman Consul Narbo; and a few years afterwards, having by their ambassadors to Rome solicited in vain the senate to assign them lands for their habitation, for which they offered to assist the Romans in their wars, they defeated four other consuls in as many successive battles, and entered Gaul. Having ravaged all the country between the Rhone and the Pyrenees, they spread into Spain, with the same spirit of desolation. Repulsed there by the Celtiberi, they returned to France; and joining with the Tutones, who had also wandered from the Baltic, they burst into Italy with a force that had accumulated in every region which they had traversed. Rome was thrown into consternation by their progress, and it required all the talents and skill of Marius, Sylla and the best Roman officers to overthrow them."

The great mass of the Kimbric population perished in these conflicts; nearly 250,000 in two battles. The Kimbri here provoked their own destruction by being the aggressors. The rest of the Kimmerian nation, were

scattered and feeble, continuing along the Baltic, and on the northwestern shore of Europe. The Kimbri were the first inhabitants of northern Europe; spreading over its wilds from the Kimmerian Bosphorus to the Kimbrian Chersonesus—from Thrace to Jutland and the German Ocean.

This nomadic nation, at some early date, crossed over into the British Isles and were the ancestors of the Welsh, and Britons. “The Cymry of Britain originated from the continental Kimmerians. That a district, in the northern part of England, was inhabited by a part of the ancient British nation, and called Cumbria, whence the present Cumberland, is a fact favorable to this presumption.”—*S. Turner.*

The historical triads of the Welsh connect themselves with these suppositions in a very striking manner. They state that the Cymry were the first inhabitants of Britain, before whose arrival it was occupied by bears and wolves, beavers, and oxen with large protuberances. They add that Hu Cadran, or Hu the Strong or Mighty, led the nation of the Kymry through the Hazy, or German Ocean, into Britain, and to Llyda, or Armorica in France; and that the Kymry came from the eastern parts of Europe, or the regions where Constantinople now stands. Though we would not convert Welsh traditions into history, where they stand alone, it cannot be unreasonable to remember them, when they coincide with classical authorities. In the present case the agreement is striking. The Kimmerians, according to the authorities already stated (Strabo, Claudian), proceeded from the vicinity of the Kimmerian Bosphorus to the German Ocean; and the Welsh deduce their ancestors, the Cymry, from the regions south of the Bosphorus. The Welsh indeed add the name of their chieftain, and that a division of the same people settled in Armorica. But if the memory of Lygdamis, who led the Kimmerian emigration to Asia, and of Brennus, who marched with the Kelts against Greece, were preserved in the countries which they overran: so might the name of Hu Carctan, who conducted some part of the western emigrations be remembered in the island which he colonized. That Armorica or Bretagne, was a colony from a race of men similar to those who inhabited Britain is verified by the close resemblance of the languages of the two countries. The Kymry, Kimmerii and the Kimbri, were of one original stock. They were too much hated, and feared for their manners to be well described. Ephorus said the Kimmerians dwelt in subterraneous habitations, which they called argillas, communicating by trenches. It is certainly a curious analogy of language, that argel, in the language of the Cymry or British, means a covert, a place covered over. This mode of habitation seems to have been the primitive state of barbaric life.

The Troglodytes of Asia are said to have lived in caves; and Tacitus describes some of the ruder German tribes as dwelling underground. The practice of several animals which burrow in the earth may have suggested the custom; and it suits that savage state into which even the emigrants from civilized society may lapse among woods and marshes, want and warfare, if they lose the knowledge of the mechanic arts, or the tools which these require. Ephorus added, that they had an oracle deeper under-

ground. The Kimbri swore by a brazen bull, which they carried with them. In battle they appeared with helmets representing fierce beasts gaping, or some strange figures; and added a high floating crest to make them look taller. They used white shining shields and iron mail, and either the battle-axe or long and heavy swords. They thought it base to die of a disease, and exulted in a military death, as a glorious and happy end.—*S. Turner.*

The Keltoi, according to the Greeks, were a branch of the Kimmerians. Kimmerian was a generic term. The people had specific names; those that invaded Asia under Lygdamis were called Trerones or Treres. The Romans called them Galli. All classical authors locate the Kelts in the western part of Europe, in France and Spain and emerging into Italy.

"The Welsh, the Gaelic, the Irish, the Cornish, the Armorican, the Manks, and the ancient Gaulish tongue, are the related languages, which sprang from the Kimmerian or Keltic stock. The Anglo Saxon, the Francotheotisc, the Mæso-gothic, and the Islandic of former times; and the present German, Suabian, Swiss, Dutch, Swedish, Danish, Norwegian, Orkneyan, English and Lowland Scotch, are ramifications of the great Gothic or Scythian stock. The third genus of European languages, the ancient Sarmatian, or modern Slavonic appears in the present Polish and Russian.

Europe has therefore been peopled from Asia; principally from central Asia, which is now in Asiatic Russia, from the Iranian and Turanian centres. These were the great parent hives which sent so many swarms into the European wilds; which in after years, swarmed again into the Roman empire. We have extended our remarks on the European history of the first or Kimmerian emigration, because their Asiatic history as that people grew and spread over what is now Asiatic Russia, is unwritten. Their ancestors are there; and they form an important element of Russian character. The Scythians we have examined in their Asiatic homes. Their European character will come up when we examine the Russian dynasties. It will be our purpose to examine their further efforts, to break through the northern cordon of that empire, and find homes in its sunny south. These raids will be noticed, only so far as they develop the character of these tribes.

The Kimmerian and Gothic, German or Scythian tribal nations made so many raids into the Roman empire during the thirteen centuries of its existence, that we shall be obliged to confine our historic narration to those that develop more or less the elements of Russia and the exceedingly complex nature of Russian character.

In the reign of Marcus Antoninus, all the German tribes with the Sarmatians, from the mouth of the Rhine to that of the Danube, confederated against the Roman empire. Their aim was for plunder and for the wines of the south. The constant effort of the inhabitants of the German and Sarmatian wilds was to find a more southern home, though the hot climate deprived them of health, as well as of physical and mental power. God had evidently another purpose in allowing these northern barbarians to invade the Roman empire. There was to be born a new race, a race fitly

symbolized by a mixture of iron and clay, the Roman iron with the German clay. No permanent removal of the German clay deposits no cleaving, but simply an admixture, giving strength of iron to the northern clay. The mighty empires of the "north" and the "south," were to have their seats far in the north of the old imperial zone, yet they were to utilize all of the religion, laws, manners, customs, and improvements of the Greeks and Romans that would aid in the formation of northern civilization, so vastly superior to that of the more southern kingdoms.

Marcus Antoninus marched against this northern confederacy with the forces of his empire; and after several severe battles the spirit of the barbarians gave way and their confederacy was dissolved. The flower of the German youth were sent into Britain, then a Roman province, where they were made servants, hostages, and soldiers. Some were carried south and mingled, as servants of the Roman nobility. Thus were the hardy Germans taught in the Roman seminaries. One thing is worthy of note, that although the Roman empire was finally subdued by the northern barbarians, their seats of empire were not allowed to go south. In the year 800, Charlemagne was crowned emperor of the Romans. Since that date, Germany under its Austrian and Prussian dynasties, has been denominated, "The Holy Roman Empire."

The second great eruption of the barbarians into the Roman empire, was in the reign of Decius. This was under the name and control of the Goths. They were of the Indo-Tutonic, Scythian family, and identical with the Getae or European Scythians. They were so powerful as to give their name to the second great Asiatic emigration. The eruption which we are about to describe commenced about A. D. 250. This was the second migration of the Goths from the Baltic to the Euxine. The causes of this second migration is unknown except to the leaders of the movement. They were ever prone to a more southern latitude. Gibbon says, "Either a pestilence or a famine, a victory or a defeat, an oracle of the gods or the eloquence of a daring leader were sufficient to impel the Gothic arms on the milder climates of the south." The fame of this movement excited the bravest warriors from all the Vandal tribes of Germany, many of whom are seen a few years afterwards fighting under the common standard of the Goths. The Vandals were a branch of the Gothic family. The first forward movement of the emigrants carried them to the Prypec, a branch of the Borysthenes, (Dnieper), which heads near the sources of the Vistula; the Vistula flowing n. n. w. into the Baltic Sea, while the Borysthenes running s. e. discharges its waters into the Euxine or Black Sea. With these hardy warriors of the north, were all their wealth, their families and their herds of cattle. Through this vast wilderness was found rich pastureage.

New tribes, as they advanced, cast their destinies into this vast emigrant train, which soon numbered its 70,000 warriors. The Venedi first joined them on the waters of the Borysthenes, then the Bastarnae north of the Carpathian mountains. The Venedi were a branch of the Scythian or German family; though by some authors, they were numbered with the Sarmatians. But, as Gibbon says, "The confusion of blood and manners

on that doubtful frontier often perplexed the most accurate observers." Approaching the Euxine this emigrant army was joined in part by the purer Sarmatian families, the Jazyges, the Alani (Caucasian Tartar) and the Roxolani. In this emigrant family were joined two distinct people, belonging to the second and third emigrations which originally came from what we now call Asiatic Russia. These were the Scythians, Germans, or Goths, and the Sarmatians or as they are now denominated the Slavonians.

These noted branches of the human family were distinguished by their dwellings, the fixed huts or movable tents, the close dress or flowing garments, by the marriage of one or of several wives, by a military force of infantry or cavalry; or perhaps most of all by the use of the Tunic, or the Slavonian language. These languages were spoken by various tribes from the British Isles to the vicinity of Japan. Passing the Scythian territories as without any special attractions, they broke the imperial cordon; entered Dacia, and faced the Roman emperor Decius. The Romans were finally defeated, and Decius and his son were slain.

Numerous other German tribes followed, who brought the empire into a state of most alarming weakness. These conflicts we shall pass without any special notice since they do not particularly concern the elementary development of the Russian empire. The points of special interest in this southern raid are (1) the temporary confederation of the Toton and the Slavonian with so many features utterly dissimilar; especially in language, (2) in habits of thought, and modes of living. The desire of plunder, was their only bond of union. 3. It was, however, to them a school highly necessary to fit them for the exalted positions in their future northern nationalities. They were learning to cultivate the soil, and in a word, to make nature tributary to their wants in a much higher sphere. They robbed the Roman hive of its treasures to supply their own in the distant future.

From the reign of Decius onward till the fall of the western or Latin empire the German nations were in conflict with the Latin and Greek divisions of the fourth monarchy, they learned the Roman discipline, and mode of warfare, till they, by their superior physical powers became the first warriors of Europe. During the third, fourth, and fifth centuries and onward, the tribes of Goths and Sarmatians made frequent attacks upon the Greek empire. Those tribes, therefore, were disciplined in a military school, similar to that of the west. All those tribes, that dwell in what now constitutes European Russia were thus taught in the Grecian military academy. Among these the Alani and the Roxolani ranked among the most powerful. The Roxolani dwelt far to the north, and were the fathers of the Pcos-Ros, the Russians, whose residence (A. D. 862) about Novgorod Veliki cannot be very remote from that which the Geographer of Ravenna assigns to the Roxolani, (A. D. 886).

We have now described the tribes which, emigrating from the Baltic as Goths or German emigrants, along the Vistula and down the Dnieper, (Borysthenes) were joined by the Alani and the Roxolani, and broke into

the Roman empire. We have also sketched events connected with the rise of the Russian empire.

Elements which enter largely into Russian character, originating in eastern Asia, and which belong to the period of the Roman empire, should now claim our attention. We have aimed to follow the synthetical process : 1. To examine the original tribes of which the Russian empire is composed ; (2) to view the elements that are used in constructing the empire itself ;—its separate, then its united tribal nationalities ; or the Russian empire synthetically, and analytically. Without viewing the empire in its elementary parts, and as a whole, the character of that great power of the north will be very imperfectly understood. The Russian empire is the union of one hundred tribal nations, speaking forty languages. These tribal nations we have been describing in their progressive history ; and we shall continue on their pathway till the Russian himself, the new man, in whose veins flows the blood of all races, steps upon the theatre of human action. .

We have been describing tribes whose acts were aimed principally against the imperial zone, occupied by the empires of Greece and Rome. These tribes originated in Asia ; principally in what is now known as Siberia or Asiatic Russia. We have described the Scythians, both in Asia, and in Europe, and have traced them to southwestern Asia, and noticed them in their various subsequent abodes, till some wandering tribes took up their dwelling places in the far-off island, of the west. We have noticed their ceaseless efforts to find southern homes, within the imperial cordon ; but were held, in their national settlements, to the emigrant line, a few small nations only, forming in the northern part of Italy. The term, Scythian, means wanderer, a nomad ; and is therefore generic. Such were all the inhabitants of northern Asia. The first tenants of this great northern field were Scyths or nomads. They were shepherds, herdsmen, and hunters. The immense plains of Scythia (and under this head we here include the whole country to the Arctic Seas) were covered with a grass that sustained immense flocks and herds, as well as wild horses. Asia as well as Arabia, was the native country of the horse. The inhabitants, it is said, lived, moved and had their being on the backs of these useful animals. On these they had their hunts, and pursued the chase. They hunted the hare, the roebuck, the fallow-deer, the stag, the elk, and the antelope. “But the exploits of the hunters of Scythia are not confined to the destruction of timid or innoxious beasts ; they boldly encounter the angry wild boar, when he turns against his pursuers, excite the sluggish courage of the bear, and provoke the fury of the tiger as he slumbers in the thicket. Where there is danger, there may be glory ; and the mode of hunting, which opens the fairest field to the exertions of valor, may justly be considered as the image of and as the school of war.”

The Scythians remained in one district only as long as the grass afforded sufficient to sustain their flocks and herds. When that was consumed, they changed their locality. Their camp-ground was their country ; their families their community. Those families increasing, formed

tribes, the mere temporary union of several tribes constituted a nation. Personal liberty is the tap-root of Scythian or nomadic life. Their occupation made them wanderers. These northern Scythians in their progress formed a war-camp, as well as one of peace. Their flocks and herds supplied them with food and clothing. They were fond also of horse flesh, and they also consumed the flesh of those animals that died of disease. These Scythians were from their mode of life, flesh-eaters, and milk-drinkers.

It is often asked whether our food has the power to shape character? Does animal food impart the traits of character of the animals consumed? Are flesh eaters more savage than those that subsist on vegetable food? Among the lower animals the carnivora are more cruel and blood-thirsty than those of the graminivora. Those that subsist on flesh are less careful of taking life. The nomads of high northern latitudes are forced to this mode of life. Those tribes that inhabit central Africa, that live on fruits and vegetables, are savages notwithstanding their food.

We have seen that the term Scythian is used generically and specifically. Generically it means a wanderer, and in that sense includes all the families of the Nomadic zone. Specifically there were two Scythias. We shall briefly review some of the chief nomadic tribes which are combined, as original elements in the modern Russian, of the 100 tribal nations combined in the Russian empire. We shall notice only a few of the principal, leaving the reader to carry out the subject as his time may allow.

(1) Of the Scythians we have written at considerable length. (2) Another noted family were the Tartars, or Tatars, a Mongolian race of eastern and middle Asia. They included all the Mongolian tribe conquered by Genghis Khan. They belonged to the Turanian family as to language. Some authors have called the Tartars Scythians. As to mode of life (being wanderers) they were Scythians, but, as a family, they were distinct. They form a very distinct element of Russian character, since the Russians were conquered by, and held in subjection by the Tartars of Kiptchak, whose hordes overspread the southern and eastern provinces, and the plains between the Caspian and the Volga. This subjugation continued two and one-half centuries. During such a protracted period, Russian and Tartar blood must have been very intimately blended. (3) The Sarmatians were another powerful family which contributed its elements to develop the Russian. This term is generic, including about thirty families. Dr. Latham makes the term ethnological, since it designated Slavic races, particularly the northeastern portion of the great Slavic family. In this family were found commingling the blood of Esthonians, Lithuanians, the Peucini, the Bastarnæ, the Jazyges, Roxolani, the Venedi, the Gythones, and Avareni in Europe; and the Perierbidi, the Jaxamatæ, the Asœi, the "horse-eating" (Hippophagi) Sarmatæ, the "Royal" and Hyperborean Sarmatæ, and many others, besides a multitude of nations in the region of the northern Caucásus. (4) Slaves or Slavonians, from Slowo, speaking, as distinguished from other nations, whom they called niemetz, or "mutes." This term is generic, as it is the name of a group of nations belonging to

the Aryan family whose tribal settlements extended from the Elbe to Kamtchatka, and from the Frozen Sea to Ragusa on the Adriatic, the whole of eastern Europe being almost exclusively occupied by them. Their original names were Wends (*Venedi*) and Serbs. The latter name is applied to the whole Slavic race. The earliest historical notices place the Slaves about the Carpathians, from which, as a centre, they radiated towards the four winds of heaven. They were afterwards divided into groups—the southeastern and the western; the first includes (1) Russians; (2) Bulgarians; (3) Illyrians (Serbs, Croats and Winds); the second, (1) Lechs (Poles, Silesians, Pomeranians); (2) Czechs or Bohemians, Czechs, Moravians, Slovaks; (3) Polabians, (who never became a nation) comprising the Slavic tribes of north Germany, now disappearing before the Tunic population. Many of these have recently been incorporated with Turkey, Austria, Prussia and Saxony, the Slavonian population is estimated at upwards of 80,000,000.

(5) *Huns.* This family came originally from Asia, dwelling in a district to the north of the great wall of China. About B. C. 200, they overran the Chinese empire, drove the emperor to an ignominious capitulation and treaty. After many years, the Huns were much broken, and finally divided into two camps, one going west and northwest in search of new homes; of those that went northwest a large number established themselves for a while on the banks of the Volga. Crossing this river, they entered the territories of the Alani, a pastoral people dwelling between the Volga and the Don. The Alani, who had long dwelt in these plains, resisted the incursions of the Huns with much bravery and some effect, until at length a bloody and decisive battle was fought on the banks of the Don, in which the Alan king was slain, and his army utterly routed; a vast majority of the survivors joined the invaders.

For further notice of the Huns, see other parts of the work.

(6) *Mongolians.* Under this name is numbered one-half of the human family. It is denominated, in color, the yellow race. The name is generic, and is now called the Turanic family, including Chinese, Indo-Chinese, Thibetans, Tartars of all kinds, Burmese, Siamese, Japanese, Esquimaux, Samoides, Finns, Lapps, Turks, and even Magyars. "Collectively, they are the great nomadic people of the earth, as distinguished from the Aryans, Semites and Hamites; and are the same who, in remote antiquity, founded what is called the 'Median empire,' in lower Chaldea, an empire, according to Rawlinson, that flourished and fell between about 2458 and 2234 B. C.; That is before Nineveh became known as a great city. Thus early did some of these nomadic tribes forsake their early mode of life. The Chinese empire is another early (2000 B. C.) and powerful branch of this family." In Greek history they were known as Scythians; in Roman history they were called Huns. In the middle ages they appear as Monguls, Tartars, and Turks. Their empire (A. D. 1240-1) extended from China to Germany. In the 9th century, the Magyars, a tribe of Ugrians, also of Mongol extraction, under their leader Arpad, established themselves in Hungary, where, in process of time, they became converted to Christianity and founded a kingdom famous in European history.

(7) *Turks.* The Turks originated in eastern Asia; and, though the great body of that family moved towards the south and west, forming what is now called the Ottoman family, still other parts remained in the nomadic zone and helped to form the Russian character.

(8) *Alani,* these we have already described; also, their conquests by the Huns, and their union with that family.

(9) *Roxolani* was one of the most northern tribes that became an element of the Russian empire. No special notice is required. (10) *Magyars.* These have also passed under review. (11) *Poles.* Poland was once a powerful kingdom, but its territory and its people are integral parts, principally of the Russian empire. The original people were a mixture of races out of Asia. (12) *Livonians;* (13) *The Esthonians;* (14) *The Ogorians;* (15) *The Finns;* (16) *The Lapps;* (17) *The Scandinavians;* (18) *The Dacians;* (19) *The Getæ;* (20) *The Thracians,* and (21) *Igours,* are lesser families whose tribal blood flows in the veins of the modern Russian. These might deserve special notice. The chief of these families have come under review in other parts of the work. It is not required that we give any special ethnological sketch of them by families. The point that is of special interest is the infinite variety of elements combined in the Russian.

The European Huns to-day are quite unlike the Huns that, about three centuries before the Christian era, overthrew the Chinese empire. The Hungarians or Magyars, have been so mingled with Turkish and Slavonian (Russian) blood as to deface the ancient, or Kalmuck Tartar features; so distinct in Attila, and his army of Huns. Some historians contend that the Huns and Finns are of the same original stock. In Gibbon, H. H. Milman has the following note: "Were the Huns Finns? (It should be, Were the Finns Huns?—W.) This obscure question has not been debated very recently, and is yet very far from being decided. We are of opinion that it will be so hereafter in the same manner as that with regard to the Scythians. We shall trace in the portrait of Attila a dominant tribe of Mongols, or Kalmucks, with all the hereditary ugliness of that race; but in the mass of the Hunnish army and nation will be recognized the Chuni and the Ounni of the Greek geography, the Huns of the Hungarians, the European Huns, and a race in close relationship with the Finnish stock. Whoever has seen the emperor of Austria's Hungarian guard, will not readily admit their descent from the Huns described by Sidonius." We must keep in mind that Europe was peopled from Asia.

The Huns from their original seats north of the Chinese wall spread rapidly, towards the four winds. "Their rustic chiefs, who assumed the appellation of Tanjou, gradually became the conquerors, and sovereigns, of a formidable empire."—Gibbon.

One of the commanders of the Tanjou, in one expedition, conquered twenty-six nations. The Igours, distinguished above the race of Tartars by the use of letters, were numbered among his vassals. Their dominion spread over China and Siberia. B. C. 244. The Chinese wall, 25 feet high and 1,500 miles long, was built to protect China against the Huns. It was, however, a failure, and China was obliged to submit to a Hunnish Tanjou. During

this subjugation a new race sprang up, a mixture of Huns and Chinese. China was again conquered by the Mongols. The empire of the Hunnish Tanjous continued from B. C. 1200 to A. D. 100—1300 years. The revival of Chinese power dissolved this ancient empire of the Huns. “The Sienpi, a tribe of Oriental Tartars, retaliated the injuries which they had formerly sustained; and the power of the Tanjous, after a reign of thirteen hundred years, was utterly destroyed before the end of the first century of the Christian era.”—*Gibbon.*

One hundred thousand of the poorest, renouncing their name and origin, mingled with the Sienpi. Two hundred thousand settled towards the south-east under the protection of China. The most powerful tribes turned their faces towards the great West. Two great divisions moved towards the European world, the one towards the Oxus; the other in the direction of the Volga. The division that moved toward the southwest, entered a warmer climate, and, mixing with other people, changed in their features and complexion. For this reason, and from their changes in modes of living, they were called white Huns.

The more northern division, which moved towards the Volga, mixed more or less with tribes still nearer the brutes, and became still more savage. They took the name of black Huns. They spread through the Siberian wilds and through European Sarmatia.

It was about three and one-half centuries that they continued lost to China, and unknown to the Roman world. During those three hundred and fifty years they were on what is now Russian territory, forming connexions and mixing their blood with the native tribes. The Sienpi, who extended 3,000 miles east and west, were still crowding them towards the land of the Goths. Under Attila, Hunnic and Gothic bloods were mingled. That the Huns form a very important element in Russian character will not, for a moment be questioned.

21.—HEBREWS. That the Russian has flowing in his veins the blood of the Hebrew race is quite certain. The Hebrews, in their wide and protracted dispersions, have wandered over Russia, especially Judah (the Jews). This is a matter of history. But as their wanderings will come under another head, we deem it not necessary to make, in this place, any further remarks.

22.—COSSACKS. The Cossacks, forming a present element of Russian character, will, at present, be noted only as to their origin. Who were Cossacks? This is a question, not readily answered; or why called by that name, is a problem not easily solved. Their name has been derived from words meaning, in radically distinct languages, “an armed man, a saber, a rover, a goat, a promontory, a coat, a cassock, and a district in Circassia.” Some call them Tartars; others consider them of Russian stock. “The most probable view is, that they are a people of very mixed origin.” Others call them a triple mixture of Slavonian, Tartar and Circassian. They are superior to the Russians, in intelligence, cleanliness, refinement, and enterprise;—civilized, very gallant, and sober people.

As to their origin and name, another solution is given which will be examined under the "Jewish Phase of the Eastern Question."

23.—SAMOYEDES. These tribes are scattered over the extreme north of Europe and Asia. Their dwellings are under ground. "In that dreary climate, the smoke that issues from the earth, or rather from the snow, betrays the subterraneous dwellings of the Tongouses, and Samoyedes; the want of oxen and horses, is imperfectly supplied by the use of reindeer, and of large dogs; and the conquerors of the earth insensibly degenerate into a race of deformed and diminutive savages, who tremble at the sound of arms."—*Gibbon*. They once occupied all of east Siberian Russia, but the Mongolians have mingled with them. They have resisted civilization and Christianity, and live by fishing and the rearing of reindeer.

We have now completed our sketch of some of those tribal nations that occupied the great northern field, or what is now the Russian territory in Asia and Europe. These tribes were known only as they pressed upon or broke through the northern imperial cordon of the Greeks and Romans. They seemed at times, to come as swarms from the snows and tempests of the extreme north; but they were forced into those high latitudes by being obliged to pass north of the Black sea, and towards the sources of the large rivers, such as the Volga, the Don and Dnieper.

Some of the more powerful nations emigrated westward along the cordon itself, and entered Europe through the southern pass; first appearing in Thrace, having crossed the Thracian Bosphorus.

The Kimmerian, and Scythian, Gothic, or German emigrations took place some time before the rise of the Roman empire. These tribes were held to the more northern latitudes, by the Babylonian, by the Medo-Persian, and, later, by the Greco-Macedonian empires. It was evidently designed by Jehovah, in His national arrangements, to have all the earth peopled; and by families adapted to the several fields they were to occupy. Such were the allurements of the zone, occupied, and to be occupied, by the four great monarchies, that were to scatter Israel and Judah, that a very strong imperial cordon had to be extended north of the empires, and westward, as these northern shepherds moved west, till it was finally terminated by the Western ocean. The four empires, occupying the fertile lands and mild climates east, and north of the Mediterranean sea, became so powerful, by commerce, arts, and sciences, as to be able to hold the northern shepherd nations to their ancient fields.

Here lay the emigrant route between the two great Asiatic nives east of the Caspian sea, and southeastern, eastern, and northwestern Europe. This great high-way, at times, was more or less obstructed by the imperial armies; yet the bravery of the northern shepherds soon cleared the passage, and emigration flowed westward in its usual channels, but little friendly intercourse existed between the northern shepherds and the civilized empires.

During the fifteen hundred years of the duration of the Gentile monarchies, the globe, as to its population, had three zones, the northern, the middle, and the southern; the northern zone, including northern Asia and the northern and middle Europe; the middle zone was occupied by the three

monarchies north and east of the Mediterranean sea; the south included northern Africa. From 612 to the birth of the Russian, two vast empires arose, the Mohammedan empire in Arabia; and the Turkish empire, from Turan, or Turkistan, in the northern zone. With the northern and middle zones, our present subject requires us more particularly to speak. The tenants of this great northern or shepherd zone, from their origin to the birth of the Russian, in the 9th century, belong to the introductory period of the Russian empire. As the great pyramid of Cheops, at Ghizeh, had its quarrying period, its transportation period, its dressing and fitting period; and its construction period; through such preparatory work did the great northern empire pass, to reach its present immense proportions. Its materials were quarried in eastern Asia; transported to northeastern Europe; there dressed and fitted; and, in process of time, erected into a political, social, and ecclesiastical structure that fills and rules the nomadic north.

We have called the readers' attention to the quarrying process, as it continued through ages; have followed the lines of transportation to the site of the buildings, and have noted the work of dressing and fitting in its outline features, preparatory to the final construction of this immense edifice.

It is truly interesting to trace the origin and growth of simple nations. A single couple increasing to a numerous family, under the control of one head, this family increasing into several families, each family increasing as the first till a nation is formed, speaking the same language, having the same religion, manners and customs, and acknowledging one supreme ruler. But whenever any territory gives birth to a family that, by its superiority of brain and muscle, is able to combine, hold together, and govern several of such national families, our admiration is awakened; but we look with amazement at the power of that brain that can combine, hold, and govern one hundred of such tribal nations, speaking, at least, forty different languages.

We very reasonably look for some higher power than human intellect. And, having become satisfied of the management of an overruling, Almighty power, we look for some key to unlock the secret chambers of that mind that never acts without some motive.

We have been tracing the origin, and peculiarities of the original elements, that, combined, form the Russian empire. We have been tracing these elements under a great variety of names, Scythians, Tartars, Sarmanians, Slavonians, Huns, Mongolians, Turks, with the lesser divisions under the names of Alani, Roxolani, Magyars, Poles, Livonians, Estonians, Ogrians, Finns, Lapps, Scandinavians, Dacians, Getæ, Thracians, Igours, Jews, Cossacks, and Samoyedes. Each of these families are generic, containing many specific families: so that the number is readily increased to more than one hundred.

The combination of all these tribal nations into one empire governed by the energies of one brain is, in itself, a transcendent miracle. That people speaking so many languages, of so many original families, Shemitic, Japhetic, and Hamitic, should be under the control, supreme, of one mortal brain, is truly wonderful.

The northern zone, or Russian field, during those preparatory ages, of which we have been writing, seemed to afford suitable pastoral and hunting grounds for the Scythian, or nomadic element of all tribes and nationalities. It might, therefore, be called the nomadic zone. It was a world within itself; a zone, numbering eight million square miles. Its vast plains and valleys containing excellent pasturage for their immense flocks and herds, as well as hunting grounds for the numerous wild beasts of those high northern latitudes. Their rivers and lakes abounded in excellent varieties of fish, while the heavens yielded a supply of her active occupants. Thus furnished by nature, with a simple competency, their domestic cares were few, and usually very readily supplied.

They dwelt in tents; were, much of their wakeful moments, in the open air, attending to their flocks and herds; or on their fleet horses pursuing the chase. Those vast plains were the home of that noble animal, equally with Arabia. The free Scythian was an equestrian of the first class, constant practice has seated the Scythians so firmly on horseback that they were supposed by strangers to perform the ordinary duties of civil life, to eat, to drink, and even to sleep, without dismounting from their steeds. They are skilful with the lance; handle with great power the long Tartar bow; and they discharge their weighty arrows with unerring aim and irresistible force against the harmless animals of the desert; the hare, the goat, the roebuck, the fallow-deer, the stag, the elk, and the antelope. But the Scythian hunters boldly attack the furious wild boar, excite the sluggish courage of the bear, and provoke the anger of the tiger, slumbering in the thicket. These dangerous hunts are their military schools. They also have their hunting matches. A circular area, many miles in diameter, containing all the wild animals of said district, is surrounded by the cavalry of hunters. These mounted hunters move in right lines towards the area's centre. They are not allowed to deviate to the right nor to the left; consequently, are obliged to climb hills, and swim rivers. This war with wild beasts fits them to war with man.

How remarkably dissimilar was this nomadic life of the Scythian zone from that of the middle, or imperial zone. In southern Asia and Europe, the proud seats of the four Gentile monarchies, he grew up into quite another being. His living, material, and mode of life developed a race with new thoughts, and new desires. The one man we call a savage, the other is termed a man of knowledge, of civilization and refinement. The former is simply a child of nature, without any teacher, but the wilds of nature; the other a pupil of the wise of his own species. Which school is productive of the more favorable results? the school of nature, or that of art? This problem is variously solved. Each has its peculiar advantages, and its fatal consequences. It will be readily admitted that their moral and intellectual attainments, without any supernatural instructions, are very unequally developed. As to knowledge, between Solon and Attila, the savage Hun, there was an impassable gulf; yet physically, the Hun was superior to the Greek; in other qualities and attributes, he did not seem to belong to the same race of beings. What advantage, then, had the im-

perial zone over the nomadic? Let us compare them, that we may learn wherein lies the superiority; for, in every community, we have the settled and the nomadic element, or what, by the Greeks, would be called "The civilized, and the savage."

Man was born in the middle zone. His great achievements, in the ancient and middle ages, were principally confined to that belt. On this territory his empires were erected. Here was God's visible temple located; His revelations given; His worship established; His Son manifested in the flesh. Here He taught; healed the sick; fed the hungry; raised the dead; suffered; died; arose; ascended. To this zone the church was principally confined during the Roman and latter Greek empires. It is equally true that literature and science; and what may be termed the arts of civilization and refinement principally took root and flourished in this soil; but the chief cause of the vast superiority is not made sufficiently prominent—the Divine Revelations. The word of God, that bread of life is essential to man's perfect development. That food is adapted to the healthy growth of every element of his nature. It is the golden chain that connects man with the Deity. Jesus said, I am that Bread of Life. His word is the balm of Gilead, His radiant emanations; the fountain of living waters. What constituted the difference between Zingis Khan, (Temujin), Solon, and the Hebrew Solomon? Which occupied the front rank of human development? Temujin was a Mongolian, who commenced his career of conquest at the age of 13 years. In a few years Mongolia was conquered; then, passing the Chinese wall, he humbled China; afterward he marched westward, with 100,000 horse. Genghis Khan (Khan of Khans—King of Kings) rushed, like an irresistible torrent, upon the empire Kharism, whose ruler, Ala-ed-din Mohammed, was, at that time, one of the chief monarchs of Asia. The whole of the southern part of the Scythian zone was devastated; and this great Mongol emperor, who could neither read nor write, became monarch of the pastoral zone, the lord of many millions of shepherds and soldiers, who felt their united strength, and were impatient to rush on the mild and wealthy climates of the south. After reaching the bank of the Indus, he returned with the spoils of Asia.

"In the course of his sanguinary career, Genghis is said to have destroyed, by wars and massacres, no fewer than five or six millions of human beings. His conquests were generally accompanied with acts of appalling barbarity, yet we seem to trace through the dreadful history of the man some indications of a civilizing tendency." He believed in one God; he tolerated the worship of all gods. Physicians and priests were exempted from taxation, and military service; used hospitality; punished with great severity, adultery, fornication, theft, and homicide; established a postal system so perfect, that one could travel through his vast dominions (3,600 miles) without fear of molestation. This man was what the Greeks and Romans would call an untutored barbarian, as were all these northern shepherds in the eyes of the citizens of the imperial zone. Wherein could the inferiority of this nomadic prince be detected? Simply in his want of the knowledge of letters and books. As to book learning

he had none, since he could neither read nor write. In ordinary parlance, he would be called an uneducated savage. But, is it true that Genghis was uneducated? Education, in its literal, primary meaning, signifies the leading out, or developing, of our natural attributes, generally divided into three classes, physical, intellectual, and moral. To develop the brain, and the body, is all that any system of education has the power to accomplish. Let us now analyze the instructions of this great nomadic prince, Genghis Khan,—king of kings. No one can question the completeness, and efficiency of his physical education. His whole life was occupied in such exercises as tend to develop, train, and strengthen the corporeal members; vastly superior in its results, to the most perfect system of drill in our first class military academies. His physical system of hygiene was well adapted to a full and healthy development of his body. What was his mental hygiene? as to his intellect, and morals? His hygienic system of the brain? What mental attribute, as far as intellectual faculties are concerned, did not this Mongolian chief educate? His occupation, the conquest of so many tribes and nations, and their government, kept in active operation every mental faculty. His education was acquired, principally, in the saddle, at the head of immense armies. His moral training, however, was such as to entitle him to the name of human tiger. His moral attributes were drawn out and totally perverted.

The analysis of Solon's education, gives us to anticipate quite different results. It is necessary that we should consult brevity in sketching Solon's life, since it is read and known by all the intelligent. His physical education was thorough, for its kind; being in-door, and in a crowded city. It was, of necessity, inferior to that of the Mongolian; the latter being an open-air development. Their food and clothing were unlike; Mongolian and Grecian exercises were exceedingly dissimilar; the one was a Mongolian nomadic warrior; the other, one of the seven wise men of Greece.

Their intellects, however, were educated under widely different circumstances; the one obtained much of his education from books; the other from nature, and observation. The mind of the Grecian archon developed power from the experience of others. The Mongolian emperor, from his own experience. Both were legislators. The system of each was well adapted to the differences of time, localities, and people. Solon's code for the Athenians was not superior in its workings to the postal system for the Mongolian empire. Their moral training suited their varied circumstances. They were both alike ignorant of the true God. Genghis Khan, in his birth, professed a divine incarnation; worshiped after the religion of Mohammed, and of the Grand Lama. He established by his laws a system of pure theism and perfect toleration. His first and only article of faith was the existence of one God, the author of all good; who fills by His presence, the heavens and earth, which He has created by His power.

Solon was a devout worshiper of the heathen Gods; whose altars Paul saw, in his visit to Athens; who thus speaks: "Men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UN-

KNOWN GOD, whom therefore ye ignorantly worship, Him I declare unto you." Acts xvii. 22, 23. "Paul's spirit was stirred in him, when he saw the city wholly given to idolatry," vs. 16. Solon, with all his Grecian wisdom and refinement, was an idolater; showing that the world by wisdom knew not God. The Mongolian had the advantage in theory; the Grecian in his moral life.

Neither partook of that divine power that assimilates the moral attributes of our nature to those of Him who is not only the fountain of all intelligence, but the source of all holiness and purity. We, by no means undervalue human learning, but that system of human intelligence, that ignores the science of divine life, leaves man undeveloped as to his higher nature. The bread of life makes the man. To partake of the higher nature, we must "See it as it is." We must associate with the Messiah through His word; be conformed to His revealed image, in order to be made like Him.

The third person in our comparison is the Hebrew Solomon. His history is familiar to all Bible readers. We simply compare his education with that of the Mongolian and the Grecian. As to physical development there was nothing peculiar. He was not a nomad. His life was rather sedentary than active. As to his physical training he had no advantage over the Greek or the Scythian. His habits were rather calculated to weaken his physical constitution. In his latter years his practices were those of the Babylonian and Persian monarchs. The Mongolian had five hundred wives; Solomon, seven hundred "princesses," and three hundred "concubines"—"the greatest part of whom were recruited from nations with whom an alliance had been strictly prohibited." As to Solomon's intellectual education, he had a decided advantage over even the Grecian Solon. When about to succeed his father David to his vacant throne, Solomon went to Gibeon, to one of the great high places; where he offered a thousand burnt offerings upon that altar. 1 Kin. iii. 4.

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. Give Thy servant an understanding heart to judge Thy people, that I may discern between good and bad; for who is able to judge Thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor: so that there shall not be any among the kings like unto thee all thy days." 1 Kin. iii. 5, 9-13.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that (is) on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east, and

all the wisdom of Egypt. For he was wiser than all men ; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol : and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees from the cedar tree that (is) in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." 1 Kin. iv. 29-34.

Jesus said, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." Matt. xii. 42.

God appointed Solomon the visible ruler of his people; and therefore, proportioned his wisdom to his charge. As the governor of God's chosen people, Solomon, in his day, had no equal among the monarchs of the earth. While he remained humble and faithful to his charge, he was abundantly prospered; but, his wealth, and his political elevation, developed the baser elements of his nature. His moral education, at first, healthily developed in the schools of the prophets, was afterwards perverted in the school of his wives and concubines, till Solomon stood forth as the chief of sensualists. Who can read the inspired records of Solomon and Jesus, without feeling the force of Jesus' words relative to Himself: A greater than Solomon is here.

The life of Christ was somewhat nomadic. In His early years, He was an active carpenter, continuing in that occupation from the age of 13 to 30. Entering upon His mission as "the great prophet, like unto Moses," He went about doing good. He taught; He fed; He healed the sick; He raised the dead; constant in His journeyings, prayers and labors. Every word breathed divine benevolence; every journey was a mission of love; every deed was a golden chain connecting man with the great life Giver, drawing him onward toward the divine fountain.

He was, in form, a man; yet, when necessary, His physical power was above the raging tempest: "Mighty in word and deed." The dead heard His voice, and came forth. The sea lost its anger in His presence. He was educated, not by man, but by His FATHER in heaven. The school of Christ is, therefore, adapted to the perfect development of every attribute of our nature.

Nomadic life is not properly understood; and, consequently, its mission not sufficiently appreciated. Those following such a life, are regarded by those dwelling in fixed habitations, as barbarous.

God evidently intended that every country should be inhabited in the ratio of its natural resources; and as that tenantry was to proceed from the three sons of Noah a nomadic element was equally necessary as the fixed. By one the earth was to be colonized: by the other, cultivated, and its resources developed. The Scythian, or nomadic population, has always been the world's pioneers. As the first colonies, who were such when they left

their mother country, their offspring, containing the two classes, the nomadic element would soon increase to a number sufficient to constitute the nucleus of a new colony. This colony, leaving the mother hive, swarmed into some new district. By this endless progression the earth has been peopled. It is true, however, that maritime countries have been usually settled by a class of what may be termed commercial nomads.

Assuming, therefore, the correctness of the Bible record, interpreted in its natural, grammatical sense, that all the human family sprang from one center, we have shown the necessity of the nomadic and fixed elements, in order to occupy, cultivate and develop the fields of the earth.

The idea here advanced, is illustrated in the case of Abram afterwards Abraham. God Himself called Abram to a nomadic life; first, from Chaldean idolatry; then, to a land of promise. He went down into Egypt to escape a famine: then returned to the land of Canaan. Abram sojourns in that land till God says, "I will make a covenant between me and thee, and will multiply thee exceedingly. Thou shalt be a father of many nations. Neither shall thy name any more be called Abram, (high father—W.), but thy name shall be called Abraham; (h, for Hamon, multitude—W.) for a father of many (multitude of—W.) nations have I made thee. And I will make thee exceeding fruitful, and I will make many nations of thee; and kings shall come out of thee." Isaac, and Jacob, inherited the same nomadic life. How honorable, were these God-made Scythians;—nomads of the promise—wandering about in "sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they (heirs of the promise—W.) wandered in deserts, and (in) mountains, and (in) dens and caves of the earth." Heb. xi. 37. 38.

It would be very instructive, as well as entertaining, to trace the nomadic and the fixed classes of mankind from their origin through all ages and nations to the present time, that we might learn which class has been the more efficient agent in promoting the interests of mankind in the approaching age of the Messiah. A few thoughts, relative to this proposition, may not be out of place.

In presenting these ideas, thoughts and suggestions we shall use the terms shepherd, and herdsman; or, simply, shepherd, to denote the nomadic class; and agriculturist to represent the fixed class. The occupation of the one is that of pasturing the land; and, consequently has a movable tent or house for his dwelling; while the other cultivates the soil through a series of years; and must, therefore, reside in some fixed habitation. The nomad is a pioneer cosmopolite; the other is one of the earth's living fixtures. We call him an agriculturist, since, from that occupation arise all the varied pursuits of civilization and refinement. We are ready to admit that each class was designed to fill a sphere quite necessary to carry out the plans of Jehovah relative to the future of mankind; but that the nomadic element is simply a relic of barbarism, as the Greeks and Romans viewed it; and was to cease before the advancement of civilization, is not quite so sure.

What has the past history of these two classes fully developed? Let us glance at the history of the imperial zone, as compared with the

great northern, or nomadic zone. What would be called the zone of empires, includes seven ancient empires. (1) Egyptian; (2) Babylonian; (3) Medo-Persian; (4) Greco-Macedonian; (5) Roman; (6) Arabian; (7) Chinese. These we may call seven human experiments, by the settled, or fixed class; seven great efforts to advance the human race to its highest state of development. It was the protracted effort of humanism, as agriculturists, dwelling on farms; in villages, towns, and cities; occupied with all the industrial pursuits of ancient civilization. Were they successes, or failures? They erected great monuments of human industry; made honorable advances in arts and sciences; multiplied the sources of human life to such an extent as to enable mankind to dwell in crowded towns and in vast cities; and yet their pursuits begat luxuries; luxuries begat pride; and pride begat their ultimate overthrow. Physically, they were moderately developed; intellectually, the masses were without learning. Some of the professional men, and a part of their philosophers, poets, orators, and statesmen, as well as physicians and military officers, were highly educated as to human intellect. But, what was their moral education?

The great apostle of the Gentiles has fully comprehended the results of their systems of moral and religious culture in his very able epistle to the Romans. "Because that, when they knew God, (from His works—W.) they glorified (Him) not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator: being filled with all unrighteousness, fornication, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who, knowing the judgment of God, that they which commit such things, are worthy of death, not only do the same, but have pleasure in them that do them." Rom. i. 21-32. The morals, here described, belonged to the Roman world, which was fully equal to either of the other six. The Arabian world was, in practice, about the same, so were the other five. Heathen morals were debasing in the extreme. Their morals were not trained; they were not cast in the divine mold, and, therefore were not suited to man's moral improvement. Man cannot be said to be morally developed, unless his affections are so trained as to have God as his supreme and his neighbor equal to himself. Heathen civilization cultivated the intellect without the heart. It leaves man without any fitness to relish the moral beauties of the Messiah's reign. Crowds, luxury, and corruption are sisters. The greater the mass, on a given space, and the greater the luxury, without divine teaching, the more degraded will be the morals. Man's morals are in the direct ratio of God's instructions; and, inversely,

as the mass and luxury. Corruption of the heart is contagious. Put the depraved into quarantine, perpetual, if the many are to be saved.

We have already dwelt upon nomadic life in the great northern field. The mission of the nomadic class has two very distinct features: (1) To people the earth; (2) To preserve its morals. The two great empires which now control the destinies of the world are composed of those that were originally nomadic tribes. The same is true of all the kingdoms of Europe. The old empires had no material suited to Jehovah's work of the last days. A new man had to be constructed.

We have been occupied in sketching the history of the tenants of Asiatic Russia, from the time that the earth was divided between the three sons of Noah; Shem, Ham, and Japheth. Leaving out Ham and his posterity, as inheriting Africa, we have confined our narrative to the descendants of Shem and Japheth, since they spread east, north, and west. The European race is denominated Japhetic; not because Japheth ever resided in Europe; but, for the reason that families of his descendants, in after years, emigrated from northern, and middle Asia, to the wilderness plains of central and eastern Europe. Hence, the northern parts of Asia, and eastern Europe are principally of the Japhetic families, while western, southern, and northwestern Europe, with the British Islands, were Shemitic; mixed with the posterity of Ham.

We have examined the tenants of the great bear field that we might fully understand the admixtures of blood flowing in the veins of the Russian. We have found that he is the product of not less than one hundred tribal nationalities speaking forty different languages: That these tribal nations, in the north, are principally Japhetic, with a large admixture of Shemitic blood mingled more or less with the families. We have followed these mingling elements, under the four great empires, as they spread over the nomadic zone, situated north of the zone of empires. We have traced them as they have left their parent Asiatic hives, and, moving westward, have seen them light on the immense plains of Europe—followed them as they spread over that new country. Such discordant elements could not dwell together in peace. Hence, for some centuries, they continued their nomadic life; mingling races; contending for the possession of the fertile districts; at one time, crowding upon the latter Greek, and the Roman empires; then pushing westward and northward they planted multitudes of colonies in all parts of Europe. European Russia was probably first occupied by the Lapps and Finns; then by the great Keltic emigration; after that by the Scythian, Gothic, or German emigrants, who were driven further north and west by the Slavonians.

Each of these immense families married and mingled their blood, more or less, with all the others. Hence, new families were multiplying till about the middle of the 9th century, when the Russian first appears, a new man, formed to carry out a great mission in the closing up of Gentile domination.

"The name of Russian was first divulged, in the ninth century, by an embassy of Theophilus, emperor of the East, to the emperor of the West,

Lewis, the son of Charlemagne. The Greeks were accompanied by the envoys of the great duke, or chagan, or czar, of the Russians. In their journey to Constantinople, they had traversed many hostile nations; and they hoped to escape the dangers of their return, by requesting the French monarch to transport them by sea to their native country. A closer examination detected their origin; they were the brethren of the Swedes and Normans, whose name was already odious and formidable in France; and it might be justly apprehended that these Russian strangers were not the messengers of peace, but the emissaries of war. They were detained, while the Greeks were dismissed; and Lewis expected a more satisfactory account, that he might obey the laws of hospitality or prudence, according to the interests of both empires (A. D. 839, twenty-two years before era of Rurik). In the 10th century, Liutprand speaks of the Russians and Normans as the same Aquilonares homines (north men.—W.) of a red complexion). This Scandinavian origin of the people, or at least the princes, of Russia, may be confirmed and illustrated by the national annals and the general history of the North. The Normans, (north men.—W.) who had so long been concealed by a veil of impenetrable darkness, suddenly burst forth in the spirit of naval and military enterprise. The vast, and, as it is said, the populous regions of Denmark, Sweden, and Norway, were crowded with independent chieftains and desperate adventurers, who sighed in the laziness of peace, and smiled in the agonies of death. Piracy was the exercise, the trade, the glory, and the virtue, of the Scandinavian youth.

Impatient of a bleak climate and narrow limits, they started from the banquet, grasped their arms, sounded their horn, ascended their vessels, and explored every coast that promised either spoil or settlement. The Baltic was the first scene of their naval achievement; they visited the eastern shores, the silent residence of Fennic and Slavonic tribes, and the primitive Russians of the Lake Ladoga paid a tribute, the skins of white squirrels, to these strangers, whom they saluted with the title of Varangians, or Corsairs, (merchants.—W.) Their superiority in arms, discipline, and renown, commanded the fear and reverence of the natives. In their wars against the more inland savages, the Varangians condescended to serve as friends and auxiliaries, and gradually, by choice of conquest, obtained the dominion of a people whom they were qualified to protect. Their tyranny was expelled, their valor was again recalled, till at length Rurik, (a Varangian.—W.) a Scandinavian chief, became the father of a dynasty, which reigned above seven hundred years.”—*Gibbon*.

It is said that Rurik was invited by the Slaves of Novgorod to come and rule over them. Rurik, with his two brothers Sineous and Truvor, having a small army, took possession of the country south of the gulf of Finland, lakes Ladoga, Onega, and Beloe in 861-2, and laid the foundation of the first Russian monarchy. His brothers, leaving no issue, their principalities were joined to that of Rurik, Novgorod. Russia has had but two dynasties: (1) That of Rurik, from A. D. 861 to A. D. 1598—737 years; (2) The house of Romanoff, which is the present reigning family; a house

nearly allied to that of Rurik. It is correct to say that the Russian empire is composed of a Slavonian body and a Scandinavian brain. The Scandinavian race has furnished the Russian dynasties. The two distinctive elements will appear in Russia's progressive history of 1,023 years.

Russian history naturally divides itself into the following periods: (1) the embryotic period, which describes its elements separately; (2) the period of its infancy, including Russian power, under its various chiefs who were Russians or Slaves, and covering Russian history, from the time that the various Asiatic families arrived in Europe, to the commencement of the first Scandinavian dynasty under Rurik, A. D. 862. The first two periods have been examined in part. History is rather reticent as to the early years of Russia's infancy. Much of it is somewhat traditional. (3) Russia's childhood includes the first dynasty, to the close of the reign of the Grand-Dukes of Moscow. During this period was the Mongolian conquest. (4) The period of Russia's youth extends from A. D. 1505 to A. D. 1682, and includes the reign of the Czars of Muscovy. (5) Russia's manhood extends from A. D. 1682 to—the great conflict. (6) Russia during the age of Subjugation—or Messiah. (7) The Russian territory on the New Earth, physical changes.

3. The first Scandinavian Dynasty—Rurik. This period extends from A. D. 862 to A. D. 1505—643 years—under 50 sovereigns. It covers the periods of the Dukes of Kiew; Grand-Dukes of Waladimir; and the Grand-Dukes of Moscow. In our progressive sketch of Russian history we propose to notice those events in each period of her development that will have a tendency to illustrate her special characteristic features.

Rurik was one of the Varangians who first visited the Russians. When invited by the Slavonians of Novgorod to come over and govern them, he was somewhat familiar with their country, their manners and customs. He invited many other Varangians into the northwestern provinces of Russia, who aided him to subdue those that resisted his authority. "As long as the descendants of Rurik were considered as aliens and conquerors, they ruled by the sword of the Varangians, distributed estates and subjects to their faithful captains, and supplied their number with fresh streams of adventurers from the Baltic coast. But when the Scandinavian chiefs had struck a deep root into the soil, they mingled with the Russians in blood, religion, and language, and the first Waladimir had the merit of delivering his country from these foreign mercenaries. They had seated him on the throne; his riches were not sufficient to satisfy their demands; but they listened to his pleasing advice, that they should seek, not a more grateful, but a more wealthy, master; that they should embark for Greece, where, instead of the skins of squirrels, silk and gold would be the recompense of their service. At the same time, the Russian prince admonished his Byzantine ally to disperse and employ, to recompense and restrain, these impetuous children of the North. Contemporary writers have recorded the introduction, name, and character, of the Varangians; each day they rose in confidence and esteem; the whole body was assembled at Constantinople to perform the duty of guards; and their strength was recruited by a

numerous band of their countrymen from the Island of Thule. On this occasion, the vague appellation of Thule is applied to England; and the new Varangians were a colony of English and Danes who fled from the yoke of the Norman (Scandinavian Waladimir, Duke of Kiew-Russia. W.) conquerer. The habits of pilgrimage, and piracy had approximated the countries of the earth; these exiles were entertained in the Byzantine court; and they preserved, till the last age of the empire, the inheritance of spotless loyalty, and the use of the Danish or English tongue. With their broad and double-edged battle-axes on their shoulders, they attended the Greek emperor to the temple, the senate, and the hippodrome; he slept and feasted under their trusty guard; and the keys of the palace, the treasury, and the capital, were held by the firm and faithful hands of the Varangians."—*Gibbon.*

We have quoted extensively from Gibbon for the purpose of establishing the Scandinavian relationship to the original Russians in this early childhood of Russian power. The family of Rurik was, at that early period, the ruling dynasty; and continued to govern Russia till A. D. 1598. The Varangian blood of Scandinavia, the cousins of the Danes and Anglo-Saxons, furnished Russia with rulers; first called Dukes; then Czars; and finally Emperors.

Under the dynasty of Rurik, the Russian territory and power made rapid growth. As early as the 10th century the Russian monarchy covered European Scythia; and had its western frontier, along the Baltic Sea, and the Prussian territory. In the north "above the sixtieth degree of latitude, over the Hyperborean regions, which fancy had peopled with monsters, or clouded with eternal darkness." Their southern boundaries was, at first, along the Borysthenes (Dnieper) to the Black Sea. "The tribes that dwelt, or wandered, in this ample circuit, were obedient to the same conqueror; and insensibly blended into the same nation." The Finnic and Slavonian languages were prevalent over all Russia; the Finnic and Scandinavian in the North; and the Slavonian principally in the South.

In the Ducal age of the Russian monarchy it had three capitals, Kiew, Novgorod, and Moscow. There were Grand-Dukes also, of Vladimir, Kiew, and Novgorod, belonged to the first era of the monarchy. They were like camps, or fairs, where the native tribes congregated for the business of war, or for trade. They could not be compared to Constantinople with its three hundred churches. Between Novgorod and the Baltic trade was carried on, summer and winter; during the summer, through a gulf, a lake, and a navigable river; in the winter season, over the hard, and level surface of boundless snows. From the neighborhood of Novgorod, the Russians descended the streams which are tributaries of the Dnieper (Borysthenes); their canoes, of a single tree, were laden with slaves of every age. Furs of every species, the spoil of their beehives, and the hides of their cattle, and the whole produce of the North were collected and discharged in the magazines of Kiew. The month of June was the ordinary season of the departure of the fleet; the timber of the canoes was framed into the oars and benches of more solid and capacious boats; and they proceeded without

obstacle down the Borysthenes, as far as the seven or thirteen (the French engineer says thirteen—W.) ridges of rocks, which traverse the bed, and precipitate the waters of the river. At the more shallow falls it was sufficient to lighten the vessels; but the deeper cataracts were impassable; and the mariners, who dragged their vessels and their slaves six miles over land, were exposed in this toilsome journey to the robbers of the desert. At the first island below the falls, the Russians celebrated the festival of their escape; at a second, near the mouth of the river, they repaired their shattered vessels for the longer and more perilous voyage of the Black Sea. If they steered along the coast, the Danube was accessible; with a fair wind they could reach in thirty-six or forty hours the opposite shores of Anatolia (Asia Minor—W.); and Constantinople admitted the annual visit of the strangers of the North. They returned at the stated season with a rich cargo of corn, wine, and oil, the manufactures of Greece, and the spices of India. Some of their countrymen resided in the capital and provinces; and the national treaties protected the persons, effects, and privileges, of the Russian merchant.—G. This communication was kept open, and in use for centuries. During the first two centuries the Russians made four attempts to plunder the treasures of Constantinople. The results were various, but the object and the means were the same in each of these naval expeditions.

The Russian merchants had seen and tasted the southern luxuries. The city of the Cæsars presented too many attractions to be resisted by these tenants of the cold and comparatively sterile regions of the North. Their own countrymen, residing in Constantinople, or in its vicinity, pictured their southern homes in the most fascinating colors. These hardy north men of Russia finally resolved to exchange their wild residences, in the North, for a paradise in the imperial zone. Gibbon says, “They envied the gifts of nature, which their climate denied; they coveted the works of art, which they were too lazy to imitate and too indigent to purchase; the Varangian princes unfurled the banners of piratical adventure, and their bravest soldiers were drawn from the nations that dwelt in the northern isles of the ocean. The Greek appellation of monoxyla, or single canoes, might be justly applied to the bottom of their vessels. It was scooped out of the long stem of a beech or willow, but the slight and narrow foundation was raised and continued on either side with planks, till it attained the length of sixty, and the height of about twelve, feet. These boats are built without a deck, but with two rudders and a mast; to move with sails and oars; and to contain from forty to seventy men, with their arms, and provisions of fresh water and salt fish.”—*Gibbon*. (1) The first naval raid against Constantinople was made by the Russians, with two hundred boats, though their entire national strength could have furnished over one thousand of such primitive vessels. This fleet, but little inferior to the royal navy of Agamemnon, of ancient renown, was magnified to an immense armament by the timorous Greeks. Had the Greek emperors taken due precaution they would never have suffered these war-boats to leave the waters of the Borysthenes. The coasts of Asia Minor, after an interval of

six centuries, were exposed again to the ravages of these northern pirates. Passing through the Euxine Sea, and the strait of the Bosphorus, fifteen miles long, in which the fleet might easily have been destroyed, by the larger vessels of the Greeks, they occupied without opposition, the port of Constantinople in the absence of Michael, the son of Theophilus, he, then being emperor. This first raid was under the Duke of Kiew, A. D. 878. By the aid of the garment of the Virgin Mary, which was immersed in the sea; and by a seasonable tempest the Russian fleet was induced to retire. This first effort of the Russians, though a failure, did not result in any special discouragement, relative to other attempts to plunder the city. It taught them their own weakness, as well as that of their enemy. Some 30 years passed before any other effort was made.

(2) Second Raid, A. D. 908. This second Russian invasion of the Greek empire was under Oleg, said to be the guardian of the sons of Rurik (younger sons.—W). The Bosphorus was then defended by a chain of strong fortifications. To avoid these the Russians drew their vessels over the land, or isthmus. This enterprise is described in the national chronicles as if the "Russian fleet had sailed over dry land with a brisk and favorable gale. This raid resulted also in a failure.

(3) Third Raid, A. D. 938. The leader of the third expedition, was Igor, the son of Rurik. Taking advantage of the absence of the Grecian fleet against the Saracen, he prepared his armament to attack the city.

Fifteen broken and decayed galleys, armed on their prows, sides and sterns, with abundant Greek fire, were boldly launched against the enemy. "The engineers were dexterous; the weather was propitious; many thousand Russians, who chose rather to be drowned than burnt, leaped into the sea; and those who escaped to the Thracian shore were inhumanly slaughtered by the peasants and soldiers. Yet one-third of the canoes escaped into shallow water; and the next spring Igor was again prepared to retrieve his disgrace and claim his revenge."—G.

(4) Fourth Raid, A. D. 1015. After a long peace, Jaroslaus, the great-grandson of Igor, resumed the same project of a naval invasion. A fleet, under the command of his son, was repulsed at the entrance of the Bosphorus by the same artificial flames. But in the rashness of pursuit, the vanguard of the Greeks was encompassed by an irresistible multitude of boats and men; their provision of fire was probably exhausted; and twenty-four galleys were either taken, sunk, or destroyed. Yet the threats or calamities of a Russian war were more frequently diverted by treaty than by arms. In these naval hostilities, every disadvantage was on the side of the Greeks; their savage enemy afforded no mercy; his poverty promised no spoil; his impenetrable retreat deprived the conqueror of the hopes of revenge; and the pride or weakness of empire indulged an opinion that no honor could be gained or lost in the intercourse with barbarians. At first their demands were high and inadmissible, three pounds of gold for each soldier or mariner of the fleet; the Russian youth adhered to the design of conquest and glory; but the counsels of moderation were recommended by the hoary sages. 'Be content with the liberal offers of Cæsar,

is it not far better to obtain without a combat the possession of gold, silver, silks, and all the objects of our desires? Are we sure of victory? Can we conclude a treaty with the Sea? We do not tread on the land; we float on the abyss of water, and a common death hangs over our heads.' The memory of these Arctic fleets that seemed to descend from the polar circle, left a deep impression of terror on the Imperial city. By the vulgar, of every rank, it was asserted and believed that an equestrian statue in the square of Taurus was secretly inscribed with a prophecy, how the Russians, in the last days, should become masters of Constantinople. In our own time, a Russian armament, instead of sailing from the Borysthenes, has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered a hundred canoes, such as those of their ancestors. Perhaps the present generation may yet behold the accomplishment of the prediction, of which the style is unambiguous and the date unquestionable." Thus speaks Gibbon.

It seems, from the sketches of history, above given, that the purpose of Russia to take Constantinople, did not originate in the brain of Peter the Great; but, that it has been a darling thought of the Russian for more than a thousand years. The first Scandinavian dynasty, that of Rurik, as early as A. D. 876, began to devise means for the occupation of that wealthy city. During the space of two hundred years they sent four armaments to plunder Constantinople. More frequently, by immense sums of gold and silver, besides vast quantities of silk, they were bought off. That idea originated in the brains of those northern barbarians who had taken up their abode in Constantinople, permanently, or who had visited that city as merchants. The route from the Baltic Sea to the head waters of the Borysthenes, and down that river to the Black Sea; and along that sea through the Bosphorus to the city of the Grecian Cæsars, had been long open for commerce. The thought that it could be used for piracy was very natural. It soon, therefore, became the highway for the northern pirates.

The prophetic inscription on this equestrian statue in the square of Taurus, Constantinople, cannot as readily be traced to its origin. "This brazen statue, erected in the square of Taurus at Constantinople, was brought from Antioch, and was melted down by the Latins, was supposed to represent either Joshua, or Bellerophon." Bellerophon and Sthenobia, wife of Prætus, King of the Argives, is supposed to have been founded on the history of Joseph and the wife of Potiphar. Joshua exterminating the Canaanites might have been designed by this brazen statue, but how, when, and by whom, the prophecy came there is somewhat difficult to answer. It was there, however, in the 12th century, and some time before. It is not stated that it was on the statue while it stood at Antioch. It was probably put there by one that had read and recognized the Russians as the Gog of Ezekiel. On this matter we are left in open sea.

It may be a question in the minds of many persons. If Russia's efforts to take Constantinople have extended over a thousand years, how can we

account for her repeated failures? The Mongol Tartars and the Turks have been the chief agents in the way of her ambitious designs. Under her first Dynasty she was subjugated and held more than two hundred and fifty years by the Mongolian power. Before she had attained to sufficient power to undertake the siege of that city it fell into the hands of the Turks. The European powers have held her back since the beginning of the present century. Let us now continue our sketch.

Russia's land efforts on the Greek empire were not as able as her naval operations. That the reader may discern Russian character and power in the tenth century during the early part of their childhood, we give a brief sketch of Swatoslaus, the son of Igor, the son of Oleg, the son of Rurik. The tribal nations from the Volga to the Danube were marshalled under his standard. This Grand-Duke was a great Russian warrior of Scandinavian blood. His physical education partook of the cast of military life in the great northern wilds. "Wrapped in a bear-skin, Swatoslaus usually slept on the ground, his head reclining on a saddle; his diet was coarse and frugal, and, like the heroes of Homer, his meat (it was often horse-flesh) was broiled or roasted on the coals. Exercise of war gave stability and discipline to his army; and no soldier, it may be presumed, was permitted to transcend the luxury of his chief." Nicephorus, the Greek emperor, in order to divert this Russian duke, and warrior, from an invasion of his dominions, dispatched an embassy (A. D. 904), with fifteen hundred pounds of gold, to induce the Russian to turn his arms against the Bulgarians. The Bulgarians being conquered, Swatoslaus, seized with the Russian mania of plundering the Greek capital, instead of returning to his own country as the emperor expected, turned his face towards Constantinople. From the banks of the Danube he marched with a powerful army, composed of Patzinacites, Chozars, Russians and Turks, to Adrianople. There "A formal summons to evacuate the Roman province was dismissed with contempt; and Swatoslaus fiercely replied that Constantinople might soon expect the presence of an enemy and a master."

The Russians being totally overthrown by the imperial forces fled to Drista, a strong post on the Danube. Here the Byzantine galleys, ascending the river, completed a line of circumvallation, by the aid of the legions. After a siege of sixty-five days, Swatoslaus made an unconditional surrender. "The great duke of Russia bound himself, by solemn imprecations, to relinquish all hostile designs; a safe passage was opened for his return. After a painful voyage, they again reached the mouth of the Borysthenes; but their provisions were exhausted; the season was unfavorable; they passed the winter on the ice; and, before they could prosecute their march, Swatoslaus was oppressed by the neighboring tribes with whom the Greeks entertained a perpetual and useful correspondence."—G.

Thus terminated the fifth attempt of the Russians, under their first Scandinavian dynasty, to take Constantinople. Their failures were as remarkable as their untiring perseverance. Their last, and most signal overthrow, must reveal to the ordinary observer the movements of the higher Ruler, and the Disposer of nationalities. If Russia had then succeeded in

securing for her capital, the wealthiest and most powerful city of the imperial zone, with her Scandinavian brain and Slavonian body (a mixture of all races), what would now have been the European, and Asiatic nationalities? Firmly seated in the middle or imperial zone, the Roman-German empire would soon have submitted; and the Persian empire would soon have followed the downfall of the more western empires. (1) As Russia was, under Swatoslaus, a Pagan; there would have been a fifth, Gentile, universal monarchy, contrary to Dan. ii. 44, which makes the fifth kingdom, that of the God of heaven, symbolized by the stone becoming a mountain. (2) The northern, and middle zones, being thus united, there could have been, in the last days, no kings or empires of the "north," and the "south." (3) Russia would have failed relative to the colonization of the Jews in Palestine. God, who fixes all the national fields, has reserved a certain land for the children of Israel, according to their number. When their punishment is accomplished that land will be their dwelling place. Russia, therefore, could never, for her own selfish interests, include that land in her great northern field. God, who had taken so many nomadic tribes, of all northern races, to form, in the European wilds, a new empire with all the vigor of the higher latitudes, would not allow his plans to be thwarted by a removal of the seat of empire to the southern center of luxury and effeminacy. Such a change would have dwarfed the Russian monarchy in its childhood. The Russian has been formed for some great work. That empire belongs to the North. Its mission is clearly presented by the prophets Ezekiel, Daniel and Zechariah. The king of the north, of Daniel; and the Gog of Ezekiel, are enemies to the Jewish race, and will have something to do with that people after their return. What that work is to be will come up in its proper place.

For the present, we take up the progressive history of the Russian power, noticing its developments, revolutions and characteristic changes.

The Russians converted to Christianity: The Russians, having failed in five attempts to plunder the Greek capital, their chiefs and nobles, who were of Scandinavian extract, meditated a change in their religion. The Russian population had always been Pagan. Those tribes that emigrated from Asia to northeastern Europe, were Pagans of every variety; and, as is natural, they brought their gods and their worship with them. The woods of Europe were full of idols, altars, priests, and pagan ceremonies. There existed among them a spirit of universal toleration. Human sacrifices were also quite prevalent. A change of religion, however, is very difficult, since its elements, in thought, and habit, flow from the mother to the unborn infant, and flows in the living current through expanding infancy, childhood, youth, manhood, and strengthens in declining years. "As well might the Ethiopian change his skin, or the leopard his spots." A mere nominal change for some selfish purposes, may be professed; but a radical change is the result of divine agency. Of such a conversion the Russian chiefs and nobles knew nothing. They simply became converts to Greek Christianity. What that was we shall see. The western nations had long been converted to Latin Christianity. Missionaries had planted the prin-

ciples of Roman Catholicism through the ten western kingdoms into which the old Roman empire had been divided. Charlemagne, two centuries before, had been crowned emperor of the "Holy Roman empire;" and all the German nations had professed Christianity. The Russian chiefs and nobles, being of that blood, would then be first inclined to the new religion of their brothers and cousins, after the flesh.

History develops that order, first the dukes, chiefs, and nobles, then the classes next in order; and finally, the serfs, or masses. That they were still pagan at heart, their lives will abundantly show, as we follow them in their conversion. As to their conversion to nominal Christianity, history gives the following sketches, which we take the liberty to note:

"Those fierce and bloody barbarians had been persuaded, by the voice of reason and religion, to acknowledge Jesus for their God, the Christian missionaries for their teachers, and the Romans for their friends and brethren. His (Photius, patriarch of Constantinople.—W.) triumph was transient and premature. In the various fortunes of their piratical adventures, some Russian chiefs might allow themselves to be sprinkled with the waters of baptism; and a Greek bishop, with the name of Metropolitan, might administer the sacraments in the church at Kiew, to a congregation of slaves and natives. But the seed of the gospel was sown on a barren soil: many were the apostates, the converts were few; and the baptism of Olga may be fixed as the era of Russian Christianity. A female, perhaps of the basest origin, who could revenge the death, and assume the sceptre, of her husband Igor, must have been endowed with those active virtues which command the fear and obedience of barbarians. In a moment of foreign and domestic peace she sailed from Kiew to Constantinople; and the emperor Constantine Porphyrogenitus has described, with minute diligence, the ceremonial of her reception in his capital and palace. The steps, the titles, the salutations, the banquet, the presents, were exquisitely adjusted to gratify the vanity of the stranger, with due reverence to the superior majesty of the purple. In the sacrament of baptism she received the venerable name of the Empress Helena; and her conversion might be preceded or followed by her uncle, two interpreters, sixteen damsels of a higher, and eighteen of a lower rank, twenty-two domestics, and forty-four Russian merchants, who composed the retinue of the great princess Olga. After her return to Kiew and Novgorod, she firmly persisted in her new religion; but her labors in the propagation of the Gospel were not crowned with success; and both her family and nation adhered with obstinacy or indifference to the gods of their fathers. Her son Swatoslaus was apprehensive of the scorn and ridicule of his companions; and her grandson Wolodomir devoted his youthful zeal to multiply and decorate the monuments of ancient worship. The savage deities of the North were still propitiated with human sacrifices; in the choice of the victim, a citizen was preferred to a stranger, a Christian to an idolater; and the father who defended his son from the sacerdotal knife, was involved in the same doom by the rage of a fanatic tumult. Yet the lessons and example of the pious Olga had made a deep, though secret, impression on the minds of the prince and people:

the Greek missionaries continued to preach, to dispute, and to baptize; and the ambassadors or merchants of Russia compared the idolatry of the woods with the elegant superstition of Constantinople. They gazed with admiration on the dome of St. Sophia; the lively pictures of saints and martyrs, the riches of the altar, the number and vestments of the priests, the pomp and order of the ceremonies; they were edified by the alternate succession of devout silence and harmonious song; nor was it difficult to persuade them that a choir of angels descended each day from heaven to join in the devotion of the Christians. But the conversion of Wolodomir was determined, or hastened, by his desire of a Roman bride. At the same time, and in the city of Cherson, the rites of baptism and marriage were celebrated by the Christian pontiff; the city he restored to the emperor Basil, the brother of his spouse; but the brazen gates were transported, as it is said, to Novgorod, and erected before the first church as a trophy of his victory and faith. At his despotic command, Peround, the god of thunder, whom he had so long adored, was dragged through the streets of Kiew; and twelve sturdy barbarians battered with clubs the misshapen image, which was indignantly cast into the waters of the Borysthenes.

The edict of Wolodomir had proclaimed that all who should refuse the rites of baptism would be treated as the enemies of God and their prince; and the rivers were instantly filled with many thousands of obedient Russians, who acquiesced in the truth and excellence of a doctrine which had been embraced by the great duke and his boyars (nobles—W). In the next generation, the relics of Paganism were finally extirpated; but as the two brothers of Wolodomir had died without baptism, their bones were taken from the grave, and sanctified by an irregular and posthumous sacrament.

In the ninth, tenth, and eleventh centuries of the Christian era, the reign of the Gospel and of the church was extended over Bulgaria, Hungary, Bohemia, Saxony, Denmark, Norway, Sweden, Poland, and Russia. The triumphs of apostolic zeal were repeated in the iron age of Christianity; and the northern and eastern regions of Europe submitted to a religion, more different in theory than in practice, from the worship of their native idols. A laudable ambition excited the monks, both of Germany and Greece, to visit the tents and huts of the barbarians; poverty, hardships, and dangers, were the lot of the first missionaries; their courage was active and patient; their motive pure and meritorious; their present reward consisted in the testimony of their conscience and the respect of a grateful people; but the fruitful harvest of their toils was inherited and enjoyed by the proud and wealthy prelates of succeeding times. The first conversions were free and spontaneous; a holy life and an eloquent tongue were the only arms of the missionaries; but the domestic fables of the Pagans were silenced by the miracles and visions of the strangers, and the favorable temper of the chiefs was accelerated by the dictates of vanity and interest. The leaders of nations, who were saluted with the titles of kings and saints, held it lawful and pious to impose the Catholic faith on their subjects and neighbors; the coast of the Baltic, from Holstein to the

Gulf of Finland, was invaded under the standard of the Cross; and the reign of idolatry was closed by the conversion of Lithuania in the fourteenth century. Yet truth and candor must acknowledge that the conversion of the North imparted many temporal benefits both to the old and the new Christians. The rage of war, inherent to the human species, could not be healed by the evangelic precepts of charity and peace; and the ambition of Catholic princes has renewed in every age the calamities of hostile contention. But the admission of the barbarians into the pale of civil and ecclesiastical society delivered Europe from the depredations, by sea and land, of the Normans, the Hungarians, and the Russians.

The establishment of law and order was promised by the influence of the clergy; and the rudiments of art and science were introduced into the savage countries of the globe. The liberal piety of Russian princes engaged in their service the most skillful of the Greeks to decorate the cities and instruct the inhabitants; the dome and the paintings of St. Sophia were rudely copied in the churches of Kiew and Novgorod; the writings of the fathers were translated into Slavonic idiom; and three hundred noble youths were invited, or compelled, to attend the lessons of the college of Jaraslaus. It should appear that Russia might have derived an early and rapid improvement from her peculiar connection with the church and state of Constantinople, which in that age so justly despised the ignorance of the Latins. But the Byzantine nation was servile, solitary, and verging to a hasty decline; after the fall of Kiew, the navigation of the Borysthenes was forgotten; and the great princes of Wolodomir (Vladimir—W.) and Moscow were from the sea (Black—W.) and Christendom; and the divided monarchy was oppressed by the ignominy and blindness of Tartar servitude." We have been induced to make this lengthy quotation from Gibbon for various reasons; some of which are the following:

(1) He has given a very graphic delineation of the introduction, spread, and workings of Greek Christianity, among the Russians, in this early period of their nationality. We call it "Greek Christianity," for such it was, since the Bible is not named, nor have we any reason to believe that it was translated for the people, or used by the missionaries. It was a photograph of the religion taught; and its pompous ceremonies practiced at Constantinople and throughout the East.

(2) No one can accuse Gibbon of any partiality for Christianity; and therefore, his confession is worth much; for, if a spurious Christianity had such a benine and humanizing influence, what must be the effect of the pure, apostolic Christianity.

(3) The Russians, in abandoning Paganism, renounced the theory of their Paganism rather than its practice. The Greek ritual, at Constantinople, was much more splendid than that of Paganism in Russia, names and forms, only being changed. It found them idolaters, in theory and practice, and left them fully devoted to its practice. Christianity that has not its origin in that system taught by Christ and His apostles has no claims to the name of Christian. We are safe, therefore, in the conclusion that Russia, having known no other doctrines than those of the Greek Church,

has never been converted to Christianity; that a spurious system, part Pagan and part formed of corrupted Christianity, spread over Russia in the tenth, eleventh, and twelfth centuries, which aided Russia in her progress towards civilization; but, that during the Tartar subjugation, A. D. 1223 to A. D. 1483, it was effaced.

Having traced the moral and religious training of Russia in her early years we are prepared to continue to sketch of her civil history.

Vladimir left his kingdom to four sons. Jaroslof, prince of Novgorod, whose reign was signalized by an unsuccessful attack on Constantinople (A. D. 1043), reunited the parts for a short time. This prince did much to civilize his subjects; building towns, erecting schools, and particularly by directing the compilation of the first Russian code of laws, the most prominent item of which was the limitation of the right of family feud, a limitation of which was changed into total abolition after his death in 1054. Each of these petty princes in his turn divided his portion of the territory among his sons, till the once great and united realm became an agglomeration of petty states quarreling with each other, undergoing absorption by a more powerful neighbor, or being re-divided, Russia was thus divided, distracted, warring with each other and with the Poles for half a century. Under Vladimir, the Normans (Scandinavians—W.) and Slavonians became definitely amalgamated. Christianity, as it was called, was an efficient agent in accomplishing this work. Still it was not sufficiently powerful to keep peace among his numerous offspring. This state of anarchy, confusion, and petty warfare dates from the death of Jaroslaf, A. D. 1054, and continued, more or less, till 1478. Till the Tartar invasion these various divisions of the family of Rurik were in perpetual conflict with the Poles. Novgorod had become very powerful through the exertions of Jaroslaf. One of the chief factories of the Hanseatic league was established in Novgorod in the 13th century. So great was its fame throughout Russia, as to give rise to the proverb, "Who can resist God and the mighty Novgorod?" The princes of these states (Kiew, Vladimir, Novgorod—W.) had each his standing army, and were continually quarreling. This period was also marked by the gradual fusion of the various Slavic races into one, the present Russian race, a process doubtless aided by the universal dissemination of Christianity, which assimilated their various languages, manners and customs.

The Mongol Tartar invasion, A. D. 1223. The vast Mongolian wave, which, for years, had been flooding eastern Asia, was now rolling westward, and had reached, in 1222, the eastern boundaries of Europe, its track was in the direction of European Russia. The Polotzes, a nomadic tribe, who ranged over the steppes between the Black Sea and the Don, earnestly requested the aid of the Russians. Their prayer for aid was promptly answered by the Russian princes. But in a great battle, fought (1223) on the banks of the Kalka (a tributary of the sea of Azof), the Russians were totally routed. Twelve years later (1235) Battu Khan, at the head of half a million of Kiptchak Mongols, conquered the east of Russia, destroying Riazan, Moscow, Vladimir, and other towns. The heroic resistance of

prince George of Vladimir, cost the lives of himself and his whole army on the banks of the Siti. The victorious career of the Mongol conqueror, was, however, arrested by the impenetrable forests and treacherous marshes to the south of Novgorod, and he was forced to return to the Volga. In A. D. 1240, he ravaged the southwest, destroying Tchernigof, Galich, and Kiew; swept, like a tornado, over Poland and Hungary, defeating those nations in two great battles. He was checked, however, in Moravia; and receiving at the same time the news of the Khagan's death, he retired to Sarai on the Akhtuba (a tributary of the Volga), which became the capital of the great khanate of Kiptchak. Thither the Russians repaired to swear allegiance to the Khan, and take part in the humiliating ceremonies which the barbarous conqueror exacted from his tributaries. For more than two centuries and a half, Russia was held in abject subjection by the Tartars of Kiptchak, whose hordes overspread the southern and eastern provinces, and the plains between the Caspian and the Volga, on the banks of which river the Golden Horde, or the imperial residence of the Khans of the race of Battu, was fixed; but the interior of the country was left under the rule of the native princes. The Grand-Prince of Vladimir, or White Russia, continued to be considered the head of the Russian nation, though this dignity was disputed, both by arms and by intrigues at the court of the Khans, who fomented these dissensions as favorable to the stability of their own supremacy. In 1320 the seat of government was removed from Vladimir to Moscow. The principality of Kiew was finally extinguished (1321) by the Duke of Lithuania, who conquered and annexed it to his own dominions. In the meantime, Novgorod (which in 1275 had joined the Hanseatic league) had acquired very great commercial importance. But the remainder of Russia continued in bondage till the termination of the direct line of Battu (1361) by the death of Berdi-Bek Khan, gave rise to disputes for the throne of Kiptchak, and the discord of their oppressors encouraged the Russians to endeavor to throw off the yoke. The struggle continued for about a century, till at last Ivan or John III. obliterated the last vestiges of dependence.

With the reign of this prince, who married Sophia, the niece of the last Greek emperor, commences a new epoch in Russian history. He was honored with the surname of Great, and assumed the title of Czar, which signifies emperor, but which was more used by his successors.

What were the effects of the Mongolian conquest? A subjugation by such a people as the Mongol Tartars, for two and one-half centuries, must have left its foot-prints deeply marked upon Russian character. Of its effects one author says:

"The Mongolian invasion had an evil influence on the political, social, and moral life of Russia; it totally destroyed the elements of civilization, and threw the country more than 200 years behind the other states of Europe. The principalities of Kief (Kiew—W.) and Tchernigof never recovered this crushing blow, and the seat of the metropolitan was removed to Vladimir. Their decline, however, made room for the rise of Galich to pre-eminence in Western Russia, and under the rule of a series of wise princes it pre-

served greater independence than any of the Russian principalities (Western or White Russia—W.) till, in the latter half of the 13th century, it was taken possession of by Kasimir III. of Poland; and about the same time Volhynia was joined to the grand-duchy of Lithuania."

Our principal object in tracing these great invasions, conquests, and revolutions of the Russians, is to discern, as far as possible, the intent of the Divine Arbiter in His national arrangements, for the accomplishment of His ultimate purposes relative to the earth, and its future occupants. It can be readily seen what Russia would have been without the Mongolian conquest and occupation. She had been converted to Greek Christianity; had inter-married with the Greek imperial family; stood at that time (13th century) near, if not at the head, next to Germany and England, of European civilization. Her princes and nobles were Scandinavian; and in a few years, even without any special contests, would have been firmly seated upon the throne of the eastern Cæsars. The prophecy relative to Constantinople would have been fulfilled; and the Russian Cæsars would, henceforward, have issued their imperial edicts from the city of the "Golden Horn;" and the Turks would never have secured a European home. Such would have been some of the forward movements of Russian childhood. Western Rome, at that time, was sunk in luxury, ignorance, and debasing superstition; the eastern empire, then occupying Constantinople, though more refined than the Latin, had been so corrupted by their luxuries that they were no longer in a position to resist Russian advances; and, holding the same religious tenets, they would have yielded without a struggle. Russia, with her capital in the imperial zone; in the land of luxurious abundance, would first have become master of the East and West; and afterwards would have sunk into effeminacy; and, in her turn, have been subjugated by some other nation issuing from the nomadic zone. To accomplish His purposes God allows her to be set back 250 pears, and kept within her northern field. Russia was becoming Tunic and Scandinavian; God designed that her monarchy should be Turanian; though mixed with Aryan elements. She was to have a Scandinavian brain; but continue to possess a Turanian or Slavonian body. Let us not be confused by terms. Countries often change their names. Scythia, Sarmatia, Tartary, and Slavonia, (before the dawn of history) were the names of the same country. At the time of the Mongolian conquest, and from its origin, Russia was confined to northeastern and eastern Europe. There was located the furnace in which all the Asiatic tribes emigrating from Asia into northern Europe, were to be fused for the purpose of forming a new man called the "Russian."

A due mixture of tribal nations had to be kept in the blast furnace in order to yield the proper product for the intended machinery. A mixture of Shemitic, Hamitic, and Japhetic blood was necessary to form the proper man for this northern field. There had to be continued from age to age a due proportion between the fixed and nomadic tribes; giving the greater proportion to the nomadic races. Since the empire, which was to be formed out of the fused materials, was to spread over, and occupy the northern, or

nomadic zone. When Russia, in the 13th century, was ready to seize upon Constantinople as her permanent capital and southern centre, Jehovah calls her to defend her northern possessions from an immense army of Mongol Tartars (Tatars). Before Russia could recover from their conquests, the Turks, the chief of the Turanians, at that time (15th century) exceedingly powerful, had overthrown the Greek empire, and had possession of Constantinople. The Turks made Constantinople their seat of empire, which has stood as a wall against the northern empire; and will stand till God's mission with that empire is fully accomplished. The nature of that mission will be discussed under the Ottoman, or "Turkish Phase of the Eastern Question." At present we have Russia's mission to investigate. That God has a work for Russian nationality, appears in every epoch of her history; that that work requires that she should develop her embryotic elements, her infancy, her childhood, youth, and her incipient years of imperial greatness in the nomadic zone, is evident from the fact, every effort she has made to take Constantinople (and she has made seven, at least) has been a most signal failure. She has been drawn back in a most signal manner; she has been drawn back with a hook of six teeth (See mar. Eze. xxxix. 2.) in this century. Her mission will develop as we advance in her history. The prophecies require that, during all the eras of her development, she should be confined to the nomadic zone; north of the great wall (Turkish empire) which God has thrown westward across Asia, and southeastern Europe. That Power that directed the utterances of the prophets will so manage the nation as to accomplish the predictions of His seers. Our faith in the accomplishment of the Divine predictions can not be too strong.

We have been able to discover two purposes of Jehovah in allowing the Mongol Tartar conquest. (1) The first has been somewhat investigated, viz. to hold Russia to her nomadic zone, that she might in the last days accomplish her mission, which will require all the forces of the North, and East to be assembled, under one head, upon the mountains of Israel. As it is purposed that the Russian should be that empire, every southern scheme of Russia, previous to those that belong to that final struggle, must, therefore, be defeated. This conclusion is inevitable. If the Tartar conquest had not destroyed the southern plans of Russian conquest, Constantinople would have been the Russian, instead of the Ottoman capital; it is very evident that this conquest was designed by Jehovah for the accomplishment of His ultimate purpose.

(2) A further fusion of Asiatic elements was necessary to form and temper Russian character. It is said that a seed contains a photograph, or miniature picture of the future plant;—its roots, stem, or trunk, branches, and leaves. Such a pattern was in the mind of Jehovah, of the tabernacle, which he showed to Moses. Such a photograph of the Russian empire, existed in the mind of Jehovah; and through every period of its development. All its elements of construction had to be so arranged, and fused, and put together, as to agree with the original pattern.

What the Russian has been to the present time is precisely what it was

designed to be in the Divine mind. This position cannot be controverted without denying God's sovereignty over the nations. A perfect history of Russia is a copy of that Divine photograph. The Tunic, or Scandinavian elements of the Russian monarchy, forming the brain, was, at times, too vigorous and active for its Turanian or Slavonian body. The brain work was then checked, and the physical system had to obtain more nourishment. As in the human system, mind, and body are often antagonistic; so, in great empires, there is a formidable warfare, going on between the governors and the governed. Europe was the blast furnace; Asia furnished the ores for smelting. From Asia, the raw materials which were fused for the construction of the Russian empire, were transported. In Europe they were fused and prepared for the political edifice. When, therefore, there was a deficiency of raw material, a draw was made on the immense Asiatic resources. As Asia has furnished Russia with its precious metals, in a state of nature, so has it furnished raw national elements.

The Russian being the great empire of the nomadic zone. To supply the European waste of that material by her entering into all the occupations of civilization. The Russian monarchy required a constant importation of that element from Asia. The two hundred and fifty years of Mongolian occupation furnished a constant supply of that material. The Tartar blood supplied the Russian political system with that needed deficiency. (3) It is said that the Tartar conquest, threw Russia 200 years behind the rest of Europe in civilization. By this modern civilization must be intended. It is said that it had a bad influence on the political, social, and moral life of Russia; and totally destroyed its elements of civilization. The author that takes such a view of the Mongolian conquest takes that view as a citizen of the world; and has as his model human civilization. In such an aspect, his remarks, made in all honesty, would seem to be true; but in a prophetic sense, they are quite false. That government which sustains its purposed relationships to its citizens, to its God, to other nations, and to its geographical position, is the most perfect. The same is true of nations as of man. That man is perfect, who is perfect, in his intended sphere. A man may be morally, and religiously upright; yet officially a transgressor. So a person may be nationally perfect, yet morally a great transgressor. When Paul was serving his nation, in the sight of God he was a murderer: I verily thought I ought to many things be contrary to the name of Jesus. The Russian empire is recognized in prophecy as an evil agent; entering the land of his people for plunder and to take a spoil. What we wish to show is simply this, the course that the Russian government was taking, at the time of the Tartar invasion, was contrary to God's revealed purpose in the existence of that monarchy, and, consequently, not pleasing to Him. God disposes of nations in such a manner as will finally result in the greatest amount of good to the greatest number. That far-seeing power of God seems to man, in its fruits, unwise, and frequently productive of evil. The setting of the Russians back two centuries or more in their civilization, was the means of extending social, political, and moral life to millions of those nomadic tribes, who,

otherwise, would never have been elevated in the scale of human intelligence. A vast amount of raw material that was cast into the Russian blast furnace reduced the temperature for a short period, but the final result was that there was a much larger amount of valuable products. This question is similar to that often discussed relative to the Crusades. Were they productive of more evil to mankind than good? Those terrible religious cyclones destroy everything in their pathway, but they purify the atmosphere. God allows them for the purpose of punishing corruption; but afterwards He brings order out of confusion.

We shall see the results of that Tartar conquest in our progressive history of the Russian monarchy. Our aim is to follow the hand of Jehovah in Russian history, being fully persuaded His acts are full of mercy, kindness, and perfect wisdom.

THE RUSSIAN MONARCHY UNDER ITS CZARS OF MOSCOW. A. D. 1538 TO A. D. 1682—149 YEARS.

During the subjugation to the Mongol Tartars it was the settled policy of the conquerors to foment disputes among the Russian grand-dukes and nobles; that, by these divisions among princes, union and centralization might be prevented. Their purpose was well accomplished; for, during the space of two hundred and fifty years, Russian territory was the theatre of civil discord and bloodshed; the various families of the royal house of Rurik disputing titles to the grand-ducal throne; nobles disputing about their estates; opposing races contending for supremacy; in a word, Russia was full of tribal factions and disputes for the mastery.

This state of affairs might have continued had not a division taken place among their Tartar enemies. A dispute among rival Khans (kings) gave the Russians hope of casting off the foreign yoke. It now required, among the births of the noble family of Rurik, some one of extraordinary intellect; and a person that was gifted with extraordinary executive abilities. Such a personage was found in Ivan III., called, also, John III. With the reign of this prince, who married Sophia, the niece of the last Greek emperor (Constantine Palæologus), a new epoch commences in the history of Russia (A. D. 1462–1505). He was called “the great,” and assumed the title of tsar, or czar (“great king”), A. D. 1547. He used every opportunity to abolish the petty principalities which owed him allegiance as grand-duke, and managed so skillfully, that some of the princes voluntarily surrendered their rights, others bequeathed their lands to him; still some were reduced by the force of arms. The reduction of Novgorod cost him much labor. A. D. 1478, saw Novgorod added to his dominions. He then took advantage of the dissensions between Achmet, Khan of the Golden Horde, and Mengli-Gherai, of the Crimean Horde, to deliver his country from its state of servitude, by uniting with the latter; their combined forces overthrew the power of Achmet, A. D. 1480; and the kingdom of Astrakhan, which rose on its ruins, was not able to cope with new Russian monarchy. Through his wife, Greek civilization, was again intro-

duced into Russia without the dangers which would have arisen from the occupation of Constantinople, which fell into the hands of the Turks, A. D. 1453. He sent for architects, founders, coiners, miners, and various other artizans, who scattered the monuments of their labor through the empire. He fortified many towns, introduced into his court the splendor of Byzantine, assumed the title of "Czar of all the Russias," adopted the arms of the Greek empire, and united the existing edicts into a body of laws, the Soudebnik. He defeated the Poles and Lithuanians, and reunited under his authority most of the Russian principalities. The embassies of Germany, Poland, Venice, the Holy Roman See, with many others, were now first seen at Moscow; and, though the character of Ivan III. is sullied by the cruel despotism of his internal administration, he is justly entitled to rank as the founder of the Russian empire.

We cannot view the events which transpired under the reign of this great prince without discovering the movements of a higher and controlling power. No one intellect of man is able to effect such vast results with such an agency and out of such heterogeneous masses. So many tribes, under so many chiefs, each one striving for the mastery. The time had come when Russian nationality was gradually to assume the form of an imperial despotism; for no other government could have possessed sufficient strength to hold in one body such centrifugal elements. A mixed, despotic population must be ruled by despots. No other power could have governed the Russian nobles.

Ivan IV., grandson of Ivan, the great, who was also called "the terrible," reigned from A. D. 1533 to A. D. 1584—51 years. During his minority, till 1547, the country was distracted by the contentions of factious bojars (nobles) who strove for power. He was assisted by two prudent counselors, and his queen, Anastasia Romanoff. During the latter years of his reign, after the death of his wife, an insane rage took possession of him; nobles were executed, or banished. Thousands of people were put to death; and, finally, he murdered his oldest son. The King of Poland took Livonia from him, and the Crim-Tartar made an irruption northward, and burned Moscow. One great acquisition marked the reign of this insane prince: the conquest of Siberia. Up to this era Russia, though peopled from Asia, was confined to Europe.

Siberia was first made known to the Russians by a merchant named Anika Stroganoff; afterwards by a Cossack. The account will, no doubt, be interesting to those who are investigating Russian history. It is, in substance, as follows: "A body of wandering Cossacks passed the Ural mountains in 1580, and found a Tartar kingdom, of which Sibir was the capital. The Khan, or ruler, having been totally defeated. Yermack, the Cossack chief, took possession of the kingdom, but was afterward surprised and cut off by an ambuscade of Tartars. The Russian power spread, and, in the course of eighty years, a few Cossacks and hunters had, by their intrepid exertions, added to Russia, a territory larger in extent than all Europe (6,000,000 square miles—W). However, in extending their conquests, they came in contact with the Chinese empire, the military force of which

defeated the Russians on the banks of the Amour, where they were obliged to terminate their progress, and which river formed the line of demarkation between the two empires.

The mines and furs of Siberia render it valuable to the Russians, but it is most noted as the place of banishment for those who have fallen under the displeasure of the Russian government. Many an unhappy exile has here dragged out a miserable existence, to which death would have been preferable. These wretched victims of state intrigues and ruthless despotism, have contributed greatly toward the civilization and improvement of portions of this country. The number of exiles was augmented by the banishment to this dreary region of hundreds of the unhappy Poles, whose greatest crime was a firm attachment to an oppressed country. The exile of great officers of state has frequently been attended with all the mystery which characterized the seizures of the inquisition. Often some deserving man, unconscious of having committed any crime worthy of so severe a punishment, found himself suddenly in the hands of the officers of justice. If he asked the cause of his seizure, he was commanded to be silent; if he begged to take leave of his family, his request was refused. He sank into the stupor of despair, and awakened again to a sense of hope forever lost, as he found himself upon the fatal sledge which pursued its rapid path to the hated place of exile."—*Cott. Cyc.* The future regeneration of this land and its population, will be noticed under a future division of Russian history.

His son, Theodore (1584-98), was a feeble prince, who intrusted his brother-in-law, Boris Godounof, with the management of affairs. Godounof was a man of rare ability and intellect, and proved himself an able administrator. The Russian dominion in Siberia was consolidated, numerous towns and fortresses were erected in the south as barriers against the Crim-Tartars, the Greek Church in Russia was declared independent of the patriarch of Constantinople. Theodore, who died childless, was the last reigning monarch of the house of Rurik. With Theodore ends the first Scandinavian dynasty of Russia. The male line of the house of Rurik, which had ruled under fifty-six sovereigns for 736 years, now became extinct.

Rulers of all nations should be educated with great care, and should be most profound in every department of useful knowledge; yet education cannot impart natural abilities. There must be strong physical powers; and a volume of brain; sound, and well balanced, as well as properly developed. Various varieties of the human family are distinguished by the size and shape of their skulls, or brain development. Blumenbach reckons five varieties, viz: (1) the Caucasian, (2) Mongolian, (3) Ethiopian, (4) Malay, (5) and American. Dr. Prichard makes a greater number of varieties, dividing the Caucasian of Blumenbach into Syro-Arabian, or Semitic, and the Aryan or Indo-Germanic. In the Semitic, or Syro-Arabian, nations exchanged the simple habits of wandering shepherds for the splendor and luxury of Nineveh and Babylon. The Indo-Germanic, Indo-European, or Japetic nations were noted for their perfection of human dialects,

destined to become, in after times and under different modifications, the mother tongue of the European nations. Dr. Latham has given another classification. Cuvier reduces the five classes of Blumenbach to three, viz., the Caucasian, Mongolian, and Ethiopian, making the Malay and American, varieties of the Mongolian. "In northern Asia," says Dr. Prichard, "most of the inhabitants have the pyramidal and broad-faced skulls." The classification of Dr. Latham is into 1. Mongolidæ; 2. Atlantidæ; 3. Japetidæ. Dr. Prichard makes but one race or original centre; Dr. Latham has two at least. Dr. Prichard gives the Aryan or Indo-Germanic family an Asiatic origin, while Dr. Latham makes it European. Dr. Latham puts the Jews, Ethiopians, and Canaanites into the same variety of Atlantidæ, which does not seem to be correct. The classification of Cuvier we think quite simple, and on the whole, as faultless as either of the other classifications. Dr. Prichard's objection to the term "Caucasian," does not appear to be very serious. Caucasian does not necessarily imply that mankind originated on mountain heights. Language, as a test of origin, is by no means faultless. It is often the result of new, and later associations. Two children (a male and female) may be born of German parents, reared in infancy by French; spend their childhood among Arabs; their youth among the Turks, and give rise to a numerous family in Central Asia. Their language changes with the thought and association, but their skulls and faces are still German. The three great emigrations from Asia, viz., the Keltic, the Scythian, Gothic, or German, and Sarmatian, or Slavonic, are the most easy solution of western population. The Germans, Goths, or Scythians, were from southwestern Asia, and were evidently Shemitic. In their emigrations, to the east; then, north; afterwards to the northwest, must have mixed them more or less with Japetic families, but not sufficient to change their classification. The German we would call a Semitic (Shemitic) family. This subject has been investigated under the "British Phase of the Eastern Question," and will come up again under the Jewish or "Hebrew Phase."

These remarks are sufficient to establish the fact that the Russian family or dynasty of Rurik, which continued seven hundred and thirty-six years, was German, Norman (north men), or Scandinavian, while the people, or body governed, was Slavonian; Scandinavian brain, with a Slavonian body; the fixed, or civilized brain, with a nomadic body. This distinctness of the Russian controlling intellect, and the people or machinery guided by it, must be noted in our history of the Russian empire.

#### THE SECOND, OR ROMANOFF DYNASTY OF THE RUSSIAN EMPIRE, A. D. 1598-1884.

We have seen the Scandinavian Rurik pass out of Scandinavia into northern Russia; and by him and his family, rule for 736 years; during which time the raw elements from Asia were fused and moulded into an empire. We have noted, also, that for the government of that empire, were required great intellect and executive abilities of the first class.

That, to secure such a brain and such administrative power, a member (Scandinavian) of the Germans (cousin of the British) was selected by Jehovah ; a first class brain with first class physical powers. Is the House of Romanoff the continuation of that royal blood ? This position, that the families of Rurik and Romanoff, are of the same blood, Scandinavian, Norman, or German, we now proceed to establish. The history of the House of Romanoff will furnish us with the necessary proof. The following brief historic sketches will abundantly establish the relationship between the two families.

"The Rurik dynasty, which for seven centuries, had held power in Russia, ended with the childless Feodor (Theodore—W.) in 1598. His legitimate heir, Dimitri, was assassinated, and the land became the prey of anarchy, which, with the ambition of rapacious neighbors, menaced the burial of its independence. The throne was offered to the Polish monarch, and all but given, when a successful effort to save the nationality threw off the yoke and drove the Poles from Moscow. A convocation of deputies from the nobles, priests, and burghesses, of each province, was held in 1613, to choose a czar, and Michael Romanoff was selected. The Romanoffs were of the leading families of Muscovy, having their origin in an adventurer from western Europe, who settled in the land in the fourteenth century. Michael was then a youth of seventeen. His kin had suffered sorely in the previous years of lawlessness; he himself had spent many years in exile and in prison; his illustrious father, who had been ambassador to Poland, was languishing in prison at Warsaw. Alive to the dangers and cares which hedged about the regal dignity in that troubrous land and time, the young czar elect declined the honor. His scruples were overcome; he was crowned at Moscow, and he reigned for two and thirty years. The wars he waged with the Poles and with the Swedes cost him broad provinces, but his reign was very popular, and well calculated to establish his family upon the throne. We are told that he forbade the use of tobacco as injurious to health and strength, and that he issued a sort of Maine-law ukase against ardent beverages. He obtained his father's release from the Polish dungeon, and wisely admitted him to a share in the government, where his prudence and moderation were of great profit."

—C. C.

Another sketch will establish the relationship between the Rurik and the Romanoff families.

"Andrew Kobyla emigrated from Prussia to Moscow in 1341, and entered the service of the then grand-duke, Simeon the fierce. Andrew's descendants became bojars (nobles—W.) early in the 15th century, their possessions being located in the government of Vladimir and district of Jurief Polskoi. The bojar Roman Jurievitch, the fifth in direct line from Andrew, died in 1543, leaving a son and daughter, the latter of whom became czarina by her marriage with Ivan the terrible; while the former, Nikita Romanovitch Jurief, by his nuptial with the princess of Sudal (a direct descendant from a brother of St. Alexander Nevskoi), was also allied to the royal race of Rurik. Nikita was one of the regency during the

minority of Feodor I.; and his eldest son Feodor, under the name of Philarete, was elevated to the rank of archimandrite and metropolitan of Rostof during the reign of the false Dimitri. The Romanoffs supported that party who tendered the Russian crown to the Polish prince, and Philarete had gone with that view to Poland, when a sudden outburst of national sentiment put a stop to these negotiations, and the unlucky envoy was in consequence thrown into prison by the enraged Poles. The national party now proceeded to the election of a native sovereign, who should be as closely allied as possible by blood to the race of Rurik; and after much hesitation and many rejections they chose Mikail Feodorovitch Romanoff, the son of the imprisoned metropolitan, and the representative, through his grandmother, of the royal House of Rurik, Feb. 21, 1613. This selection, which had been made by the higher nobility, and the clergy, was rapturously applauded by the people; and though the new czar was not quite seventeen years of age, the general desire of all classes to conform to his ordinances rendered the cares of government comparatively light."—*L. U. K.* His son, Alexei Mikailovitch (1648–76), was his successor. He carried on war against the Poles and Swedes, and became very noted as a legislator. Alexei was twice married, and left by his first wife two sons, Feodor and Ivan, and many daughters, and by his second wife, one son, Peter. His eldest son Feodor (1626–82), was a prince of great talent and foresight, and labored with success to reduce the power of the aristocracy; but being of a very weak constitution he died at the age of twenty-five without issue, leaving the throne by his will to his half brother, Peter, as his full brother, Ivan, was an imbecile. It was seven years after this before Peter obtained possession of the throne. It is worthy of note, that, till the last two czars, all the emperors of the House of Romanoff, have ascended the throne before they were twenty years of age. It is sufficient here to say that the Russian empire has had but two dynasties, and that the second, which is the House of Romanoff, and of the same race, is the present imperial family of Russia.

We shall sketch Russian history from the accession of Peter, known over the world by the title of "**PETER THE GREAT.**"

Such was the character of this extraordinary personage that many seem to think that he originated the empire. This, it is seen, is not correct; neither was he the father of the Romanoff dynasty. Still his life and acts are worthy of special notice.

#### THE RUSSIAN EMPIRE UNDER PETER THE GREAT.

It is a matter of great interest to follow the growth and developments of a man whom the Lord calls to a special work. Three such persons are very conspicuous in profane history. Many others might be named, but three claim our special notice, viz., Cyrus the Great, Alexander the Great, and Peter the Great. The first two have a place in prophecy. Cyrus is called by name 200 years before his birth. Alexander is not called by name, but his nation is called by name. Both are God's agents special

work; Cyrus to overthrow Babylon, and deliver his captive people; Alexander to overthrow the Persian empire. After their special work was done they were no more than ordinary men.

As to Cyrus, he is not only named, but his work is definitely assigned him: "That saith of Cyrus, (He is) my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call (thee) by thy name, (am) the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name. I have surnamed thee, though thou hast not known me." Is. xliv. 28, and xlv. 1-5. Please read Cyrus' decree after the fall of Babylon. "Thus saith Cyrus, King of Persia. All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah." Ez. i. 2.

The work of Alexander is also clearly defined by the symbols of the ram (Persia) and he-goat (Grecia). No one can read Xenophon's history of Cyrus without seeing in his youth a person of very extraordinary abilities; a person, born and educated for some great purpose. It was the power of those great peculiarities that adapted him to the nature of his mission. He seemed among his countrymen somewhat as the Savior appeared among the Jews; and the reason of his great superiority was that Jehovah was educating him for his noble, and highly honored mission.

Relative to Peter the Great the Divine hand is truly visible.

It is true that the Russian Czar is not called by his name Peter, but his government, his country, and its chief, have names (see Eze. xxxix). This great power had a work to accomplish in the last days; that work requires a certain imperial fitness for the accomplishment of that work; it had to be educated for the work; some person had to be raised up and educated so as to prepare the government for its work. The time had come when the Russian empire was to take an elevated stand among the most powerful nations of the earth. Without some speedy and extraordinary development of its entire resources, such a position could not be taken nor sustained. Peter the Great was evidently raised up and educated for that special work. The agent had to be fitted for its agency. Let us see what work he had to accomplish; and in what manner he was fitted for the accomplishment of that work. We shall make such a summary of his life and actions as will illustrate his character and mission. He was not born to an easy quiet fortune. Between Peter and the throne were other heirs; who were resolved to exclude him from the vacant throne. The grand duchess Sophia, a woman of superior ability, and of great energy, but of unbounded ambition, disdaining seclusion, customary among the females of the royal

family, she showed herself to the Strelitz (standing army, that sometimes numbered 50,000), excited them to fury by an ingenious story of the assassination of her brother Ivan (who was an imbecile), and then let them loose on the supporters of Peter's claims. After a carnage of three days, during which more than sixty members of the most noble families of Russia were massacred, she succeeded in obtaining the coronation (July, 1682) of Ivan and Peter as joint rulers, and her own appointment as regent. Up to Peter's coronation his education had been greatly neglected ; he could neither read nor write. Lefort, a Swiss, one of his companions, taught him not only Russian, but several other European languages. His knowledge of the military art and of mathematics came from Lieut. Franz Timmerman, a native of Strasburg. The sciences and arts of civilization were taught him by Lefort, by showing how much, in these points, Muscovy was behind the rest of Europe. His army was undisciplined. Lefort formed a small military company out of the young men of noble family who attended Peter, and caused Peter himself to pass, by regular steps, from the lowest (that of drummer) to the highest grade in it, rendering him all the while amenable to strict discipline. He sent abroad for tried soldiers,—thousands of Frenchmen, Scots, Germans and Swiss,—and learned the different corps. He made merit the only ground of promotion. Russia had no navy. Peter was born with such a dread of water that when he saw a river he shuddered. Of this he cured himself by a vigorous morning regimen of icy shower-baths.

Peter made himself a practical mariner ; afterwards a ship-carpenter. A. D. 1698 he visited Holland, under an assumed name. In Holland he worked as an ordinary hand among the shipwrights in the dock-yards ; after which he went to England. In the royal dock-yard at Deptford, spurning all ceremony and attention he hewed and hammered like any other frugal, industrious carpenter. After he had become a master-workman he returned home ; and Russia soon had a navy. There were frequent uprisings among the soldiery. These were put down by Peter, in the most resistless and daring manner, making terrible examples, till all seditions came to an end. He ruled with absolute despotism ; yet it had for its chief object, the aggrandizement of the nation, and not self. If any thing stood in the way of his grand schemes, it was crushed without remorse. The councils of the boyards and nobles was a restraint upon his will : As a cobweb, it disappeared. He hated priestcraft as an antagonistic despotism ; he crumbled the power of the church, and declared himself its patriarch and head. When he founded St. Petersburg, the clergy swelled the popular dislike to its unhealthy marshes, by proclaiming that an image of the Virgin, which had been removed to the church on the Neva, shed visible tears thereat. Peter strode into the church, seized the sniveling doll, gouged its eyes, and chuckled to find a small reservoir of oil, so contrived that a little stream could trickle down its checks. He entered the circle of fashion, and decreed that the dress of his people should conform to that of western Europe. He was an enemy to beards, and by taxing them promoted shaven chins. One of his wisest social requisitions was that which

sent young Russians on foreign tours ; it helped to raise the Russian noble from a drunken, sensual, brutal boor toward a polished gentleman. Peter was drunken and sensual, in a degree that would have swamped an ordinary man ; but he was not an ordinary man, and he knew the worth of virtues and attainments that he did not practice. His intimate friends were principally foreigners, or Russians who had traveled abroad. Lefort, the Swiss, was his chief adviser; Menschikoff, who began life as a pastry-cook, and ended by founding a princely house still foremost in the empire was another ; and wherever Peter found useful talent, whether in a Muscovite boyard or in a Dutch skipper, he encouraged and employed it.

His domestic habits were as singular as his public life. He married young ; brutally abused his wife ; and was not overly nice about his mistresses. The last of these mistresses became his second wife. She was a very remarkable woman. First a Swedish peasant girl (mark the Scandinavian family), then the wife of a dragoon, then a Russian captive ; the mistress of Gen. Bauer ; then of Prince Menschikoff, she was sold by the latter to his master, and became czarina. Martha, her original name, was changed to Catharine. Her excellent good nature proved a resistless charm for impetuous Peter, one that could calm his wildest fits of passion. She was his companion in the camp. It is said that the truce which saved his army when surrounded by the Turks on the banks of the Pruth, was entered into by her without even his knowledge. An author has given the following graphic delineation of Peter the Great : "The great czar went on ; rearing an imperial city of splendid proportions and design, on the watery desert of the Neva ; waging battle with Turk and Swede and Pole ; building up fleets of war and navies of commerce ; founding that army which has since been brought to the perfection of a machine ; careering, like the car of the Hindoo idol, over life and happiness and liberty, toward the mark of his lofty aims and indomitable energy. In 1716 he journeyed with Catharine to Denmark, and thence to Holland, the scene of the hardy toil of plain Peter Timmermann. Much had been done since then ; that toil was not for naught. At last there came to Peter the Great fate which comes to all. He died of strangury, aggravated by exposure to wet and cold on a boating excursion, Jan. 28th, 1725." —C. O.

We will close this historic sketch of Peter's last years by describing his equestrian statue, and its significant meaning. "A colossal statue was erected to his memory at St. Petersburg, by the second Catharine. The huge block of granite which forms its pedestal, and which weighs upward of fifteen tons, was conveyed from a marsh at a distance of four English miles from St. Petersburg, and two from the sea. On approaching near to the rock, the simple inscription fixed on it in bronze letters, 'Petro Primo. Catherina Secunda, MDCCCLXXXII,' meets the eye. The same inscription in the Russian language appears on the opposite side. The area is enclosed within a handsome railing placed between the granite pillars.

The idea of Falconet, the French architect commissioned to erect an equestrian statue of this extraordinary man, at whose command a few scat-

tered huts of fishermen were converted into palaces, was to represent him as conquering, by enterprise and personal courage, difficulties almost insurmountable. This, the artist imagined, might be properly represented by placing Peter on a fiery steed, which he is supposed to have taught by skill, management, and perseverance, to rush up a steep and precipitous rock, to the very brink of a precipice, over which the animal and the imperial rider pause without fear, and in an attitude of triumph. The horse rears with his fore feet in the air, and seems impatient of restraint, while the sovereign, turned toward the island, surveys with calm and serene countenance his capital rising out of the waters, over which he extends the hand of protection.

This monument of bronze is said to have been cast at a single jet. The height of the figure of the emperor is eleven feet; that of the horse seventeen feet; the general weight of the metal in the group is equal to 36,636 English pounds. It is said that when the artist had formed his conception of the design, he communicated it to the empress, together with the impossibility of representing to nature so striking a position of man and animal, without having before his eyes a horse and rider in the attitude he had devised. Gen. Melessino, an officer having the reputation of being the most expert as well as the boldest rider of the day, to whom the difficulties of the artist were made known, offered to ride daily one of the Count Alexis Orloff's best Arabians, to the summit of the steep artificial mound formed for the purpose; accustoming the horse to gallop up to it, and to halt suddenly, with his fore legs raised, pawing the air over the brink of a precipice. This dangerous experiment was carried into effect by the general for some days, in the presence of several spectators and of Falconet, who sketched the various movements and parts of the group from day to day. In an equestrian statue the horse is the great point; the rider is of little account. The merit of this group consists in the boldness with which it rests on the hind legs of the steed, assisted by an allegorical serpent of envy that the horse very judiciously spurns rather than topple over."—C. C.

There are many features in the life of Peter the Great that deserve more attention than we have time to bestow. The work that he accomplished to strengthen the empire by fusing its elements and furnishing for it all the attributes of power, was beyond the province of any human being to possess by nature. He was an intellectual giant, but a dwarf in such moral sentiments as tend to elevate the human species. He was born to command. The empire demanded the most exalted executive abilities, and it found such in Peter the Great. He found his empire in a semi-barbarous state, and left it occupying an honorable station among the great monarchies of the earth; in the possession of great natural resources; and possessed of a disciplined army and an increasing navy—with a territory extending from China to the Baltic.

## THE WILL OF PETER THE GREAT.

Much has been said of Peter's last will. Since it is supposed to have a direct bearing on the Eastern Question, our notice of this extraordinary personage would be very unsatisfactory without investigating the contents of that singular document. We take it for granted that the will is genuine, and, consequently, that it reflects his peculiar modes of thought and lays open his far reaching plans, and his imperial policy, relative to Russia's greatness and conquests. The following is said to be the WILL :

In the name of the Holy and Indivisible Trinity, we, Peter the First, to all our descendants and successors to the throne and government of the Russian nation :

Having, by the great God of whom our existence, been also endowed with the gift of prescience, we view the Russians as called, in the course of future events, to the general dominions of Europe. This opinion is founded on the fact, that the other European nations have reached a state of old age next to caducity, toward which they are journeying with giant strides ; hence it follows, that they should easily and undoubtedly be conquered by a people young and new, when it shall have acquired its strength and vigor. We view the invasion of the East and West countries by the North as periodical movement, decreed among the arcana of that Providence that regenerated the Roman people through the invasion of the barbarians.

The emigrations of the polar men are like the flood of the Nile which comes at certain periods to fertilize the exhausted lands of Egypt. We found Russia a rivulet, and leave her converted into a river; and my successors will find it a sea, destined to fertilize impoverished Europe, and its waves will break down all opposing dykes, if my descendants have but the wisdom to direct the current. To this end I leave the following instructions, which are recommended to their attention, and constant observance.

1. To have the Russian nation constantly at war, that the soldiery may be always disciplined and ready for action. Allow the nation no rest, but for the replenishing of the treasury, reorganizing the armies, and choosing the opportune moment for attack ; making in this manner, peace serve war, and war serve peace, in the interests, aggrandizement and prosperity of Russia.

2. To attract, by all possible means, the most efficient and celebrated military officers in Europe, during war, and the highly educated, scientific men of all countries, in time of peace, that the Russians may enjoy the advantages of other countries, without losing their own identity.

3. To take part, on all occasions, in the disputes and contentions among the states of Europe, especially those of Germany, in which, as the nearest, we are the most directly interested.

4. To subdue Poland ; foment their continued rivalries and disturbances ; gain their nobles by bribery ; influence their diets, and by intrigue, take action in the election of their kings ; form partisan cliques, and for

their protection, send them Muscovite troops, to remain in the country, until the moment of complete occupation. If the neighboring powers make opposition, quiet them at once, by dismembering the country, and give each a part.

5. To take what we can from Sweden, and make any attack by her a pretence of subjugation. To effect this, separate her from Denmark, and likewise Denmark from Sweden, and foment with care all animosities and rivalries between them.

6. To select wives for the Russian princes among the princesses of Germany, for the multiplying of family alliances will conciliate interests, and by them unite Germany to our cause, and increase our influence in that country.

7. To attend assiduously to forming an alliance with England for our commerce; the assistance of that power we most need, for the building up of a maritime force, and she will be of the greatest service in supplying us with her gold, in exchange for our lumber and other productions. Continual intercourse with her merchants and sailors will accustom ours to navigation and commerce.

8. Extend ourselves unceasingly toward the North, the whole length of the Baltic, and likewise to the South by the Black Sea.

9. To take every possible means of gaining Constantinople and the Indies, (for he who rules there will be the sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible, the decay of Persia; penetrate to the Persian Gulf—re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there we can do without the gold of England.

10. Obtain and carefully cultivate the alliance of Austria; support (apparently) her ideas of future dominion over Germany; excite animosities and rivalries among her princes—thus causing each party to claim the assistance of Russia, and exercise over this country a species of protection that will prepare for future dominion.

11. Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of conquest of Constantinople (having excited war among the old states of Europe), by giving to Austria a portion of the conquest, which afterwards will or can be reclaimed.

12. Unite within your borders all the disunited or schismatic Greeks now scattered in Hungary and Poland, making ourselves their centre, establishing beforehand an independent church by a species of autocracy and sacerdotal supremacy.

13. Sweden dismembered, Persia subdued, Poland subjected, and Turkey conquered, our armies united, and the Black and Baltic Seas guarded by our ships of war, it will be necessary to propose separately, and with the greatest secrecy, to the coast of Versailles, and afterwards to that of Vienna, to divide with them the empire of the universe.

If one of the two accept this offer, so flattering to their ambition and self-love, let her serve to annihilate the other, commencing a contest, the issue of which cannot be doubtful; and Russia may take possession of all the East and a great part of Europe.

If both nations should refuse the offer made by Russia (which is not at all probable), it will be necessary to excite quarrels among them, which will engage them in a war with each other. Then Russia, improving the decisive moment, advances her troops (assembled beforehand) on France and Germany at the same time. Two squadrons proceed—one by the Sea of Azof, and the other by the port of Archangel—filled with Asiatic hordes, under the convoy of our armed ships in the Black Sea and the Baltic. Advance on the Mediterranean and the ocean, inundate France on one side, while Germany is inundated on the other, and these two countries conquered, the rest of Europe will he pass under the yoke without firing a gun. Thus may and should be effected the subjugation of Europe."

There are many remarkable features about this will executed by Peter the Great (its genuineness we take for granted), that deserve particular notice: Since it partakes somewhat of the nature of a prophecy, and of Russia's policy under its various unfolding phases: for Peter claimed from God "The gift of prescience." He says: "We view the Russians as called, in the course of future events, to the dominion of Europe." If Peter had said "Asia," instead of Europe, we should have had some faith in his prediction, since Ezekiel, God's seer, allows Russia the dominion of Asia, the mountains of Israel excepted, for, on those mountains, her military power with that of all confederated Asia, by the fierce anger of the Almighty, will be annihilated.

Western Europe can never be Russian. Her single efforts in that direction have uniformly been failures. It was never designed that Russia should hold the imperial zone. In her future contest she may hold for a time, its eastern section, the Asiatic division, but the European division ever has been out of her control, and we think that prophecy indicates that it will be in the great future; she is the empire of the north, and to that zone she will be confined till her final doom. Why Russia has never succeeded in western Europe has a rational solution: (1) She attacks her own blood royalty. Russia is and has been, from the origin of the nation, under the control of Norman, Scandinavian or German intellect. In her supreme rulers, she is simply the peer of the western European nations, since they all sprang from the Gothic, Scythic, or Germanic family of the second emigration from Asia. (2) Her army is inferior in discipline, and especially in race, the soldiers are principally Slavonian, or of the third emigration. They are inferior to the Prussians, the French, and the English, and, therefore, could not succeed against them. Equal in mental powers, though their high officers may be the inferiority of her soldiery, would insure the defeat of all her western aspirations. (3) The European policy of maintaining a balance of power will defeat all such Russian dreams. (4) Peter's will in itself is a sufficient caveat for the Western Nations. Should Russia make any attempt to move westward for conquest either by land or by sea

the combined forces of Prussia, France, and England, would drive her from the seas, and annihilate her armies. (5) The enunciation of the prophets contains no western mission for Russia. In the future great national struggles, the nations gather under three military standards: (a) that of the dragon, which will be the standard for all nomadic and idolatrous nations; (b) the beast (fourth beast of Daniel or the Roman-German empire); (c) the false prophet or Mohammedan empire. Satan's empire is composed of these three powers. It is not difficult to locate Russia in this contest. This will come up, however, under a future division of our subject. It is sufficient here to remark, that neither history nor prophecy gives Russia any western mission; it is Eastern Asiatic, as we shall learn in our progressive history of the Russian empire. Why, then, has Russia an original European location, and seat of empire? A close examination of what we have written, will reveal the objects of her European location and her important work.

Northeastern Europe was the only favorable site for the Seminary of the Shepherd, or nomadic world, where the elements that were to form the empire of the North were to be educated and drilled. The great Northwestern Seminary where the elements of the southern confederacy were to be educated had previously been located in Northwestern Europe and in the British Isles. The Seminary of the great northern empire was fitly located in Northeastern Europe, both seminaries drew their teachers from the same or the Scandinavian, Norman or German family. The Northeastern University, with its imperial Capital located at St. Petersburg, amid swamps and marshes, near 60 degree of north latitude, on the east and west line of central Siberia, a few degrees north of the great line of emigration between Asia and Europe, was well chosen to be the place of the Shepherd University. Here the northern Shepherds and Nomadic tribes, from all northern and central and western Asia, were gathered by the great Supreme to be taught and drilled for the special purposes of the northern empire in the last conflict. Peter calls to his aid, in the various departments of instruction, the most learned from all the nations of western Europe, Swiss, French, English and German, those distinguished for their knowledge of the sciences of legislation, astronomy, mathematics, mechanics, of law, medicine, and of war. With such a corps of able professors from the most enlightened nations of the West, these tribal shepherd nations of Asia were assimilated in their manners and customs, fused, moulded, and prepared to be efficient actors in the work of this empire of the North. Where in the shepherd zone could have been selected a place more suited to the object and the work than Northeastern Europe? Why located so far North? To be far away from the temptations of the South, and to secure the vigor of those cold and bracing winds and northern tempests. It is a location suited to the physical constitution of those northern hordes, that are to be educated and fused and trained for active workers in the movements of the northern empire. It was necessary that those Asiatic shepherds and Nomadic races should have all the advantages of European civilization and army and navy drill of

those western nations, whose armies they must meet on the mountains of Israel. Who cannot see the hand of God in the rise and progressive unfoldings, instructions, and military drill of the Russian empire?

Peter the Great, like Cyrus the Great, seems to have been raised up to instruct and put the Russian empire into that seminary of modern development, which would train and fit her for her future terrible conflicts. He was therefore, a man of destiny, an agent of Jehovah for this same purpose. His whole life was but an aggregate of wonders; drawing into his empire the raw materials of future greatness, and then ransacking Europe for laborers, educators and artisans: not only sending agents into those countries that occupied the front rank of civilization, but visiting, himself, those lands as an ordinary laborer, working in dock-yards, and observing everything. He left England (April 1698), carrying with him English engineers, artificers, surgeons, artisans, artillery-men, and others in various trades and professions, to the number of 500. He grasped all knowledge and persons that could in any manner aid him in building up his empire. So vast was the mass of semi-Asiatic dough collected from such an immense variety of mixtures, that it required all the spare leaven of Western Europe to leaven the Russian lump.

The emperor's statement relative to the state of the European nations has been demonstrated to be incorrect. So far from being at that time (A. D. 1725) in "a state of old age next to caducity, towards which they are journeying with giant strides," they have within those 160 years developed the fact, that they had not then reached their full vigor of manhood. The French Revolution was then sleeping in embryo. The seeds of infidelity were beginning to germinate, and its poisonous atmosphere was beginning to circulate throughout Western Europe. If Peter the Great could have seen by his pretended "gift of prescience," the sea of flames of burning Moscow, and heard the rushing sound of its fiery tempestuous billows; and have been told that it was to destroy the winter-quarters of a French army under a Corsican; if he had seen the terrible battles of the western allied armies, followed by the siege of Sevastopol, followed by the loss of the free navigation of the Black Sea. If he could have seen the grandeur of Germany, (Prussia), Austria, Denmark, Sweden, Norway, France and England of to-day, his visions of European conquests would have faded away as the idle dreams of the night. The philosophy of the Western or German failures will appear, if we reflect, that the Russian imperial brain is as old as those by Germany, France and England, they being cousins, of one generic family.

Peter's will contains two parts: (1) His "prescience;" (2) and his instructions for the guidance of his successors. The emperor's "prescience" is faulty in another particular: He says, "We found Russia a rivulet, and leave it converted into a river;" so far we find no fault. He continues, "My successors will find it a sea, destined to fertilize impoverished Europe." This prediction has never yet been accomplished; nor can we discern any move in that direction. What fertilizing elements has Russia wasted to European countries that has any analogy to the great river of Egypt?

Russia has been Egypt to the other nations of Europe; not the Nile. All those attributes of Russian greatness, of which that empire is proud, came from those European nations which she calls impoverished. The great Russian river flows east and north; not to the west. With these strictures we pass to the second part of his will, viz., his instructions to his successors. These are deceitful and overflowing with national selfishness. The second division of the will sets forth what is properly termed Russia's national policy, since it has been followed wherever the condition of the European nations would in any manner allow such a course of action. The instructions of Peter the Great have been put forth by the late emperors as their settled policy. Alexander II. at his coronation said: "May Providence so aid us that we may be able to strengthen Russia in the higher degree of power and glory; that by us may be accomplished the views and designs of our illustrious predecessors, Peter, Catharine, Alexander, and our august father, (Nicholas—W.), of imperishable memory." Let us examine some of these items of Peter's instructions: (1) "To have the Russian nation constantly at war." This item has been carried out very faithfully during these 160 years. At times, however, the results have been so disastrous as to threaten her national existence. Her efforts westward, except in Poland, have been exceedingly unproductive. A voice seems to say, "Thus far, only." "Move thy armies eastward." The time has been when, it was supposed, Russia had her eye on America; a more extended experience towards the setting sun, burst that bubble, and she disposed of her ice house to the great American Republic. (2) His second bill of particulars has also been carried out. Men of science have found a home in Russia. So have celebrated military officers. The vast influx of raw material from her Asiatic provinces has supplied students for the constant occupation of these German, French, and English professors. The Russian drill has thus advanced to a very high degree of perfection. (3) Her meddling with other nations' affairs has not been very productive of good. Russia has never gained any special advantages over Germany, though Peter's will instructs his successors, on all occasions, to take part in German disputes. The Germans have exercised greater power over contiguous Russian territory than the Russians have over theirs. The reason is obvious, the German is superior to the Slavonian, which is a mixture of many inferior varieties. The German race occupies the front rank of European intelligence, and is the political centre of the European nationalities. (4) His fourth list of instruction is relative to Poland. These instructions have been carried out, and have been attended with success. The Poles were of the Slavonian race, inferior to the German race. God has a distinct work for these families, as has been shown in the Anglo-Saxon family. (5) Her efforts against Sweden and Denmark may be set down as failures, since they remain independent of Russian domination. (6) His sixth item of Russian policy is remarkable. The Russian princes were to marry German princesses, that, by these family alliances, the interests of the two countries might be closer. Yet this policy tended rather to Germanize Russia. Its effects were the reverse of what Peter intended, the German having greater vitality than

the Scandinavian mixture. God made use of this Russian policy to keep up the vitality and power of the Romanoff family so that Russia might be under the control of a first class brain. Thus does Jehovah turn man's policy to subserve His own purposes. (7) The seventh item of instruction relates to England. They were to form alliances with England, for commercial purposes, and to share the benefits of her gold. No direct attempt at British conquest is named. While mistress of the sea, any such attempt would have been disastrous to Russia. England was to instruct Russian sailors, and thus give skill to her naval officers and mariners. (8) The eighth specialty of Russian policy refers to extending her possessions north along the Baltic Sea, and south along the Black Sea. These seas are necessary to Russia's naval operations. In this policy, it being legitimate, she has succeeded. She has long had those seas, partly in her grasp after power, the Black Sea being taken from her only for a few years. (9, 10, 11, 12, 13) The remaining five items of Russian policy refer to her conquests of the South, East, West, and finally of the whole world; the establishment of a fifth universal empire. The last object she can never obtain, since it belongs to the God of heaven. It is the stone that, as a mountain, fills the earth. Peter's instructions were (*a*) to take Constantinople; the Turkish empire; Persia, and the Indies. The East being subjugated; Russia is to turn her armies westward for the conquest of Austria, Prussia, France, and England. 160 years have passed since Peter the Great defined the future of Russian policy and domination. God had defined them twenty-three centuries previous to Peter's will. The will of Jehovah is supreme, and shall be ultimately accomplished. What Russia has accomplished towards universal conquest will be examined in future divisions of our subject. It is sufficient here to remark that, to this time, every effort of Russia to get possession of any nationality in the imperial zone has utterly failed. Her empire belongs to the great shepherd, or nomadic zone; and God will hold Russia to that field till His purposes in the imperial zone are more fully matured. This will be discussed fully under the Ottoman and Hebrew Phases. Turkey, Persia, the Indies, Austria, Prussia, France, Denmark, Sweden and the British empire will furnish some little work yet for the armies of the Northern Autocrat.

In connexion with Peter's will, prescience, and the Russian empire in the future, one other (monumental) prediction is worthy of notice:—Peter's Equestrian Statue, the idea of Falconet, the French architect. He that wrote the destiny of Gentile domination on the mind of Nebuchadnezzar and restamped it upon the mind of Daniel, in the form of a great metallic image; and also exhibited the history of the same dynasties by the symbols of four beasts, could so operate upon the mind of the French artist as to construct a statue which should be a prophetic symbol of the Russian empire, since Peter's acts and policy were a model for the acts and policy of the Russian empire. With this pattern thought before us let us examine the statue in its intent and symbolic import. A mounted horseman, who stood for the emperor, in his career of conquest, is an appropriate symbol of an empire in its rapid career of victory. An equestrian statue is the proper

symbol of a nation of cavalry. "Therefore, son of man, prophesy and say unto Gog. Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou not know (it)? And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon HORSES, a great company, and a mighty army." Eze. xxxviii. 13, 14. The great conquests of that empire, till it is faced by Jehovah upon the mountains of Israel, is fitly symbolized by this imperial rider (handling the empire) teaching his fiery steed to rush up a steep and precipitous rock, to the very brink of a precipice, over which the animal and the imperial rider pause without fear, and in an attitude of triumph. The horse rears with his fore feet in the air, and seems impatient of restraint, while the sovereign, turned toward the island, surveys with calm and serene countenance his capital rising out of the waters, over which he extends the hand of protection.

But we are in advance of our period of Russian history. Let us return to the point where we dropped the thread of our narrative of Russian history (A. D. 1725). The seventy-five years of Russian history, from the death of Peter the Great to the coronation of Alexander I., Sept. 27, 1801, can scarcely find a parallel in the world's history. That period had the Romanoff sovereigns: Catharine I., Peter's second wife (1725-1727); Peter II., grandson of Peter the Great. Deposed, 1730; Anne, Duchess of Courland, daughter of the Czar Ivan (1730-1740); Ivan V., an infant, grand-nephew to Peter the Great; immured in a dungeon, 18 years; murdered in 1762. (1741) Elizabeth, daughter of Peter the Great, reigned during Ivan's captivity till A. D. 1762; Peter III., son of Anne and Charles Frederick, Duke of Holstein-Gottorp; deposed and died soon after, supposed to have been murdered. Catharine II. (1762-1796), wife of Peter III.

Elizabeth reigned 21 years; Catharine II. reigned 34 years.

Elizabeth, stung by a sarcasm on her good looks from Frederick the Great, allied with Maria Theresa (of Austria), and retorted with a heavy army, and thus Russia began her direct participation in the politics of Europe. It was much increased by the unscrupulous aggressions that marked the rule of Catharine II.

The reign of Catharine II. was long, energetic, and corrupt. Her first war was against Poland. She offended the Poles, on the death of their king, Augustus III., by raising to their throne Stanislaus Poniatowski, her former paramour. She insisted on claiming the most of the Polish territory.

The Poles having induced the Ottoman Porte to aid them in their defense, hostilities commenced between Turkey and Russia. In 1770 a Russian fleet first appeared in the Mediterranean for the purpose of rending Greece and the Archipelago from the Ottoman empire. At length Poland was dismembered by Russia, Austria, and Prussia, and Turkey was forced to a disadvantageous peace. Catharine seized the Crimea, and again excited the jealousy of the Turks, who declared war against Russia. Catharine desired to place her grandson, Constantine, upon the throne of an Eastern empire, raised upon the ruins of the Ottoman empire, with its

capital at Constantinople. Joseph II., Emperor of Germany, sent the Russians an army of 80,000 Austrians. Everything seemed to indicate the fall of the Ottoman empire. Surrounding nations, however, beheld with jealousy the designs of the empress, who threatened to destroy the equilibrium of Europe. Notwithstanding her victories and her conquests she at length perceived that a cessation of hostilities was very desirable. Accordingly, A. D. 1792, the peace of Jassy was concluded between Russia and the Porte.

The bloody and expensive war was terminated by the peace of Jassy. History says that Catharine died after a "long and prosperous reign, and at a time when she hoped to drive the Turks out of Europe, and to seize on the throne of Constantinople."

The reign of Catharine II. affords a distinct view of Russian morals and Russian policy and power at the close of the 18th century. The morals of nations, partake somewhat of the morals of their supreme rulers. This is particularly true of nations under despotic rulers. They are the fountains of civil and religious power and their manners and practices are a pattern for the people. This is strictly true where the sovereign claims to be the visible head and ruler of the Church. It was so in Pagan and Papal Rome, and Russia, in no particular, formed an exception.

What, then, were Russian morals as reflected in the character of Catharine II, the head of the Greek Church of Russia? Of all the members of the Romanoff family, called to bear the Russian sceptre, she stood first in real depravity of heart. Her acts will fully justify the allegation. Let us simply outline her morals. We append a brief sketch of her life from a reliable history. Her husband, Peter the III, was the grand-son of Peter the Great and Catharine I. "He was steeped in habitual excesses. He for a long time slighted his consort, Catharine (II), and openly lived with the Countess of Worontzoff, niece of the chancellor of that name. Catharine indulged in the greatest licentiousness; and, after the dismissal of Poniatowski, the Polish ambassador, with whom she had been too intimate, she carried on a criminal intercourse with Gregory Orloff, who became an active and zealous member of a conspiracy against the Czar. To the conspiracy of Bestucheff, supported by his nephew, the Prince of Wolskonsky, and by Count Panin, was added another, of which the Princess Dashkoff, a girl only eighteen years of age, was the most active and spirited member. Of all the factions, which acted without the cognizance of each other, Catharine was the animating spirit.

At length a report was propagated that the emperor entertained the design of declaring Prince Ivan his successor, of disowning the young grand-duc, Paul, his son, and of immuring Catharine for life in a prison, and substituting in her place his mistress, the Countess of Worontzoff.

At seven in the morning of the 9th of July, 1762, Catharine entered the City of Petersburg in the absence of the Czar; and having induced the soldiers to believe that her death, together with that of her son, had been decreed by the emperor that night, the troops took the oath of allegiance, to her. She then repaired to the Church of Casan, where the Archbishop

of Novgorod placed on her head the imperial crown, and in a loud voice proclaimed her sovereign of all the Russias under the name of Catharine II. The revolution was bloodless. Her husband was solacing himself with his mistress at one of his country-houses of pleasure, when he was informed of the event which had taken place. Consternation immediately pervaded the whole company. The emperor, perplexed and confounded, ordered, countermanded, asked advice, adopted, and again rejected it, and at length set out with his mistress and aid-de-camp to meet Catharine, vainly hoping to move by submission the heart of a woman who was utterly devoid of pity or compassion. After being induced to write and sign a renunciation of the throne of Russia, he was cast into prison, where seven days after, a minion of the empress gave him poison, and made the dose sure by strangling him, after a struggle in which the poor wretch fought with desperation and agony of despair.

The woman thus made mistress of Russia, was born in Stettin in Prussia, of the house of Anhalt Zerbst, May 2d, 1729. Her name was originally Sophia, but upon her marriage, she obeyed the law and custom of Russia by leaving the Lutheran faith, and was baptized into the Greek church by the name of Catharine Alexiena.

History calls her Catharine the Great, an epithet that seems to belong to all robbers, murderers, and villains that have the opportunity of moulding their crimes in colossal dimensions. With all that accuses Napoleon, it is much to his credit that the word does not cling to his name, and it is surely out of place, in its historic acceptation, upon that wise Alfred of England. Catharine was a woman of unbounded ambition. In her reign of a third of a century, it was aided by such ministers as Panin and Potemkin, and to wage her wars she had warriors like Romantzoff and the merciless and indomitable Suwarrow. Many magnificent schemes for the advancement of Russia were promulgated in her ukases, sounding her glory far and wide: a few of these were put into operation, but most of them, like many a fine metropolis in our West, existed only on paper. Indeed, she published a list of two hundred and forty-five cities which she had founded; we may look in vain for most of them. Once Joseph II. of Austria accompanied her to lay the foundation of a new city on the Dnieper, to be called after her name, Ekaterinoslaf. In her imagination it already rivaled St. Petersburg. With imposing ceremony the empress laid the first stone, and her imperial companion another. On his return Joseph dryly remarked: The empress and I have this day achieved a great work, she has laid the first stone of a great city, and I have laid the last. Such was the fate of many of the towns she laid: they were never hatched. She made vast beginnings and mean endings. Her plans were sure to be perverted before they reached the extremities of her dominions. Diderot compared her empire to a fruit rotten before it was ripe. Joseph of Austria called it a 'colossus of brass on a pedestal of clay.' One great feature of her fame is as a law-giver. To her credit be it said, that she first lessened and finally abolished the practice of torture. But her famous code of laws, which has been so much praised, never went beyond the set

of instructions for its formation which she drew up, and all that was good in those she stole from Montesquieu and other sources.

The luxury and waste of her life and the consequent profusion of expense, sustained by doubling and trebling the taxes, have few parallels. The nation's resources increased under her administration, but it mattered not how much, she was equal to their exhaustion. Upon her favorites she lavished diamonds by handfuls, and coin like pebbles, a harvest of wealth that sprung from starvation and beggary of thousands. Plague and famine raged in the provinces; rife rebellions were quelled only at terrible cost of life; and in one case an entire Tartar nation took flight from the cruelty and rapacity of her myrmidons, through an awful path of desert and wilderness, to the distant asylum of China. Such a ruler was naturally an accomplice in that stupendous crime, the partition of Poland; she had smoothed the way by forcing upon the Poles as a king, one of her cast-off paramours, Stanislaus Poniatowski. We must not forget that she did much to encourage Russian literature, and that her decree allowing any one to set up a printing-office without a license from government, had an important effect in advancing the civilization of the empire.

Her private character befitted a daughter rather than merely the wife of a Romanoff. Her profligacy was open, defiant, and it increased with her years. We cannot sully our pages with even a hint of its details, the record is already black enough. Yet this woman, whose political crimes were so colossal, and whose private vices so detestable, in her personal deportment and in the circle of her court, was kind, easy, and good-humored. Her serenity of temper and composure of manner were remarkable. She was a liberal mistress to her friends, and in the midst of her despotism she sometimes displayed almost unaccountable indulgence and magnanimity. She never hesitated at any atrocity, cruelty, or injustice which could promote her designs or secure her power; yet she could forgive a personal affront, and seldom punished, even when most provoked. While she was meditating the destruction of Sweden, and preparing all the resources of her realm for one more stupendous war, appoplexy smote her from life, Nov. 10th, 1796."—C. C.

Such a visible head had the Greek Russian Church for 34 years, and yet she is called "The greatest Sovereign of Russia after Peter I." It is said, "She made a great show of regard for the outward forms of the Greek Church, although her principles were, in reality, those of the infidelity, then prevalent among the French philosophers. She was a woman of great ability, but utterly devoid of principle. She shrank from no crime, and sensuality and crime governed all her actions. She was shameless in vice, and always had a paramour who dwelt in her palace, and might be regarded as filling an acknowledged office of State, with large revenues and determinate privileges."

Catharine was flattered by distinguished authors, and she invited some of the literati and philosophers of France to her court and became a disciple of their infidel doctrines. During her reign Russian morals were severely neglected, and the whole nation drank in more or less of her loose

practices. Under the reign of Catharine II. the boundaries of Russia were extended, and her material wealth increased. Still it is questioned, whether she advanced it in true greatness. If Righteousness exalteth a nation, and sin is its reproach (Prov. xiv. 34), the reign of Catharine was a period of Russian degradation. Her wars, except against Poland, were not followed with the results she anticipated. The philosophy of her failures is that with which we are more directly interested. Her want of success is ascribed to the workings of natural causes. Still nature, in all its laws and developments is under management of the Great Supreme. We hold this great principle as immutably true, that great national purposes, which, if carried out, would antagonize God's purposes, are uniformly defeated, either in the act or in its results. Without such results God would not be the national ruler. He puts down one nation and builds up another, by what would appear to be human agency, working with entire freedom, still all must be under Supreme control. With these preliminary thoughts before us, let us ask why this great empress failed to conquer Turkey? Russia and the German empire were joined against the Ottoman empire. Why then was not the Turk driven out of Europe? It is answered, "The jealousy of other nations prevented it." The admission of the correctness of the answer does not change the fact of an overruling power. God turns the jealousies of the nations to aid in the accomplishment of His own purposes. Who prevented the success of the five previous efforts of Russia to take Constantinople? This was the sixth attempt of Russia to capture the city of the "Golden Horn." It had been her dream for nearly a thousand years to fulfil that ancient prophecy. Yet the sixth attempt had failed under Catharine, when it seemed to be within her grasp. A voice seemed to say, Desist, spend no more treasures, shed no more blood in this vain attempt. She was about to begin a war on a large scale. She had commenced a war with Persia, was about to make war on Sweden, and cherished a scheme for the overthrow of the British power in India. In the midst of her debaucheries and her dreams of great national conquests, she is called away from her empire, neither is she succeeded by a son that is disposed to put her plans into execution. Her plans, contrary to God's purposes, as expressed by his prophets, totally fail.

Paul, the son of Catharine II., succeeded his mother, A. D. 1790, at the age of forty-three years. The early part of his reign was prosperous and very popular. His father, Peter III., was put to death by his mother, while he was only a child. The neglect and want of confidence with which his mother treated him, exerted a very favorable influence over Paul's natural disposition, which led his subjects to fear that he would be stern and capricious. As he was the father of Alexander I., Nicholas and the grand-dukes Constantine and Michael, a further sketch of his life and character will be interesting. The jealous ambition of Paul's mother kept him secluded, and confined at one of her palaces at Catchina, 30 miles distant from St. Petersburg. During the earlier years with his second wife, Dorothea of Wuertemberg, the mother of Alexander I., Nicholas, and the grand-dukes, Constantine and Michael, he, with his wife, and children, was traveling in

Germany, France, and Italy. In the midst of his foreign travels, he was recalled by his mother and assigned to the palace at Catchina. His children were taken under the immediate care of the empress, their grandmother, to be educated at her court. On the death of his mother (1796), Paul was called to the throne of "All the Russias." Virtually banished during the long reign of his unnatural and ambitious mother, he was without any practical knowledge of the mechanism of Russian government, or of the people over whom he was called to reign. "A determination to change everything that had existed under the previous reign, and to wreak vengeance on the murderers of his father, were the predominating influences that controlled his official acts. What else could have been expected? His earliest measures, therefore, were to disgrace his father's assassins, and to pardon all Polish prisoners. These acts were popular and gave hopes of a prosperous reign; but the capricious violence of character and incapacity for business, which he soon betrayed, removed all hopes previously created.

The frivolous interference with every department of the State, and his exceedingly arbitrary enactments, his rigid ceremonials relative to state manners when in his presence, vexed the soldiery, the nobles, and all other classes. His foreign policy partook of the same cast. He joined England to establish again the balance of power in Europe and to oppose French conquests; and because England opposed the surrender of Malta to his capricious ambition, he turned against her, joining a French scheme, of uniting all the smaller maritime powers into one vast confederation against England, because she claimed the right of searching neutral vessels. The battle of Copenhagen under Lord Nelson put an end to the confederation. Having adopted a system of neutrality in the war between France, under her revolutionary throws, in contending against the rest of Europe, he sent an army of 50,000 under Suwaroff into Italy. The success of his general induced him to send another army of equal strength to co-operate with the Austrians; but, being defeated (1799), Paul recalled Suwaroff with the Russian troops; and retired from the allied coalition, without stating any reasons for such conduct. "Paul was preparing material aid for Sweden and Denmark (with whom he had concluded a convention against England) when a conspiracy was formed at St. Petersburg to put a stop to the capricious despotism under which all classes in Russia were groaning. The conspirators, whose numbers included Count Pahlen, the most influential man at Court, Gen. Beningsen, Suwarow, and many other distinguished nobles and officers, appear originally to have intended only to force Paul to abdicate, but his obstinate disposition led to a scuffle, in which the emperor was strangled, March 24, 1801."

With the death of Paul commences a new era of the Russian empire. Paul's sons were far his superiors in intellect and in Imperial drill, since they were educated at the court of Catharine II, their grandmother. On their mother's side they were German, she being a native of Wuertemberg, which kingdom is third in size and fourth in population of the royal states of the German empire. Climate, cool and heathy; soil rich; standing high in

the elements of education, there not being one person in Wuertemberg above ten years of age who cannot both read and write. It has produced great intellects such as, Schiller, Uhland, Kerner, Brentz, Ecolampadius, Bengel, Schelling, Hegel, Baur, Strauss, Keppler, Stiefel; the botanists, Joseph and Karl Friedrich Gaertner; the chemist, Schoenbein; the painters Eberhard Waechter, Hetch, and the famed sculptor, Dannecker.

The Kelts, of the first great emigration, were supposed to be its most ancient inhabitants; but when first known to the Romans it was occupied by the Suevi, a family of the second emigration, who were Goths, Scyths, or Germans. These were succeeded by the Alemanni (all men) and Franks (French) of the same Asiatic emigration; of the same race, with Saxons, Normans, Danes, and Scandinavians, descendants of Odin, from whom were the Russian dynasties of Rurik and Romanoff.

Whenever the blood of the Russian imperial houses, through marriages with inferior blood, became so much diluted as to weaken the brain vigor, they were restored to the pure German blood by marriage with a noble family of the German race. This idea is suggested in the instructions of the Will of Peter the Great; in which he says, "select wives for the Russian princes among the princesses of Germany, for the multiplying of family alliances will conciliate interests, and by them unite Germany to our cause and increase our interest in that country." Such was the selfish view of Peter; but the great and holy Ruler of that empire had a higher purpose in permitting these national fusions—to keep the governing intellect of this vast nomadic empire in its highest state of activity and perfection—that it might be equal to the task He had assigned it in the last days. Let it be kept in mind, that this Russian empire, this shepherd empire of the nomadic zone has its active, capital location in northeastern Europe. (1) To keep up, by marriage, and by national intercourse, (a) the vigor, and (b) the drill of the German family, that family which occupies the front rank of the human race in intellect and vitality. It is the location of the Russian Blast Furnace, in which the raw Asiatic ores are fused and moulded, preparatory to their use in the imperial structures, the seminary where semi-barbarians of Asia are manufactured into well-drilled Germanised Russians; the kneading-tray, in which the materials gathered from one hundred Asiatic varieties, leavened with western European leaven, is kneaded and worked up into a homogeneous loaf; it is the vast Russian workshop—where Russia is educated and drilled for her future vast mission. She has her northern tenant-field to cultivate, that yields fruit in its season. Within this field of 8,000,000 square miles she is permitted freely to labor. Whenever she overleaps her God-set boundaries she is drawn back with a hook, handled by Jehovah. Let the reader keep these ideas in view as we advance in our outline of Russian history. As the surroundings of great cities, or great events, throw around them indications of proximity, so with the Russian empire, it will be more and more assimilated in its size, strength, and character to its coming contest. The character of her emperors will be suited to their battle mission.

Alexander I., Paulowitsch, was emperor of "All the Russias" from A.D.

1801 to 1825. He was born December 23, 1777, and ascended the throne at the age of twenty-four. "His education, in which his father, Paul I, had no hand, was conducted by his grandmother, Catharine II, and Col. Laharpe and other tutors." He was much attached to his mother, Maria (Dorothea), daughter of Eugene, Duke of Wuertemberg. His disposition was kind and humane. He was called "The northern Telemaque." Laharpe taught him the enlightened principles of the age; the age of the early buddings of the French Revolution. Prof. Kraft was his teacher of experimental physics, and Pallas in Botany. He was married (A. D. 1798) to Elizabeth, daughter of Karl Ludwig, Crown-Prince of Baden. He was supposed to have known the conspiracy to dethrone his father, but was not one of his murderers. He excited high expectations in the nation. He was the founder of the system of popular education in Russia; revised internal administration, and established freedom of industrial pursuits, increased Russias' commerce, and awakened among the people the spirit of unity and patriotism. He paid special attention to the language, literature, and general education of the Slavonic nations; the language generally used by the Russians. He established or remodeled seven universities, at Charkow, Wilna, Dorpat, Moscow, Kasan, Warsaw, and St. Petersburg. Normal schools and gymnasiums, 204; and over 2000 district schools. The scientific institutions of Moscow and St. Petersburg received new life. He was the most active sovereign of Europe in the Bible circulation. He was a patron of the Lutheran Church, and established a general consistory at St. Petersburg for the whole empire. He devoted large sums to the publication of valuable works, such as Karamsin's History of Russia, Krusenstern's Travels, etc. He was a patron of the learned, at home and abroad. And in 1818 he invited two orientalists, Demange and Charmoy, from Paris to St. Petersburg, to promote the study of the Arabic, Armenian, Persian, and Turkish languages. He bore the expenses of young tourists. By the ukase of 1816 he prepared the way for the abolition of slavery in the Baltic provinces; he also declared that no more gifts of peasants would be made on the crown-lands. He also changed the barbarous acts of punishment, such as splitting the hands and branding, practiced with knouting. He much improved the code of civil law; manufactures, trade and commerce of the empire; constructed roads and canals; made Odessa on the Black Sea a free port; and, in 1818, by a ukase, permitted all peasants in the empire to carry on manufacture, which was before only permitted to nobles and to merchants of the first and second classes.

He sent out, in the interest of Russian commerce, expeditions around the world; sent, in 1817, an embassy to Persia, in which was the Frenchman Gradianne, who was acquainted with all the plans of Napoleon respecting India and Persia; in the missions to Cochin, China and to Khiva; in the treaties with the United States, Brazil, and Spain; in the naval and commercial treaties with the Porte; and in the settlement on the northwest coast of America. Alexander's foreign policy was that of peace; put an end to the hostilities against England, and made peace with France and Spain. He finally, in 1808, joined the coalition against France; was present

at the battle of Austerlitz, where the Austrians and the Russians were overthrown. After the disastrous battles of Eylau and Friedland in 1812, he was forced to the peace of Tilsit. During this war with France, Alexander had also to carry on hostilities with Persia and with Turkey. Blinded by the genius and fortune of Napoleon, Alexander entirely changed the foreign policy of Russia, by joining, with his immense empire, the French continental system. War was made against England and Sweden and at Lisbon the united fleets of France and Russia fell into the hands of England. In the autumn of 1808, the emperors of Russia and France, the Imperial representatives of the East and West, met in great splendor at Erfurt; attended, however, with no good results. In 1809 he renewed the war against the Porte, which continued till the peace of Bucharest in 1812. The Alliance of Alexander with the French Emperor in his continental system, to exclude English vessels from all European ports, was so disastrous to Russia, that Alexander awoke to his danger and joined England and Sweden against Napoleon, this change caused the invasion of Russia by the French.

In these conflicts with France, and with the other western powers, the Russian empire with her armies was preparing to meet the terrible shock of the French invasion then impending. France had humbled Austria and Prussia and was about to measure arms with Eastern Europe—the great empire of the North. We have now traced the growth and development of the Russian empire under Alexander I., to the time that Napoleon entered his dominions. In that struggle Russian power was put to a severe test, since she was obliged to meet the well disciplined forces of the west, under the most able general of the age. She fought with the military skill of German blood aided by Slavonian obstinacy. Her policy proved the ruin of the French armies. She laid waste her own country as her armies retired before the mighty conqueror. Some terrible battles, however, marked his bloody path-way. Napoleon set free the Poles, and from them his army was recruited. In the mean time Russia found a remote ally in England, with whom, and with Sweden she formed treaties of friendship and reciprocal defense.

The first noble stand was at the city of Smolensk, on the direct road to Moscow, and for the defense of which the Russians were posted. In the middle of night, after a severe contest, a dreadful conflagration was observed in the city, and the Russians abandoned Smolensk, and retreated over the Dnieper. Moscow was now the great object of strife between the opposing armies. The Russians took a strong position to cover it from the attack of Napoleon. A terrible battle followed, which was called by the Russians, Borodino; each claiming the victory. Seven days after this battle, the French entered Moscow. But, to deprive the French of their winter quarters, the governor had ordered it to be set on fire; and, no sooner had the French entered the Kremlin, than a sea of flames began to roll its fiery waves around it. The conflagration raged with fury for several days. The French commenced their retreat, closely pursued by the Russians. A severe Russian winter set in early. The sufferings of the French

were extreme, and their losses were extremely great. Horses died in such numbers, that the most of their artillery had to be abandoned, and the cavalry was nearly dismounted; whole bodies of men, disabled by cold and hunger, surrendered without resistance to the pursuers; every thing was disaster and dismay. Of the half million of men composing the French troops engaged in this frantic expedition, not fifty thousand men, including the Prussian and Austrian contingents, escaped out of Russia.

The remnants of this grand army were followed by the Russians through Germany, and into France; the Prussians and Austrians joining the Russians. Sweden also joined the league against France. The battle of Leipzig, which was gained by the allies over Napoleon, secured Germany, and shook to its foundation the mighty empire of Napoleon. The pursuit continued till Alexander entered Paris in triumph. Alexander's magnanimity towards France after the fall of Paris won for him great personal regard, amounting to enthusiasm. He was received with the same feeling in London, which he visited after the treaty of Paris in June, 1814. On his return to St. Petersburg, Alexander's first care was to provide for the wounded, and for the families of the soldiers that had fallen. The senate wished to give him the title of "blessed," which, from Christian humility, he declined. After a short time spent in his Capital, he attended the Congress at Vienna. He, in that Congress, laid claim to Poland as essential to the interests of Russia, but promised to confer on it a constitution, and, on the whole, appeared to act for the good of humanity and the freedom of nations. Alexander's appearance in Paris after the battle of Waterloo, raised less enthusiasm than previously, yet on this occasion too, France owed much to his generosity. About this time Alexander was drawn towards pietism by Madame Kriidener, who exercised a strong influence over the emperor's political views. Under this influence he founded the holy alliance, the ostensible object of which was to make the principles of Christianity recognized in the political arrangements of the world, but which became, in fact, a mere handle for political reaction. "The Holy Alliance, was a league entered into, after the fall of Napoleon, by the Sovereigns of Russia, Prussia, and Austria, nominally to regulate the relations of the states of Christendom, by the principles of Christian charity, but really to preserve the power and influence of existing dynasties. Most of the other European rulers acceded to it. It was made public, Feb. 2, 1816. In virtue of this league Austria, in 1821, crushed the revolutions in Naples and Piedmont, and France in 1823, restored absolutism in Spain. Subsequently, both England and France seceded, after which it became a mere shadow. A special article of the treaty excluded forever the members of the Bonaparte family from any European throne." L. U. K.

Under Alexander I., her weight in European politics became powerful, her boundaries had been extended, and its industrial pursuits much increased. The army was remodeled after the fashion of western Europe, He corrected abuses in his own government, and alleviated the condition of the peasantry. In 1820 the Jesuits were sent out of the empire. Alexander's policy found much opposition among his own subjects, since he had

changed the policy of the empire. The dread of an other European revolution haunted him. The contact of Russian soldiers, nobles and others, during the war, with western civilization, made them dissatisfied with things in their own country. The Old-Russian party was opposed to the enlightened measures of the emperor. Fearing another revolution, the army was kept on a war-footing, numbering (in 1821) 830,000 regular troops. To maintain such an army, oppressive taxation was required. Discontent arose in all parts of the empire.

To exercise the spirit of political discontent, and the phantom of a Russian revolution, the emperor adopted the same measures usually applied over the rest of Europe. The liberty of the press was attacked, a rigid guard was placed over the importation of books. Restrictions were placed on science, literature and education. All democratic movements were examined, mason-lodges and missionary societies suppressed, and gradually all plans for reform and progress given up. Over all the provinces of the empire, a net of police, open and secret, was spread, which interfered with the ordinary intercourse of society. This course of policy was exceedingly unpopular. It set Alexander against his former self. The experience that, in spite of this system of oppression, public opinion could not be stifled, and that parties and individuals only express themselves more bitterly; the difficulties of governing the huge empire, which were now becoming more manifest and startling. All this tormented and embittered his morbid mind, and led him to complain of ingratitude and of a want of recognition of his good intentions. Sometimes he sought to forget his position in the dissipations of a splendid court in which luxury and piety were strangely blended; at other times, he plunged into the darkness of religious mysticism. The progress of revolt in Greece brought the policy of the emperor into complete opposition to public opinion and the most sacred sympathies of the nation. The Russian people, restrained from all participation in political movements, were profoundly affected by the religious element of the Greek struggle; but the emperor condemned the rising as an insurrection, disclaimed the favor he had previously shown to the Greek cause, and confined himself to exhortations of the Porte to act with humanity. The death of his only and much-loved natural daughter, the terrible inundation suffered by St. Petersburg in 1824, in which he exposed himself to personal danger and the alarm caused by a Russo-Polish conspiracy against all the members of the house of Romanoff, contributed not a little to break the heart of the emperor, and completely to destroy the composure of his mind. Sick in body, weary of life, and possessed by thoughts of death, he commenced in September, 1825, a journey to the Crimea, with a view to benefit the health of the empress who was ailing, and that he himself might enjoy retirement. Leaving the empress at Taganrog, he continued his journey, but was suddenly seized by a fever peculiar to the country, and obliged to return to Taganrock.

Here, in spite of all care, he became worse, and died Dec. 1, 1825. The rumor that he had been poisoned was altogether groundless. He is said to have learned, shortly before his death, the details of the conspiracy which

his brother and successor, Nicholas I., had to begin his reign by putting down." L. U. K. Thus terminated the life of Alexander I., emperor of Russia. A few thoughts relative to this period in the great Northern empire, seem to be demanded. Its close brings us to a point within 59 years of the close of profane history. The acts of those twenty-four years, covered by the reign of Alexander I., we have very briefly stated. Its bearings on Russia's past and future are what especially interest us—the philosophy of her progressive developments. What purposes of Jehovah toward that empire, have been further shown, and illustrated? These twenty-four years constitute the introductory period between Russia and the western powers of Europe. A stormy introduction it is true, yet, to Russia a very important military school: one in which she battled with and against the best disciplined soldiers of the age, and with and against the greatest captain the world ever produced: Napoleon, the "man of destiny." No period, however long, had given Russia half the drill. It is not too much to say that it was a period in which Russia was Germanized. We use that term in its generic sense. It so far changed the character of Russia, as, in spirit and intelligence, to divide the nation. Henceforth there was a western or progressive party, that wanted Russia reconstructed after western model civilization; and the old Russian party composed of fossils out of Asiatic mines, and from northeastern Europe. They formed the anti-progressive party. These formed the body of the nation, and controlled the nation's wealth.

To accomplish the work assigned to Russia by the Governor of nations, high intellectual development, and a first class military education are necessary. To accomplish this God allowed the tribal nations of northern Asia to emigrate to Europe, to reside within reach of the Gothic or German family by which they were to be educated and disciplined, and from which they were to be supplied with imperial rulers. Hence the German or Scandinavian family, a branch has given Russia two dynasties, (1) that of Rurik, from the origin of Russia to A. D. 1598—736 years; and (2) the Romanoff family that has continued to the present time; in all 1022 years.

Another feature of these twenty-four years has had a very lucid illustration. According to inspiration (Deut. xxxii. 8, and Acts xvii. 26) God throws around each nation its boundary. Among the nations the whole earth is divided. They are not allowed to hold for any length of time, unless it is permitted by Jehovah as a punishment. The invasion of Russia by the French, and the repeated attempts of Russia to drive the Turks out of Europe by occupying Constantinople, are violations of God's fixed national boundaries, and have therefore, been signal failures. These points should be well considered.

#### GROWTH OF THE RUSSIAN EMPIRE UNDER NICHOLAS I., OR NIKOLAI PAULOVITCH, THIRD SON OF PAUL I., BORN AT ST. PETERSBURG, JULY 7, 1796.

As Nicholas I. came to the throne of Russia when it was about to be convulsed by the upheaval shocks of a long-prepared military conspiracy:

began to spring up. Such increase and compactness occasioned contentions among rival families for the mastery, each one striving for the most favorable locations. The weaker tribes, being conquered, were united to their conquerors which still made them stronger, but decreased their numbers. The quarrels of these petty states caused an invitation to be sent over into Scandinavia for a ruler. The Scandinavian Rurik, with his two brothers, went into Russia and established what might be called the second grade of Russian government, a genuine oligarchy; the rule or government of the nobles and aristocrats. These nobles—the rulers—were generally Scandinavian; the people were of the various Slavonian families and of very recent nomadic habits. The conversion of wandering or Scythian Shepherds into a fixed population, was the work of many centuries. Their fusion into one homogeneous mass was a task that required a brain of indomitable will and unlimited executive ability. This herculean task was undertaken by the Scandinavian dynasty Rurik, and was faithfully continued for 736 years. His efforts were set back 250 years by the Mogul Tartar (Tatar) conquest, during those years of Tartar supremacy, Russia was thrown back into a period of strife among petty princes. Under Ivan III, or John III, the Russians succeeded in throwing off the Tartar yoke. The Tartar element had, however, taken deep root in Russian soil. The people were thrown back into a free semi-nomadic state. The democratic element had, at first, been brought from Asia, was the governing element among the people, who were Scythian, Sarmatian, and Slavonian. This democratic principle, the Scandinavian rulers had never been able to eradicate. It was one of the fixtures of Russian soil. And when the serfs became one of the land-fixtures, like their dwellings, democracy took up its humble abode with them, and was the animating spirit of the Russian Commune.

Ivan III was honored with the surname of Great; and, having married Sophia, the niece of the last Greek emperor, he assumed the title of Czar, (emperor). Under him were united most of the minor Russian principalities. History says, "Though the character of Ivan is sullied by the cruel despotism of his internal administration, he is justly entitled to rank as the founder of the Russian empire."

Ivan IV, the Terrible, who succeeded in 1533, was constantly at war with the Tartars, Poles, Swedes, the Danes and Turks, and with very general success. His energy and policy raised his empire to a high degree of prosperity; yet he was remorseless and sanguinary. Under Ivan III. the Russian oligarchy expired. The original democratic element of the Russian tribes yielded to the first step towards centralization of power, that of dukes or oligarchs; then to the centralizing power of the Czars; after that to the true imperial despotism, as exercised by Peter the Great, and Catharine II; and, finally, under Nicholas I, to the purest state of autocracy (sole mastery), where the monarch unites in himself the legislative and the executive powers of the State, and rules according to his own unrestricted will. Through these progressive steps of the centralization of the power, have the Russians been drawn during the thousand years of their existence.

Such an experience was well calculated to increase the elements of Nihilism. Indeed, such a centralization of power could do no otherwise than to array against it the spirit of resistance. There seems to be something within the human breast that utterly revolts at oppression: "Crush those that crush me," is an involuntary emotion. When four-fifths of the people were reduced to a species of slavery so as to be attached to the soil that they cultivated as tenants, they still had a species of democratic government. The lands rented, being practically in their possession, the serfs or rentors made of these rented estates one commune, governed by a chief officer of their own election, and other officers necessary to transact the business of their rentals, and pay the rents due to the landlords, and make just divisions among their fellow-rentors. The principles of democracy were, therefore, kept alive among the masses. Still, in a national sense, they were not citizens; and, as intelligence increased, their servitude and their want of citizenship became more truly oppressive. The French revolution tended to fan these smoldering elements. They learned the condition of the masses in western Europe; the liberty they possessed under constitutional monarchies. They saw that the power was taken from the masses and given to one irresponsible head, the emperor. The liberty which their ancestors possessed, led them to investigate the causes of their serfdom. This investigation served only to increase their hostility to despotism.

What advantage was it to the serfs that they owned the land they cultivated when the nobles owned them, and could command their services, like feudal lords, whenever they thought proper? The reign of Alexander I. was very favorable to the growth of Nihilism. He put in motion, in his own kingdom, the whole machinery of western civilization; and, after its workings, had formed two parties, progressionists and anti-progressionists, who were composed of the old Russian fossils, he reversed the engine and ran his nation back into its old habits of thought. Such a course could not fail to offend those that were desirous of improvement. This change of policy waked up all the Nihilistic elements of his empire; for, having seen the fruits of intelligent freedom, they were not willing again to dwell under the shades of despotism. It was natural, therefore, that they should combine to destroy those institutions, political, social, and religious, that tended to perpetuate their hated servitude, as the altar and the throne were a unit under one despot, they aimed at the destruction of both; and of the social system also that grew out of this wicked compact between church and state; for apostolic Christianity, perhaps, never dwelt in Russia. The specimens of the Gospel, professedly from Jesus and His apostles, were not calculated to win the affections of Nihilists, or to give them a very favorable idea of the god of such systems. Had true Christian principles spread over the world, and taken root among the nations, neither Nihilism nor Socialism would ever have had a being, since there would have been no elements for their production.

The despotic monarchs, Ivan, the terrible, Peter the Great, Catharine II., and Nicholas, reduced the Russian people to two classes, the nobility and aristocracy, holding one extreme; and the Serfs, occupying the other

extreme ; no "bourgeoisie" or middle class, which, as a means, could bind together these extremes. The emperor held despotic sway over both classes, but could bind them together with no golden chain of sympathy and fraternal affection.

The mir was another peculiarity in the Russian system. This is a "co-operative association of the local peasantry, under a head elected by themselves, who exercise parental authority in conjunction with the village parliament, which is convened in cases of emergency. This institution is primitive in its origin, which was Slavonic, is patriarchal in discipline, and preservative of the socialistic element in rural economy. Through its means exists the veritable commune in Russia ; since the arable land and pasturage belong not to individuals, but are the collective property of the commune, which enjoys unlimited authority in making allotments and in the redistribution of the soil. These village communes contains about five-sixths of the population, and are opposed to Cæsarian despotism on the one hand, and centralized bureaucracy on the other."

Another peculiarity, the tendency of Russian aristocracy towards anarchy. Russian history has clearly demonstrated this last feature. Taking no part in Russian politics, that belonging to the emperor and his nobles ; and have a body of slaves to manage, each one had a miniature kingdom to manage. There were no ties to bind them together. Russian society received another peculiar disturbing element under Russia's first great despot, Ivan the terrible. He selected a body of guards, taken some times from the vilest of the people, who swore implicit obedience to the Czar, and in turn were chartered libertines, robbers, and assassins. Each of them exercised a despotism as odious in its sphere as that of the Czar, and they became the nucleus of a new kind of nobility, the nobility of function and government employ, which, for all practical purposes, nearly superceded the hereditary nobility. The atmosphere of secret societies, which prevailed all western and southern Europe, about the time of the French invasion began to be felt in Russia. Of Russian Society, about this time, one writer thus expresses himself, "We have the monarch who rules, the courtiers who assassinate, and the serfs who obey." Mr. Gladstone, (1880) wrote of what he called, 'the oligarchic, diplomatic, and military class. This class, or rather this conglomerate of classes, ever watchful for its aims, ubiquitous yet organized, standing every where between the emperor and the people, and oftentimes too strong for both, is at work day and night, to impress its own character upon Russian policy."

It is thought by some, that Russian character is pre-disposed, in its original elements, to Nihilism, Socialism, etc. They say that Russians, have the savagery of the Tartars : cruel, vindictive and stubborn, and a temperament stolid and lethargic ; a combination of the merciless Asiatic, and the borish and phlegmatic Hollander. The Russians are a conglomeration of one hundred Asiatic tribes, speaking some forty different dialects. To fuse such into one homogeneous mass has been the work of the past ten centuries. The Russian, is somewhat Asiatic, Scythian, Nomadic, Tartar, Mongolian, Slavonian and German ; a cross between Shemitic and Japhetic

races, mixed with Hamitic blood. The Russian character, is thus described; "The race is probably similar to the Irish in some characteristics; and to the French in its mercurial nature; while in strange combination it resembles the German in its fondness for philosophical reasoning, and the Spaniard or Italian in its sensuousness and indolence. These latter characteristics give it an oriental stamp, as to the psychological tendencies of the slave mind. Moritz Kaufmann writes that it is 'singularly sensitive to the seductive influence of grand misty conceptions, while at the same time inclined to indolence and melancholy dejection'—again an oriental tinge." With such traits of character, and in a country, where for centuries there has been a struggle between the educated (aristocratic) class and the emperor; that of his officials, of all grades, has, confessedly, been infamous; that reforms of immense magnitude were projected into the Russian system en masse, which elsewhere would have been the work of centuries; that these reforms while they alienated from the emperor and autocracy the favor of the upper class, did not gain that of the lower; it may appear natural that Russia needed only to be infused with an element powerful enough to become distracted into any madness.

The emancipation of the serfs (23,000,000,) and the land act are unpopular to both classes. It deprived the serf owners (110,000) of their serfs, and 20 per cent. of their rentals. There is good reason for the displeasure of this class; but, why should not the serfs be satisfied? The change was too great, and too sudden. It is like the prisoner, long confined to his dungeon, pleads to return to it, so with the serfs; his new condition of freedom, combined with his land-proprietorship, prostrates him beneath an endowment which is a real burden. This peasant has simply changed owners—since as to his payments for land, (in 49 years), he is obliged to depend on some principal man in the village. And, meanwhile, the old commune principle is being slowly eaten away, and that of individualism instead of communism, with its necessary cares and responsibilities,—both utterly foreign to the experience and taste of the Russian peasant, takes its place. The freedom of 23,000,000 serfs cost Russia \$500,000,000, paid to the land lords to settle the newly emancipated serfs upon their own holdings, comprising farms extending over 300,000,000 acres. The agrarian and land law which followed the emancipation act, allowed the peasants of a commune to buy their holdings by a cash payment of about three years' rent, the State advancing four-fifths of the full payment, which was to be repaid, with 6 per cent. interest in 49 years. And as the peasants, from time to time, failed to meet their payments, the government advanced the amount. The serf, by paying four-fifths of his rent (the serf-holder losing one-fifth or 20 per cent.) for 49 years, becomes absolute owner of his lands. It may be doubted whether the serf is any better off under the present system than under the former village commune system. With the old system he was familiar and was secured in his rights. The system of emancipation was well intended by Alexander II, but its fruits so far are by no means satisfactory to either party.

Having given an account of the origin of Nihilistic principles in Russia

and advanced certain reasons for their prevalence, we are prepared to examine the nature and objects of the organization. These we shall learn from their words and deeds. We allow every association to be the exponent of its own theory and practice.

Michael Bakunin, the great apostle of Modern Nihilism, was born in 1814, and died in 1876. His family was high in rank and in position, one near relative being aid-de-camp general to the late Czar, and another governor-general of eastern Siberia; he was educated in the school for cadets in St. Petersburg; and, on graduating, was appointed an ensign in the artillery. In 1841, at Berlin, he studied Hegel. After that he went to Dresden, where he continued his studies with Arnold Ruge. Here he commenced writing on philosophical subjects. In 1843 he was in Paris, at which time he became intimate with refugees from Poland. From Paris he went to Switzerland, where he was introduced to the societies of the Socialists and Communists.

In 1847, at Paris, Bakunin advocated the uprising of the Russians and Poles against the emperor. By the request of the Russian government, he was expelled from France. The Russian government offered a reward of 10,000 rubles (\$750). He fled to Brussels, but returned to Paris after the revolution in 1848. He was a member of the Slavic Congress at Prague, and took part in the revolutionary movement that followed; was one of the organizers and leaders of the riots in Dresden. After their suppression he fled, and was apprehended on the 10th of May, at Chemnitz. He was tried, condemned to death in three countries, Russia, Austria, and Prussia; his punishment, in each case, being commuted to that of life imprisonment. For several years he was confined in the fortress at St. Petersburg; after which he became an exile to East Siberia, where he continued, several years longer, as penal colonist, when he was allowed to settle in the Russian territory of the Amoor. Thence, in an American vessel, he went by way of Japan and California to London. In London he labored to incite the Russians and Poles to revolution, in order to form a great Slavic federal republic. In 1863 he visited Stockholm to aid the expedition against the Russian Baltic provinces. On the failure of this enterprise, he again visited Switzerland, where he united with the internationals; but his attempt to form a secret society within their own, for the purpose of bringing about a condition of general anarchy, brought him in conflict with their leaders; and in 1872, he, with some of his friends, was expelled from the organization, after which he retired from public action.

Societies have been organized in Russia to promote the sentiments of Bakunin and Hertzen. "Young Russia," "Land and Freedom," etc., and newspaper organs, were established and circulated over the empire. What were the views of these Revolutionary apostles? Some of these may be gathered from a speech delivered by Michael Bakunin, at Geneva, in 1868, who is called, "The father of Nihilism, the arch-conspirator."

"Brethren, I come to announce to you a new gospel which must penetrate unto the very ends of the world. This gospel admits of no half measures and hesitations. The old world must be destroyed and replaced

by a new one. The lie must be stamped out and give way to truth. It is our mission to destroy the lie; and to effect this we must begin at the very commencement. Now the Beginning of all those lies which have ground down this poor world in slavery is God. For many hundred years monarchs and priests have inoculated the hearts and minds of mankind with this notion of a God ruling over the world. They have also invented for the people the notion of another world, in which their God is to punish with eternal torture those who have refused to obey their degrading laws here on earth. This God is nothing but the personification of absolute tyranny, and has been invented with a view of either frightening or alluring nine-tenths of the human race into submission to the remaining tenth. If there were really a God, surely he would use that lightning which He holds in His hand to destroy those thrones to the steps of which mankind is chained. He would, assuredly, use it to overthrow those altars where the truth is hidden by clouds of lying incense. Tear out of your hearts the belief in the existence of God: for as long as an atom of that silly superstition remains in your minds, you will never know what freedom is. When you have got rid of the belief in this priest-begotten God, and when, moreover, you are convinced that your existence and that of the surrounding world are due to the conglomeration of atoms, in accordance with the laws of gravity and attraction, then, and then only you will have accomplished the first step toward liberty, and you will experience less difficulty in ridding your minds of that second lie which tyranny has invented.

The first lie is God. The second lie is right. Might invented the fiction of right, in order to insure or strengthen her reign—that right which she herself does not heed, and which only serves as a barrier against any attacks which may be made by the trembling and stupid masses of mankind. Might, my friends, forms the sole groundwork of society. Might makes and unmakes laws, and that might should be in the hands of the majority. It should be in possession of those nine-tenths of the human race whose immense power has been rendered subservient to the remaining tenth by means of that lying fiction of right before which you are accustomed to bow your heads and to drop your arms. Once penetrated with a clear conviction of your own might, you will be able to destroy this mere notion of right. And when you have freed your mind from the fear of a God, and from that childish respect for the fiction of right, then all the remaining chains which bind you, and which are called science, civilization, property, marriage, morality, and justice, will snap asunder like threads. Let your own happiness be your only law. But in order to get this law recognized, and to bring about the proper relations which should exist between the majority and minority of mankind, you must destroy everything which exists in the shape of state or social organization.

So educate yourselves and your children that, when the great moment for constituting the new world arrives, your eyes may not be blinded by the falsehoods of the tyrants of throne and altar. Our first work must be destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy every thing, the good with the bad; for if

but an atom of this said world remains, the new will never be created. According to the priests' fables, in days of old a deluge destroyed all mankind; but their God specially saved Noah, in order that the seeds of tyranny and falsehood might be perpetuated in the new world. When you once begin your work of destruction, and when the floods of enslaved masses of the people rise and engulf temples and palaces, then take heed that no ark be allowed to rescue any atom of the old world which we consecrate to destruction."

In one Nihilistic speech the following sentiment is found: Political assassins and incendiaries are not from hatred towards the persons and property involved, but from the necessity of rooting out from the minds of the people the habitual respect for the powers that be. The more the attacks on the Czar and his officials increased, the more would the people come to understand the absurdity of the veneration with which they have been regarded for centuries. In March, 1876, a number of Nihilistic proclamations, on their way to Russia, were seized by Prussian authorities. The following are extracts from these documents: "You should allow yourselves to be influenced (in the selection of your victims) only by the relative use which the revolution would derive from the death of any particular person. In the foremost rank of such cases stand those people who are most dangerous and injurious to our organization, and whose sudden and violent death would have the effect of terrifying the government, and shaking its power by robbing it of energetic and intelligent servants." "The only revolution which can remedy the ills of the people is that which will tear up every notion of government by its very roots, and which will upset all ranks of the Russian empire, with all their traditions. Having this object in view, the revolutionary committee does not propose to subject the people to any direct organization. The future order of things will doubtless originate with the people themselves; but we must leave that to future generations. Our mission is only one of universal, relentless, and terror-striking destruction." "The object of our organization and of our conspiracy is to concentrate the forces of this world into an invisible and all-destroying power." Lieut. Dubrowin, hanged for complicity with the regicide Solowjew, says, "Our battalions are numerically so weak, and our enemies, on the other hand, are so mighty, that we are morally justified in making use of all attainable methods of proceeding which may enable us to carry on successfully active hostilities wheresoever it may become expedient." They act on the basis of the "right," whose existence they deny.

What exists in the Russian government, and among its highest officials which could reasonably give birth to such organization uttering such destructive sentiments? Russia has never allowed revolutionary expressions on her territory. She has always visited such with immediate and terrible punishment. The knout and perpetual banishment at hard labor have been the modes in which autocracy has visited its displeasure on any movement against itself. While the Czar of his own suggestion gave freedom and actual possessions to 23,000,000 of his serfs, the poorest and most

degraded of his subjects, he followed the traditions of the throne of Russia by sternly refusing to the higher class anything resembling a constitution, or a national legislature.

All such attempts (and there have been many) resulted in banishment to Siberia, the same punishment as was meted out to the more savage and mutinous attempts of the lower order in a similar direction. The number of state criminals sent to Siberia, has been for many years about 9,000 annually. These are principally for political offenses: many of them are educated, wealthy, and some of noble birth; among them not a few refined, cultivated, and gentle ladies. This Siberian colony is Russia's Asiatic Factory, to which the raw materials are sent from Europe, to be manufactured into deadly, uncompromising, eternal enemies of Russian despotism. As enemies increase so must her despotic rule. Against Siberian banishment the Russians have a most deadly antipathy: and millions say in their hearts, if not openly, Down with a power that has to resort to such measures in order to perpetuate its own existence. Another author remarks, "The light allusion which has been here made to the course pursued by government officials in Russia, has in no wise fully presented the enormities committed by these wretches in the 12,075, and by the authority of the emperor, who could not possibly control or even direct in such instances. The outrages and brutalities committed by agents of the government, in distant parts of the empire, were done in perfect security, and went unpunished. It was hardly to be wondered at that rude and illiterate Russian peasant, robbed of all that he held most dear, by the highest government official, in his neighborhood, should accept from the learned the proposition, that there was no God. Neither should it appear so astonishing that the educated and cultivated Russian, whose sister or sweetheart was subjected to the knout, for the expression of liberal opinions, or sent by imperial order into that Siberia of whose horrors he had heard, should view not unwillingly the possibility of a regeneration of society, which began with the assassination of emperors. In our brief sketch of Nihilism and Nihilists the novelist Tschernyschewsky is worthy of special notice. He edited a radical monthly, which was suppressed in 1862. He afterwards wrote a novel ("What is to be Done"). This was not allowed to be circulated in Russia, but it was printed in Berlin and Switzerland. Thus the Nihilistic views, disseminated, through broadsides, periodicals, newspapers, handbills, and even fiction, found many readers.

Students of the universities drank greedily of the fountains of this new dispensation, on account of the evil administration of their various colleges, and because it offered them a new field for thought and speculation." An absurd rule, that a knowledge of Latin and Greek should be the test in university and civil-service examinations, drove many students from the universities and into Nihilism. In Russia the only field for the young man of education who is not noble, is the civil-service; commerce, the industries, and agriculture, offer them nothing; the priesthood is despised; there is little or no business for the lawyer, and the army positions are reserved to the nobility.. Thus, to make a classical education a sine

qua non for entrance to the university, was to set up an impenetrable barrier; since the students, for the most part, are the sons of poor trades-people, priests, and small government officials, to whom Greek and Latin are impossible as preliminaries to a university education. Thrown out of their destined career, these young men had neither position, means of existence, nor prospects; and in very desperation they grasped at the delusive subtleties of Nihilism."

We have seen what the Nihilists propose to do, what they are striving to do: but, what have they really accomplished? This question we propose to answer by giving a sketch of their public acts. Our purpose in so doing is to give the reader a photograph of the hostile elements that are at work in the Russian empire. He will learn this lesson, that no empire in the world requires an executive power equal to that of Russia, to hold in one body, possessing great vitality, as it must have, such a heterogeneous mass of repulsive elements.

We have traced the Nihilists from their origin: have examined their declaration of principles, or platform as it would now be called: let us now briefly note how they have attempted to carry out their principles; and, what they have accomplished. What they have attempted is now a matter of history: it is our province, therefore, to examine the record. (1) The first revolutionary attempt and political assassination was a student of the agricultural college of Petrovski, near Moscow. The student Ivanoff was killed by the notorious Netchaieff, an emissary of Michael Bakunin. The assassination took place in 1873. It caused very great excitement, since it was feared that this was simply the first act in a great political drama. In the midst of the wildest excitement the assassin fled to Switzerland. He was, however, surrendered to the Russian authorities; taken to Russia, tried in Moscow, and would have been executed, but that on account of the information which he afforded, his sentence was commuted to transportation for life and penal servitude in the mines of Siberia. One hundred and eighty-three persons were implicated by his confessions. They were all apprehended on one day, May 20, 1875. Their trial lasted eighteen months. Ninety-nine persons were sentenced to penal servitude in Siberia; thirty subjected to police supervision for a certain number of years, and the remainder acquitted; those accused were chiefly sons and daughters of priests, trades-people, Jews, and small officials, and were charged with seeking to propagate Nihilism among the lower class. Many of them were young girls. In 1878, the Nihilists attracted attention as a formidable association, about the time of the trial of Sassulitch, a young lady 28 years of age. She had been under the surveillance of the government, under suspicion that she was concerned with the Nihilists in the attempted assassination of General Trepoff, one of the chief of secret police, in July, 1877. The officer in question had ordered a political prisoner to be flogged for some act of disrespect to him personally, and Vera Sassulitch, as she averred, committed the act to force the government to take note of the fact. She was tried by a jury of educated men, eight of whom held government positions, and to the general astonishment, was acquitted, a result which the Russian press

and public showed themselves in full agreement. General Trepoff was removed from his position, but was made general of cavalry. Vera Sassulitch left the country after the trial in 1878, but her case was brought before the supreme court of revision, and the acquittal cancelled on the ground of informality. In August, 1878, General Mezentoff, the successor of General Trepoff, was stabbed at St. Petersburg while walking, and died the same day. This and other similar attacks were ascribed to Nihilists, who were manifesting remarkable activity in all directions. A secret association, called the "National Government," issued a circular in April, 1878, containing a revolutionary programme, and calling upon the people to take up arms. Assemblages of the people in public places were now prohibited by ministerial order. In a letter from Odessa to a Vienna newspaper, it was stated that there were several thousand members of the Nihilist society in that city alone; that the organization had powerful supporters in the highest ranks of society; and that a lady who was one of the Russian fashionable leaders, had been arrested for being in correspondence with the chief of the Nihilistic committee at St. Petersburg. In September, 1878, a pamphlet, entitled "Life for Life," which was considered a manifesto of the Nihilists, was published in St. Petersburg. Among other passages, it contained the following: "We are Socialists. Our purpose is the destruction of the present economical organization and inequality which constitute, according to our convictions, the root of all the evils of mankind. The question of the political form is entirely indifferent to us." . . . . "Our daggers will never be sheathed until our oppressors, who strangle and gag us, are expelled from the country; and a terrible vengeance will be taken if the Russian nation do not put an end to this mediæval barbarism." This declaration of Socialism as a theory of governmental order, thus opposing the fundamental principle of Nihilism, showed the heterogeneous elements and the blind fury of the whole movement. The assassination of General Mezentoff was in fact avowed by Nihilists in their journal "Land and Liberty," in which they alleged that he deserved death because he had trampled right under foot, and had tortured his prisoners; persecuted the the innocent; and in his official capacity, had murdered by brutal ill-treatment, by hunger, thirst, and the rod, a number of persons whose names were given. On February 22, 1879, Prince Krapotchkin, governor of Kharhov, was assassinated by shooting; according to a Nihilist circular, on account of certain inhuman acts against prisoners in his charge. Heyking, commander of gendarmerie a Kiev (Kiew. q. v.), was also among the victims of the Nihilists, and on March 25, 1879, General Dreuteln, chief of the gendarmerie or third section, was shot at, and being missed, was warned that he could not long escape. The number and character of the persons assassinated or attacked by order of the committee of the Nihilists was so great in the several towns of the empire as to cause general alarm. The period of murders was followed by one of conflagration. In the month of June alone, in 1879, 3,500 fires broke out in St. Petersburg, Orenburg, Koslow, Irkulsk, and Uralsk, destroying property to the amount of 12,000,000 rubles (\$8,760,000.—W). Only 900 of these fires could be properly accounted

for, and the remaining 2,600 were attributed to Nihilist incendiaries. On April 2, 1879, an attempt was made to assassinate the Emperor Alexander II., by Solovieff, who fired four shots at him from a revolver, but missed his aim. Solovieff was taken and hanged. In November, 1879, an attempt was made to blow up the train by which the emperor was expected to arrive at Moscow; this attempt, also failed from a change of programme by the emperor, who was not on the train that was actually blown up by a mine fired by one Hartman, who escaped. In 1867 an attempt had been made on the emperor's life while he was in Paris, riding in the Bois de Boulogne with the Emperor Napoleon III. The assassin fired at him, but missed him. The third effort was that of a man who entered the imperial department in disguise. The fourth, the terrible explosion at the Winter palace, which killed several persons. The fifth and last occurred on the afternoon of Sunday, March 13, 1881, and was a successful assassination. The emperor was returning from a parade (no Sundays for monarchs.—W.) in the Michael manege, and when near the Winter palace, a bomb was thrown beneath the imperial carriage, and exploded, breaking through the back of the vehicle, but without injuring him (the Czar), who alighted to examine the extent of the damage. At that moment a second bomb was exploded close to his feet, shattering both his legs, and otherwise injuring him so that he died in less than two hours. The two assassins were immediately arrested, and within a few days others were apprehended for complicity in the affair. The funeral of Alexander II. took place on March 20, 1881. His son, the czarowitch, assumed the crown under the title of Alexander III. The assassination, which chilled the civilized world with horror, was openly rejoiced in at Socialist meetings in various countries.

A proclamation of the executive committee of the Nihilists, drawn up shortly after the attack on the emperor by the assassin Solovieff, sums up the latest known published demands of Nihilism as follows: "A representative democratic form of government, permanent parliaments, with full powers to regulate all matters of state; extension of self-government in the provinces; complete autonomy of rural communes; the land to be put into the possession of the people; means to be found for placing the factories in the hands of the artisan guilds; transformation of the army into a militia; liberty of the press and industrial combination." This is evidently a reconstruction of Nihilism proper. What the future of Nihilism will be it is now impossible to forecast. It has made many attempts at the life of Alexander III., but, so far, it has failed. It is not reasonable to suppose that they will abandon their efforts while the cause of their existence remains; and that can be removed only by the dissolution of the empire; which event is not to be accomplished in that way, nor by such an agency; hence it must continue to be a disturbing element in the great northern empire. Its fruits must be opposite to those intended; for despotism attacked, but not overthrown, will protect itself by tightening the chains. We have given this lengthy sketch of Nihilism that the reader may fully understand the extent of the revolutionary elements that are working among the heterogeneous masses that are bound up in the iron fetters of Russian des-

potism. These elements should be well understood before we bid adieu to her profane, or fulfilled history, and follow her pathway into the great and undeveloped future. Nature is full of incompatibilities, so also are the moral, social, religious, and political worlds. These opposites cannot dwell together. Of these light and darkness will forcibly illustrate a future of the Russian empire. Alexander I. attempted to introduce into his despotic empire the enlightened civilization of western Europe. He put its whole educational machinery in motion, introducing schools, academies, colleges; and founding seven great universities. Gave freedom to the press, and patronized the arts, sciences and men of letters. Alexander I. learned that a general diffusion of knowledge and despotism could not flourish in the same empire. Knowledge is power, the diffusion of knowledge is the diffusion of power. But despotism is centralization of power. How can power be diffused and centralized on the same territory and at the same time? Russia must either circumscribe the knowledge of her subjects or the power of her despotism. The sun of Alexander I. reached a cloudless noon, but it went down in tempest and gloom. The throne, ascended by Nicholas I., was located upon a full-grown military revolution, ready to explode on the first pressure. Nicholas soon learned his danger and took immediate steps for his security. His death roll increased suddenly to a dangerous magnitude. A long-prepared military conspiracy broke out immediately after his accession, which he suppressed with vigor and relentless cruelty. He revived capital punishment (abolished by the empress Elizabeth), for the purpose of inflicting it upon the conspirators. The rebels were hunted down with merciless energy, and in no case, even after the rebellion ceased to be in any manner dangerous, was their punishment commuted. The conspirators either mounted the scaffold or turned their dejected faces towards Siberia. Fifteen thousand perished in one day at St. Petersburg, their bodies being thrown into the Neva. His policy was the reverse of that with which Alexander I. commenced his reign, who cultivated the mind of the nation so as to base his government upon education and intelligence. Nicholas after a brief ebullition of reformatory zeal, reverted to the ancient policy of the czar, absolute despotism, supported by military power. Nicholas' policy separated Russia from the western nations, that his subjects might not imbibe a taste for these institutions.

We consider the policy of Nicholas' reign as well calculated to shadow forth the true character of Russian despotism, and its true mission in the "Coming Age." Russia has had four monarchs, strictly eastern deposits: (1) Ivan, the terrible: (2) Peter the Great: (3) Katharine II.: (4) and Nicholas I. These aimed at the centralization of all power into one great autocratic head. All the centrifugal forces of the empire were either banished to the Siberian wilds, or chained to their throne. These four monarchs made Russia what she is. Of the four, Nicholas occupies the front rank, in his despotic measures both foreign and domestic. He was, by nature, about the least gifted among the four; yet a true Romanoff in character.

History states, that Nicholas was very carefully instructed by his

mother a princess of Wuertemberg. He also received a military education, was taught political economy, and some other branches, without however, giving evidence of any natural capacity for these subjects. He visited England and various parts of western Europe, in 1816, and, during that year, made the tour of his own country. On the 13th of July, 1817, he married Frederika, Louisa, Charlotte, Wilhelmina, eldest daughter of Frederic William III. of Prussia, and continued in private life till the death of Alexander I. (Dec. 1825), when, owing to the resignation of his elder brother Constantine, he succeeded to the imperial throne of "All the Russias."

After putting down the conspiracy with relentless hate, he turned his attention to the general affairs of his own empire. He seemed at once to discern the causes of the late conspiracy, and set to work, immediately to put in motion his machinery of centralization of all power. Having severed fellowship with western Europe he proceeded to undo what Alexander I. had done in the fore part of his reign. He adopted the centralizing policy of Ivan the terrible, Peter the Great, and Katharine II. Intellectual activity was, as far as practicable, restrained to things of every day use; education was limited to necessary preparation for public service. The press was placed under the most severe censorship, and every effort made to bring the national mind under official control. He attempted to Russianize the whole empire by making it Slavonian. To understand the Panslavian movement, keep in mind, that the population of Europe is composed of three great Asiatic families, emigrating into Europe at three very distinct eras:—(1) The Keltic now occupying western Europe along the Atlantic coasts, Ireland and Wales; (2) the Gothic, Scythian, or German, who occupy central and northwestern Europe and the principal British Islands; (3) the Slavonian, or, as it is sometimes called, the Russian. Panslavism aims to Russianize all Europe and the eastern world: the amalgamation of all Slavonic races, into one body, having one language, one literature, and one social policy. The Slavonians of Austria have always taken occasion to show that they regarded themselves as standing apart from German interests in times of public disturbance. Hence we do not place the Germans in the Slavonian army under Gog. The two families are distinct and hostile, having no common interests. In 1848, the Slavonian population of Austrian empire, instead of taking part with their fellow citizens in the election of representatives to the German parliament at Frankfort, the leading promoters of Panslavism summoned a Slavonic congress at Prague, which was attended by Slavonians from Bohemia, Moravia, and Silesia, and by Slavonic Poles, Croats, Servians, and Dalmatians, who appeared in their national costumes. That congress gave birth to a democratic rebellion, which was suppressed with much bloodshed. Since 1860 Panslavism has exercised an influence over Austrian affairs: both northern and southern slaves tending towards united action in opposition to the centralistic and dualistic aims of Germans and Magyars respectively. In 1867 a very numerous Slavonic congress was held at Moscow, but without any special results. The great change in the Balkan peninsula may be ascribed to Panslavism.

Having restored Russia to her ancient policy of imperial centralization, and put down opposing elements. Nicholas began to extend his dominions. A war with Persia was concluded (Feb. 28, 1828) by the peace of Turkmanshai, which gave considerable extent of territory to Russia. In the same year he began a war with Turkey. Victory, though at immense cost, followed his standard. The peace of Adrianople obtained for Russia another increase of territory, the free navigation of the Danube, with the right of free passage between the Black and Mediterranean seas. In 1830 the political movements in the west of Europe, caused a rising among the Poles, which was suppressed after a desolating contest of nine months, which called forth the entire military power of Russia. Nicholas punished the rebellion by converting Poland into a Russian province, and by extinguishing Polish nationality. In this act Nicholas lost the sympathies of western Europe, and of the civilized world. He interfered with religious toleration, seeking to convert Roman Catholics and Protestants to the Russian Greek Church, of which the Czar is the head. He next turned his face towards western Asia and Caucasus. Those mountaineers were in the possession of too much liberty to suit this northern autocrat. He wished to conquer and hold the old Caucasian cradle, though formed of rugged mountains. It was the southern gate-way into Asia. This war was bloody and protracted, the Russian armies meeting with little success. Nicholas viewed the advance of British interests in Central Asia with alarm, and attempted to counteract it by various means. An expedition was sent for the conquest of Khiva in 1839, which utterly failed. Between 1844-46 he visited England, Austria and Italy. During the political revolution of 1848-49 he took the first opportunity to aid the Austrian empire to quell the Hungarian insurrection. This aid rendered Austria his firm ally. He drew closer the bonds of Russian and Prussian alliance, which was attended with great damage to Prussia. The re-establishment of the French empire tended to confirm these alliances, and led Nicholas to believe that the moment had arrived for carrying into effect the hereditary Russian scheme for the absorption of Turkey. With the ancient prophecy in his mind and filled with the idea that Turkey would stand alone he began the conflict. July 2d, 1853, the soldiers of Nicholas crossed the Pruth. In the hostilities which followed, the Turks displayed a steady courage. The massacre of Sinope startled England and France and their fleets were sent to the Black Sea. The pretext of this war was somewhat of the nature of the Crusades. The possession of the holy places at Jerusalem had long been a bone of contention between the Greek and Latin monks. The dispute came up afresh, France deciding for the Latin and Russia for the Greek monks. In order to get possession of those places, Turkey, holding them, was first to be conquered; hence the war. It would have been better had the combined fleets entered those waters before, to save the unnamed heroes who perished at Sinope. (Nov. 30, 1853, the Turkish squadron of 13 ships suddenly attacked and destroyed the Russian fleet.)

The Russian fleet retreated to the haven of Sebastopol, never to come

forth. The war on the Danube was bravely maintained by the Turks. In the spring of 1854, France and England entered into a formal alliance with Turkey, and sent a large force to the seat of war. The allied army landed at Eupatoria, September 14th. On the 20th, the heights of Alma were taken. Conrobert succeeded the French marshal St. Arnaud, who had died. The deadly siege of Sebastopol commenced October 17th, 1854. While the combined armies beleaguered the south side of this rival of Gibraltar, powerful armies were sent into the Baltic. They gained only slight successes, the Russian army lying safe under shelter of the strong fortresses at Cronstadt. The great battles of the Crimean war were Balaklava, Inkerman, and the Tchernaya, and the siege of Kars in Armenia. During this war Nicholas died (March 2, 1855) of atrophy of the lungs. His death was hastened by chagrin at the repeated defeats which his army sustained, and by the over-anxiety, and the excessive labor he underwent to repair his losses. He was remarkable for temperance, frugality, and patriotism, but equally so for vanity and ostentation. He was fanatically beloved by his Russian subjects, and was at the same time regarded by them with feelings of awe, a tribute to his lofty stature and imperial deportment, which gave him the most intense pleasure. This extreme vanity affected his mind and is said to have been the cause, in part, of his many political blunderings toward the close of his reign. Sebastopol was abandoned by the Russians on the night of September 8, 1855, after 48 hours of terrible conflict. Hostilities ceased February 29, 1856, and peace was proclaimed the following April. Nicholas was succeeded by his son, Alexander II. Before we enter upon the Russian history during his reign let us call attention to this another failure of Russian attacks on Turkey, and the causes of the failure. It is very evident that its success would have changed the political aspect of Europe, Asia, and of the world. The great empire of the north, forsaking its polar capital and the nomadic zone, would have made Constantinople its seat of Empire. From this stronghold in the imperial zone its conquests eastward would have been easy, certain, and without any national limit. The wall (Turkish empire) being broken down by the Jewish enemy of old, the future Jewish nationality would have been a failure. There would have been no King of the South, nor no battle upon the mountains of Israel, and prophecy as to the future would have been a blank. Who can look upon Russias' many failures to take Constantinople and drive the Turk out of Europe, without seeing the hand extended to draw her back? as if God was saying to Russia, in each attempt, Thus far only thy field and thy mission are in the north and east, confine thy work to thy legitimate zone till my people are returned and have their own nationality in their own God-given, God-appointed land.

It may be said that these failures can be accounted for in a natural way. This we do not deny. But has not nature an all-powerful Ruler? God must control national action or His seers could not declare the future. Russia has a mission as distinct as that of Egypt, Babylon, Persia, Greece, or Rome. Who, then, can question the causes of these repeated failures?

The Russian empire is northern in all its elements and resources and

therefore, must not be allowed to pass permanently the bounds of her proper and her appointed habitation.

Alexander II was born April 29, 1818. He was carefully instructed by his father, Nicholas, who was delighted to see in him the marks of a "true Russian spirit." At 16 he was declared of age, made commandant of the guard, helman of the Cossacks, first aide-de-camp of the emperor, and subjected daily to a life of manœuvring, reviewing and military parade, which at last seriously injured his health. He then traveled through Germany to recruit his energies, and during his stay in that country, was married to princess Maria, daughter of the Grand Duke of Darmstadt, in 1841. He now vigorously applied himself to his duties as chancellor of the university of Finland. By his dexterous and subtle manners, he insinuated himself into the affections of the Finns, and weaponed their love of independence.

He founded a chair of the Finnish language and literature, and defrayed the expenses of remote explorations undertaken by their savants, such as Cygnæus, Wallin and Castren. In 1850 he visited southern Russia, Nicolaieff, Sebastopol, Tiflis, Erivan, etc. It is said that he witnessed with regret the attitude of his father towards western Europe, and that he altogether disapproved of the Crimean war. On his accession to the throne, March 2, 1855, he found himself in a very critical position. He had two parties to conciliate at home—the old Muscovite party, blindly zealous for war, and the more peaceable and intelligent portion of the nation, who possessed his personal sympathies. He pursued a course calculated to encourage both; spoke of adhering to the policy of his "illustrious ancestors," and at the same time concluded peace. He took active measures to purge the internal administration; rebuked corrupt functionaries, and severely punished some as a warning to others. By a ukase, dated May 27, 1856, he granted to all Polish exiles, who were willing to express repentance for the past, permission to return home; though he did not separate Poland from the "great Russian family." His emancipation of 23,000,000 serfs and the closing events of his life we have given under the head of Nihilism.

The Polish insurrection in 1863-64 was suppressed with extreme severity; and in 1868 the last relics of Polish independence disappeared in the thorough incorporation of the kingdom with the Russian empire. The subjugation of the Caucasus was completed in 1859. Successive expeditions, the last of which were those against Khiva and Khokon, have resulted in the establishment of Russian supremacy over all the states of Turkestan. In 1876, on the death of the governor of the Baltic, their administration was merged into that of the central government. Russia in 1870 intimated that she no longer felt bound by certain conditions of the treaty of 1856, and in a conference at London, in 1871, her claims (relative to her free navigation of the Black Sea) were admitted. The misgovernment of her (Russia's) Christian subjects by Turkey, and her cruel suppression of incipient rebellion in Bulgaria in 1876, led to a conference of the European powers at Constantinople. Turkey rejected the proposals made by the conference with a view to the better administration of the subject provinces; and Russia, to enforce these concessions on Turkey, declared war in April, 1877. At first the

Russian progress was rapid ; but the energy displayed by the Turks during the summer compelled the invaders largely to augment their forces, both in Bulgaria and Armenia. The chief events of the war were the desperate but unsuccessful attempts to expel the Russians from the Shipka pass in the Balkans, the fall of Kars in November, the resolute defense of Plevna by Osman pasha from July till December, and the capture of the Turkish army of the Shipka in January. The armistice signed in January, 1878, was followed in March by the treaty of San Stefano ; between Russia and England a congress of the great powers met at Berlin in June, 1878, sanctioned the arrangement of the Ottoman empire explained under the future Turkish phase of the Eastern Question. A cession was made to Russia of the part of Bessarabia given to Moldavia in 1856, as also of the port of Batum, of Kars and of Ardahan.

On the 13th of March, 1881, Alexander II. fell by the hands of Nihilistic assassins. On the 20th his funeral ceremonies took place; after which his son, as Alexander III., ascended the throne, who now reigns over "all the Russias." Since 1881 nothing has transpired in Russia worthy of any special note. Nihilism is still active and seeks every opportunity to scare and to kill. The present emperor sits insecure upon his throne, which he despotically occupies, not knowing what moment may unearth a power which shall terminate his somewhat useless existence. His coronation, deferred for many months through fear of the Nihilists, at last took place at the expense of \$10,000,000 of wasted money—money earned by the oppressed. How long he will be permitted to hold imperial sway is known only to the Great Invisible. As soon as the time comes in the arrangement of the Divine purposes, when Russia will be required to make a forward movement, his throne will be occupied by some despot competent to carry out the appointed mission.

In bidding adieu to Russia in the past Russian profane history, a brief statement of our plan and its intent will aid the reader the better to follow us while we pursue Russia through her prophetic history.

Russia's past history was necessary, in order to enable us to discern accurately her present character. Her present character will necessarily aid us to forecast her future or prophetic history. We have studied her past history for the sake of understanding her future history. Russia has a future mission. That mission requires for its accomplishment certain characteristic features in its chief agent. Assuming the Russian empire to be that chief agent, we have examined that empire in its original family elements and in their combination into one great imperial whole. We have in our first efforts described tribal nations as they emigrated from southwestern, central, and northeastern Asia into northeastern Europe ; traced them in their original features, followed these tribal nations through their long fusion process (extending in the Scythians over one thousand years) till out of this heterogeneous mixture of tribal nations a new man is formed—the Russian ; have followed that new people under two dynasties to the present, searching their acts to learn their specific character.

We have traced this empire of the north : (1) in its embryotic state ;

(2) in its infancy; (3) through its childhood; (4) through its youth; (5) and into its manhood. During its centuries while it lay in embryo, it existed in its primary elements, simply as families of different blood, Shemitic, Japhetic, and Hamitic. These mingling, and thus giving rise to all shades of character, forming in northeastern Europe on its extended plains and uplands the great empire of the north. We have followed these families during the period of their fusion, seen them gradually mingling, and assuming the form of a nation, composed of one hundred tribal nations, speaking some forty different languages. After centuries of conflicts, coming under the control of dukes, grand-dukes of the Scandinavian family of Rurik—which continued 736 years, after which the house of Romanoff, of the Scandinavian and German race governed the empire as czars, emperors and autocrats, to the present time. Through all the various changes from embryo to manhood the Russian empire has exhibited a vigor that has pointed it out as the great educator of the north; the northern university of Europe, where the northern races of Asia were to receive their European drill, the national blast furnace where the Asiatic ores were to be reduced, preparatory to being cast into moulds suited to the last days.

We have noted her seven efforts to gain firm footing in the zone of empires, fixing her southern capital at Constantinople, but she has signally failed in each attempt. She has been pulled back by Jehovah's direct interference, as can be distinctly traced through the entire course of Russian history. Her field to cultivate is the north. She has been forced to locate her seat of empire in a high northern latitude ( $60^{\circ}$ ). And her seminaries of instruction for the shepherd zone are kept in that range of temperature, well suited to their original constitutions. God thus divides the earth into a central field, surrounding it with other fields; then raises up tenants in every way suited to these fields. Such a fitness exists between the great field of the north and its Russian tenant. The Russian bear was made for the great bear field. In like manner God has in his education, and special drill, adapted the Russian to her field and her work. Whenever, therefore, Russia has attempted to fix her capital in a more enervating latitude, she has been drawn back, even to seven times. When she has attempted the West she has been defeated and obliged to retire. On the other hand, whenever the Gothic-Scythian of German nations has entered her legitimate field, she has been driven back. Not so with the eastern nations, such as the Tartars. They were to be fused with the Russians to maintain certain distinctive characteristics. That empire was to be ruled by German mind, but its body was to be Slavonian. Another Russian peculiarity has been noticed. The extremely despotic rulers have been the most popular and successful, such as Ivan the terrible, Peter the Great, Katharine II. and Nicholas.

The reason is obvious, it requires extreme despotic power to hold together its heterogeneous elements, so as to centralize all power. Every emperor that has aimed at the diffusion of general intelligence has been made quite unpopular, while the opposite policy led to popularity. These items are sufficient to point out and locate Russia's character and work.

Her mission is in the north. There she will be confined till the final struggle. The philosophy of Russian history is exceedingly entertaining as well as instructive. The reader will do well to investigate the great causes which prompt to Russian action. Pharaoh Menephthes was raised up for a certain purpose. Cyrus was educated for a certain work. So were Alexander, Aleric, Attilar, Genseric, etc. Why, then, has not the Russian empire a similar origin? If we are allowed to conjecture relative to Russia and the remainder of Europe, we should say that their interests are quite dissimilar, and, therefore, their intercourse will not be cordial. Russia is aware that the nations of western Europe fully comprehend her aim towards Turkey, and she knows also that her occupancy of Constantinople would be damaging to the commercial interests of those great powers; she is also aware that they are sufficiently powerful to prevent her conquest of Turkey; she finds it necessary, therefore, to move with great caution. Her last two wars with Turkey taught her that lesson quite perfectly. Before she can take possession of Constantinople, she must convince the European world that it by right belongs to her. This she cannot accomplish. She must move towards the east, and bring the entire nomadic zone under her control. With these concluding remarks on Russian profane history, we shall follow her to the close of her prophetic history. This will be no ordinary task.

**RUSSIAN EMPIRE FROM A. D. 1884 TO THE CLOSE OF THE MILLENNIAL AGE,  
OR THE AGE OF SUBJUGATION.**

This is Russia's first period of her prophetic history. We call it the Millennial age from its duration, one thousand years. We denominate it the age of subjugation, for the reason that the first of the age, at least, is occupied by Christ under His regal office in subjugating His enemies. Paul says of this period, "For He (Christ—W.) must reign, till He hath put all enemies under His feet." i Cor. xv. 25. During this period nations exist. The thought is clearly suggested by the metallic image and the stone. The metallic image is the symbol of Gentile rule on the earth. The stone, increased to a mountain, represents the earth under the reign of Christ or the kingdom of the God of heaven. The work of destroying the image belongs to Christ in His regal office, expressed by Paul as above. When Christ returns He subdues the nations. We call the age in which Christ is thus occupied the age of subjugation. No term can be more appropriate. Our purpose is now well defined to trace Russia through that period. And we have given her past history to aid us in giving this portion of her prophetic history. We may assume at least that Russia's past character will serve as a fair sample of her future. Her field of preparatory labor is fully defined—the field of the north;—the shepherd, or nomadic zone. Her special work will appear as we advance. It is well here to remark that the purposes of Russia and those of Jehovah are quite unlike. The plans of Russia and her policy are clearly set forth in the will of Peter the Great; God's purposes are fully set forth by the prophets Isaiah, Jeremiah,

Ezekiel, Daniel, Zechariah, and by the Revelations of St. John. We know, also, that God's will shall finally triumph. Russia aims at universal dominion for its despotic empire. The autocrat, being supreme head of church and state, would claim to be the royal high priest of the whole earth—the king of kings, and priest of priests. God has reserved that high and honorable position for His own dear Son. Hence, as we progress in our Russian narrative we shall notice the deviations from Russian policy as Divine interpositions, aside from these overrulings of the northern despot, to bring about another class of purposes—those of Jehovah. We could write out the history of Russia's future from what we know of her past. Russia aims to possess the imperial zone, and by it to place upon her head the diadem of universal empire, with the absolute power to dictate all thought, social, moral, religious, and political. This power Russia proposes to secure in the following manner: (1) to get possession of Constantinople and drive the Turk out of Europe. (2) As she now holds Turkestan, the original home of the Turks, and having such a hold in Anatolia, the Turkish empire in Asia, would readily be absorbed. (3) Palestine, being part of the Ottoman Asiatic empire, would fall to her with all its sacred localities; and the Russian Greek Church would rule the eastern world. (4) Persia would then be conquered; and the Russian empire would bound the British East Indies on the north and west. A terrible conflict with the British in India would ultimate in her conquest of the British East Indies. The next conflict of Russia in her progress to the East would be with the French. Here the struggle would be far less severe, since the French power would be much inferior to that of England. Her next conquest would be the Chinese empire. She would not then find this a very difficult task. China being conquered Japan would submit without any severe struggle. Asia conquered Egypt would fall, the British being driven out. Africa would be virtually in her hands. With all these conquests the dominion of the seas may still belong to the British. The conquest of Europe would be the next in order. All her eastern conquests, compared with this, would be as the dust of the balance. The three families of the second, or Gothic Scythian, or German emigration, Germany, France, and England, grown up into mighty empires, with civilization and military drill vastly in advance of her own, would furnish Russia abundance of military and diplomatic exercise, in order to their subjugation. It would require the Russians to divide these nations by exciting quarrels among them, and raising up divisions, as in the instructions given in Peter's will. These conquests, to extend over the world, to make Russia a fifth universal monarchy, would require, perhaps, a thousand years. It is very evident that such a history of the future of the Russian empire, though it might agree with Peter's visionary will, in all its principal features, is not quite the prophetic chart of Russia's future. God, by His direct interference with autocratic will, by His Almighty power, shapes events into the form of His own predicted purposes. We have only one source from which we are able to draw the true elements of Russian history through the coming age of ages. The holy seers

of old, with their prophetic glasses, swept time's rough and tempestuous ocean; tracing each nation in its voyage to the boundless, breezeless sea. That chart of Russian history we shall now take the liberty to follow. Ezekiel's chart (Eze. xxxviii and xxxix) shall be our main guide, aided by the charts of Isaiah, Jeremiah, Daniel, Zechariah and John in his Apocalypse. Let us now place before us Ezekiel's chart and turn to his delineations of a great northern power preparatory to, in, and after its invasion of the land of Israel. What wicked power occupies this portion of Ezekiel's chart? No expositor has excluded Russia. The features are too distinct for any mistake as to the chief royal personage.

But what record has the chart? Let us read and note carefully. Ezekiel xxxviii. vs. 1. And the word of the Lord came unto me saying: Where was Ezekiel when this "word" came to him? In the valley where he had seen the vision of dry bones—the whole house of Israel in their dispersion and restitution. Their reunion had been illustrated by the union of two sticks. These events will be fully noticed under the Hebrew Phase of the "Eastern Question." The prophet is carried forward to a period subsequent to this Restitution, and a period of prosperity to the Hebrew nationality.

Vs. 2. Son of man. Set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. "Gog," who is he? The Divine answer is, "He is of the land of Magog, and the chief prince of Meshech and Tubal." Modern Geography calls no countries by those names. The explanation was, however, sufficient for Ezekiel, and must, therefore, have been well known to this holy seer. Magog was the second son of Japheth (Gen. x. 2). The land where he dwelt took his name, and was thus named in the days of Ezekiel. B. C. 587, and 1,861 years after Japheth's son had dwelt there. His name still adhered to the land, and, as Ezekiel knew it by no other name, it was proper so to call it, though, at the time of this invasion, it had some other name. Meshech was the fifth son of Japheth, and Tubal was the sixth son. Gog would appear to be a native of Magog, and the chief ruler of those other countries, that of Meshech and of Tubal.

Our history of the tribal elements that were fused to make the Russian is so full that no further remarks as to the existence of these nations in the Russian empire will be required. We shall simply refer the reader to those sketches and pass on.

Vs. 4. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts (of armor), (even) a great company (with) bucklers and shields, all of them handling swords. "The turning back" "and putting hooks in thy jaws," are events which transpire in the earlier parts of Gog's history, and shows the perfect control which God exercised over that power. "I am against thee." The pronoun "I" shows the Divine agency. God manages that power to carry out His own purposes. When He leaves His northern field before Jehovah's time as He has done seven times; perhaps we may say six. God drew him back when the appointed time comes

to execute judgment upon him, God says, "I will bring thee forth," held back, then brought forth to His execution. This supreme control of Jehovah demands special note. Since it demonstrates God's sovereignty over the nations.

Vss. 5 and 6. Persia, Ethiopia, and Lybia with them; all of them with shield and helmet. Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands. We have shown at some length that Gomer is not Germany, "Persia, Ethiopia, and Libya." How came these enrolled in the army of Gog, or Russia? When and under what circumstances were Persia, Ethiopia and Libya subjugated by the Russian empire? Were these countries, at the time of this invasion, provinces of the Russian empire? or were these simply mercenary soldiers? whom the gold of Russia had hired to fight against Israel and Judah, enticed into the great northern army through hatred of the Hebrews and a desire of plunder? These are questions which are not readily answered. There is a part of Russia's future history not down on Ezekiel's chart. Where is Russia, and how is she occupied from the present time (1884) to her appearance in her confederated armies on the mountains of Israel? We must examine this period on the other prophetic charts. We may not be left to conjecture. That the Persians were in her army presents no difficulty; for Persia has to be conquered in her eastern progress to India, according to the instructions of Peter's will, but as to Ethiopia and Libya there needs to be some further investigation. In Gen. ii. 13, describing Eden, we have this language: And the name of the second river (is) Gihon; the same (is) it that compasseth the whole land of Ethiopia. No one can for a moment suppose that Ethiopia, here named, is the African Ethiopia, since it would be Geographically absurd. The Hebrew and English margin—Cush. But there are four countries which, in the Bible, are called Cush, from the sons of Cush having, at different times, changed their residence. Major Wilford says this (Ethiopia) must be Balk, or Bactria. Ethiopia in the Hebrew of Eze. xxxviii. 5 is שׁוֹבֵן, Cush and Libya is פָּתַח, Phut; and Persia is פָּרָס Pa-ras, because divided into so many mountains, valleys and plains, and interspersed with so many salt lakes and marshes. Persia proper is here intended. It would seem that countries connected as these three are should be somewhat geographically associated. Still we shall not contend. Russia may have carried her conquests into Africa before her forces gather on the mountains of Israel. On this point we shall consult the chart of Daniel. Dan. xi. 36-45. A king shall do according to his will; hence he is called the "wilful king." One expositor says of the above title. "It is equally applicable to Antiochus (Epiphanes) to the Romans, to the Anti-Christ, and many others." This king is also said to be Napoleon; others say he is the Autocrat of Russia. One point is worthy of note that, according to all the views, we are at the time of the end when these events are in process of accomplishment; for the French and Russian Autocrats are one in their elements of character—despots—aiming to deprive the Messiah of universal empire and truly persecuting His holy people.

V. 7. Be thou prepared and prepare for thyself thou and all thy company that are assembled unto thee, and be thou a guard unto them. The chronology of the events which are involved in this command, is a point of very considerable interest to aid us to write correctly the Russian future or prophetic history. What period is covered by these preparations which the Almighty orders Gog to make? What are these preparations? The period is anterior to the gathering and covers that space of time that extends from the present to the gathering period. It is the period of Russian drill and military preparation, a period of great activity. It is the day of God's preparation of the nations for the contest on the mountains of Israel for the diadem of the earth; to decide whether it shall continue under the curse of human Gentile domination or come under the righteous government of the Messiah. As Russia gathers all the North and East her preparation will be on a scale of vast dimensions. "Be thou prepared." Strengthen thy government in all its departments, thyself being its despotic head. "And prepare for thyself" all thy subjects and thy tribes. Gather thy forces, mustering into service and drilling. Associate under thy banners the entire nomadic zone. Associate and fuse discordant masses, educate them for the vast invasion of thy people, Israel. Gather munitions of war. Fill and put in order thy commissaries. "Be thou a guard unto them (all thy company assembled unto thee). Make an immense camp of these tribal undisciplined hosts. Throw around them a guard of thy drilled soldiers; enroll them, drill them and muster them into service. Swell thy forces to the utmost that they may be a fair test of the strength of thy military arm. It requires no very close scrutiny to discern such preparations now in progress. Why such a vast increase of armies and navies? Why are they moving eastward? Why has Russia proposed a ship canal from the Baltic east to the Caspian sea and onward toward the Celestial empire? Why is she pushing her boundaries southward and southeast toward Persia and India.

V. 8. After many days thou shalt be visited; in the latter years thou shalt come into the land (that is) brought back from the sword, (and is) gathered out of the many people against the mountains of Israel, which have always been waste; but it is brought forth out of the nations and they shall dwell safely, all of them. "After many days thou shalt be visited." Boothroyd, following the Chaldee, "Thou shalt number (or enroll) them," i. e. all the barbarian forces from the north, "Against," rather "upon," the mountains, which have been always "long" waste. "After many days in the latter years" thou shalt enroll the barbarians. The seer looks back over the whole period of Gog's existence to the days of old when he persecuted Judah under the name of the "Assyrian," and held him in cruel and long-protracted bondage, glances at his tyrant rule under various names, then sees him spring up as the great northern despot. He has his former and latter years. His enrollment that here attracts Ezekiel's notice is the one that is in his latter years, now about to transpire. Such a historic sketch of Gog as is recorded in this verse demands more than a mere passing notice. We have investigated the Hebrew to be fully satisfied of its true meaning. Our

rendering is as follows : After many days thou (Gog) shalt enroll or number (the nations of the north) ; in the latter years thou, Gog, shalt come into the land (earth) recovered from the sword ; recovered from many people (as its conquerors) upon the mountains of Israel, which have a long time been waste, but is recovered from the nations (that have conquered) and they (Israel and Judah) shall dwell safely, all of them. That land (of Israel) has been conquered, (1) by the Assyrians, (2) Persians, (3) Greco-Macedonians, (4) Romans, (5) Saracens, (6) Scythians, (7) the German nations under the Crusades, (8) and by the Turks, who still hold possession. Here eight conquests by the sword. Ezekiel speaks of it at a time when its legal owners, the Hebrews, have quiet possession of it after being recovered from the sword. With these interpretations and explanations we pass on.

V. 9. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands and many people with thee. In a season of thunder showers, about 10 o'clock A. M. small clouds (cumuli) begin to gather. The cloud soon, by its attraction of other columns of ascending vapor, it grows into a mountain with a dark base. It assumes such magnitude as to darken the land. A flash of lightning darts through the gathering mass and the tempest soon follows. The prophet uses this figure to represent Gog and his forces gathering on the mountains of Israel, an appropriate simile. The mingled nations gathering on the mountains of Israel seem like a gathering tempest bursting in fury over the land.

V. 10. Thus saith the Lord God : It shall also come to pass (that) at the same time shall things come into thy mind, and thou shalt think an evil thought (conceive a mischievous purpose). The prophet does not narrate events in the order of sequence. Nature's order is from cause to effect. Ezekiel reverses this order. The horrors of the invasion wake up his passions, which for a time absorb his being. Becoming somewhat calm he runs back, in his mind, to the origin and moving causes of this invasion. It was an evil thought that arose in the mind of Gog. A fit of covetousness seized his mind and soon begat its legitimate fruits. He contrasts his power and wants with Israel's wealth and weakness.

Vs. 11-12. And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil and to take a prey, to turn thy hand upon the desolate places, (that are now) inhabited, and upon the people (that are) out of the nations which have gotten cattle and goods, that dwell in the midst of the land.

Such is the record of Gog's covetous thought. Let us pause for a moment and analyze that covetous thought that occupied the mind of this great power; for though a great empire is intended by the term Gog, yet it is so perfectly under the control of one mind in its absolutism, that it is always addressed as one individual, though it includes a succession of emperors. These two verses will come up for investigation under the Hebrew phase. We shall now confine our remarks to the thought and its author. His thought is one of robbery, plunder. He purposes to rob innocent, harmless citizens, who have no fears, and are, therefore living without any

visible protection. Why he comes with such a mighty army, is not stated. Robbers are usually armed according to the perils anticipated, but, as this national robber did not look for any resistance from this people, whom he purposed to rob, his conduct in bringing such an armed multitude, can be explained only by the fact that the Hebrews were in some manner under the care of some great power well known to Gog, and with whom he looked for a sharp contest. Our second remark will be of some interest. The motives of Jehovah and of Gog in this invasion.

Gog seems to act out his own covetous purposes without any restraint, and yet Jehovah declares that he himself brings him with all his hosts for the honor of his own name. "I will magnify myself, sanctify myself." Jehovah exercises control over Gog so as to bring him with all his hosts to the judgment. God has a right to punish criminals by whatever agents, and in whatever manner He deems best suited to the honor of His own name.

Vs. 13. Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee: Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Four classes of men, those of Sheba, Dedan, Merchants of Tarshish, with all the young lions, interrogate Gog as to the object of his extraordinary visit. Who are these classes? Why should they interfere? Was it to rob them? Why should they busy themselves in other men's matters? (1) Sheba, where located? How occupied? In Arabia Felix, or Yemen. It is said in Gen. xxv, "And Jokshan (the son of Abraham by Keturah) begat Sheba and Dedan. They settled in Arabia Felix, and became Arabian merchants and very wealthy. Ezekiel speaks of them as merchants of Tyre." Eze. xxvii. 15. The men of Dedan (were) thy merchants. Vs. 20. Dedan was thy merchant in precious clothes for chariots. Vs. 22. The merchants of Sheba and Raamah, they were thy merchants; they occupied in thy fairs with chief of all spices and with all precious stones and gold. These merchants of Yemen (north of the present Yemen) were the Phœnicians of Arabia; wealthy, widely extended, and enterprising people, of fine stature and noble bearing. They were great in their traffic in gold and perfumes, spice, incense and precious stones. Yemen, however, was only productive in corn, wine and ordinary products. They, however, held the key to India, and were the intermediate factors between Egypt and Syria, which again spread the imported wares over Europe. When Ptolemy and Philadelphus (B. C. 274) had established an Indian emporium in Egypt, they still remained the sole monopolists of the Indian trade, being the only navigators that undertook the dangerous voyage. Like the Phœnicians they kept secret the track of their ships, and pretended that these costly metals, spices and articles were the products of their own country. They sold their silks to the Romans in the 3rd century at the rate of a pound for a pound of gold. They became luxurious, effeminate and idle. The meanest utensils in the houses of these merchant princes were, according to Greek writers, wrought in the most cunning fashion, and were of gold and

silver; their vases were incrusted with gems, their fire-wood was cinnamon. Their colonies extended over immense tracts of Asia. Sheba (Yemen) occupies the southwestern part of Arabia. Its peninsula, Aden, contains about 20 square miles, on which Aden (Eden paradise) the Gibraltar of Asia and Africa, is located. It is on the direct route through the Suez canal, Red sea and Indian ocean to India. In 1838 accession of Aden, by its Sultan, was made to England. On Jan. 11, 1839, after a few hours' contest, it fell into the hands of the British. Its population is now about 35,000, a busy population. In 1872 its imports were £1,404,169, its exports £835,919. Yemen is the paradise of Arabia. Their past history is interesting, but what more especially demands our attention is the position of the men (merchants) of Sheba and Dedan in this future invasion of Gog. They appear to be nationally interested in the affairs of Israel as they dwell safely in the land of unwalled villages. They were, in all probability, merchants of the Jews at that time, as the ancient Subæans were of Tyre. This thought opens a wide field for future investigation; the vast improvements of Arabia in the age of subjugation.

"Sheba and Dedan, and the merchants of Tarshish with all the young lions thereof." Sheba and Dedan were the sons of Jokshan, who was the son of Abraham by Keturah. Being brothers and sent by Abraham into the east country (Arabia) they would naturally seek the most fertile parts of that country. Sheba gave his name to the southwestern Arabia, now called Yemen, the paradise of Arabia. Dedan gave his name to the south-east Arabia, now denominated Oman, chief town, Muscat. Some of Dedan's posterity went further towards the north and east, and finally reached India. Ezekiel names two other members of this future merchant commercial firm. The merchants of Tarshish, with all the young lions thereof. We gave some notes on Tarshish under the "British Phase." It will now be as well, in this place, to group all the items of history relative to Tarshish in order to fully understand the import of this enunciation of Ezekiel xxxviii. 13. In doing this we shall assume what have been demonstrated and believed by such able ethnologists as Blumenbach, Dr. Prichard, and Dr. Latham and Retzius: (1) The unity of the human race; (2) the fact of a deluge; (3) the re-peopling of the earth by the three sons of Noah. (a) Shem; (b) Ham; (c) Japheth; (d) and the general apportionment of Asia, Africa, and Europe.

It is interesting to follow these men and their posterity as they gradually spread over the eastern world giving names to the countries they occupy; their own proper names adhering to the lands, a custom followed through all ages, and now practiced. Such appears to be the origin of geographical names, both ancient and modern. Some times the ancient name of a country or a district comes down to us unchanged, generally, however, with names modified or entirely new. The most ancient names are from the Bible as it contains the most ancient history.

Let us now turn to the Scriptures relative to the origin and history of Tarshish.

From Gen. x. 1-4 we learn that Tarshish was the son of Javan, who

was the son of Japheth ; who was the son of Noah. Vs. 5. By these (families of Japheth—W.) were the isles of the Gentiles divided in their lands , every one after his tongue, after their families, in their nation. "Isles of the Gentiles." "This expression comprehends all those countries to which the Hebrews were obliged to go by sea, whether in Europe or in Asia Minor."—*Calmet*. Tarshish settled somewhere in Europe; either on the continent or on some one of its islands. His original location, or farm, was somewhere west of Palestine, to which persons went by ships on the Great Sea, which was called "Sea of Tarshish," that being its most ancient name. Mediterranean (middle of the earth) being an appellation of more recent date. Tarshish's name adhered to the land that he occupied; hence the location was called Tarshish. Through centuries it was called by that name ; and so also was the sea named on which they sailed to reach that distant land. We shall, for the present, confine our investigations to this original or Western Tarshish. (1) Where was it ? (2) What were its products ? (3) What people made its immense commerce ? These questions, with others, we propose to examine, both from the Bible and profane history. The next notice of this western Tarshish, which we find in sacred history, is recorded in Jonah (B. C. 862) 1, 3. "But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa ; and he found a ship going to Tarshish ; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. Joppa was a sea-port on the Mediterranean. Consequently he had to sail on that sea to reach the western Tarshish. This voyage of Jonah was more than twelve hundred years, probably, after the first settlement of Tarshish. A splendid commerce had grown up between the Phœnicians and Tarshish. That commerce had done much to make Tyre a proud city of merchant princes. Isaiah says (B. C. 715): Howl ye ships of Tarshish ; for it (Tyre—W.) is laid waste, so that there is no house, no entering in ; from the land of Chittim it is revealed to them. Is. xxiii. 1 vs. 6. "Pass ye over to Tarshish." Vs. 10. "Pass through thy land O daughter Tarshish." "Tyre is probably called the 'daughter of Tarshish' from the close connexion and perpetual intercourse between them, to which the former owed much of her greatness."—*Bagster*. What were the products of Tarshish ? Ezekiel, speaking to Tyre, says : "Tarshish (was) thy merchant by reason of the multitude of all (kind of) riches ; with silver, iron, tin, and lead, and traded in thy fairs." Vs. 25. "The ships of Tarshish did sing of thee in thy market ; and thou wast replenished and made very glorious in the midst of the seas." We have traced this western Tarshish, in its past history, as far as the Bible gives us any knowlege. We should infer that it was well towards the western extremity of the Mediterranean Sea. Since the entire sea had that name ; and, therefore, the ships of Tarshish traversed the entire length of the sea to obtain their silver, iron, tin, and lead. It would have been very difficult to have found those metals in paying quantities nearer to Tyre than Spain. We shall now examine the testimony of secular history relative to the location of this Western Tarshish. Javan was the father of Tarshish

and Kittim. On an ancient map of Ptolemy, England and Scotland are called Javan. They are called on those early maps "Isles of the West." So also in the Bible. On those ancient maps the western coast of Europe, including France, Spain and Portugal, has the name of Tarshish. "Tarshish was the west coast of Europe, afterwards called Gaul, and in later times Spain and France."—*Hillier*. "All agree that Tarshish is Spain, sometimes called Tartessus, from two Greek words 'Thars-eis,' 'Nesas,' the Islands of Tarshish."—*Bochart*. So also do Aristotle, Strabo, and Pausanias Aviernus testify. Others derive it from "Tar," a border, "Shish," white, bright, shining, a name given to England from the whiteness of its chalk cliffs. We place but little worth in these derivations, since those countries had their name from their first occupant, Tarshish, and we have shown the location of the country Tarshish. The Tyrians fled to Tarshish from the arms of Alexander the Great.

All the ancients seem to locate Tarshish in Spain. DR. WM. SMITH, in his Bible Dictionary, gives Spain as its original locality. He says: "Tarshish, 1. Probably Tartessus, a city and emporium of the Phœnicians in the south of Spain." "The identity of the two places is rendered highly probable by the following circumstances: 1st. There is a very close similarity of name between them, Tartessus being merely Tarshish in the Aramaic form. 2dly. There seems to have been a special relation between Tarshish and Tyre, as there was at one time between Tartessus and the Phœnicians. 3dly. The articles which Tarshish is stated by the prophet Ezekiel (xxvii. 12) to have supplied to Tyre are precisely such as we know, through classical writers, to have been productions of the Spanish peninsula. In regard to tin, the trade of Tarshish in this metal is peculiarly significant, and, taken in conjunction with similarity of name and other circumstances already mentioned, is reasonably conclusive as to its identity with Tartessus. For even now the countries in Europe, or on the shores of the Mediterranean Sea, where tin is found, are very few; and, in reference to ancient times, it would be difficult to name any such countries, except Iberia or Spain, Lusitania, which was somewhat less in extent than Portugal and Cornwall in Great Britain. In the absence of positive proof, we may acquiesce in the statement of Strabo, that the river Bætis (now the Guadalquivir) was formerly called Tartessus, that the city Tartessus was situated between the two arms by which the river flowed into the sea, and that the adjoining country was called Tartessus. This being the original location of Tarshish, the son of Javan, who dwelt in England, it can not be supposed that these families would, for twelve centuries, remain stationary, or that the ships of Tarshish would not take in the immense tin deposits of Cornwall. The probability is that in the process of years all that country, rich in mines of silver, iron, tin, and lead, would take the name of the ships that visited them; and of the sea, over which the ships of Tarshish were constantly passing. For the same reason those men carrying on the commerce would be called the merchants of Tarshish. Such being a legitimate conclusion, we close our discussion of the location, ex-

tent, and character of western Tarshish, by the remark that this commercial enterprise had one great centre at ancient Tyre, and that it was carried on principally by the merchant princes of Phœnicia.

We are now prepared to examine the eastern branch of this ancient commercial enterprise. In this eastern enterprise Tyre is a partner with the Hebrews, under Solomon. Of the eastern commercial enterprise, Jerusalem is made the chief emporium and way stations are erected. The eastern commercial line commenced at Ezion-geber, on the Ælanitic gulf of the Red sea, passed down that sea to the Indian ocean, then coasted along the southern boundaries of Arabia, and terminated somewhere eastward in India and Ceylon. We shall first examine what the Bible says relative to this eastern route to, what is understood to be, an eastern or Indian Tarshish. This eastern channel was opened for commerce by Solomon, (B. C. 1015–975). “King Solomon made a navy of ships in Ezion-geber, which (is) beside Eloth, on the shore of the Red sea, in the land of Edom. And Hiram (King of Tyre—W.) sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir and fetched from thence gold, four hundred and twenty talents, and brought (it) to King Solomon.” I. Ki., ix., 26, 27, 28. “For the King’s ships went to Tarshish with the servants of Hiram; every three years came the ships of Tarshish bringing gold and silver, ivory and apes and peacocks.” Michaels, a distinguished writer, thinks that the fleet of Solomon coasted along the shore of Africa, doubling the Cape of Good Hope and came to Tartessus, in Spain, and thence back again the same way; that this accounts for their three years’ voyage out and home, and that Spain and the coasts of Africa furnish all the commodities which they brought back.”—*Bagster*. This view is liable to some very serious objections. (1.) The voyage would not have been undertaken without some knowledge of the extent of Africa. (2.) It could not have been accomplished in three years. He could have taken the Phœnician route. (3.) All the articles could not have been found either in Spain or in Africa, or in both.

The articles which Solomon’s fleet brought home were “gold, silver, ivory and peacocks.” Gold and silver could have been obtained in Western Africa or in various localities along its coasts. Ivory also might have been obtained in abundance, but peacocks could not have been found either in Africa or in Europe. It is very generally agreed that the peacock is a native only of India. The Hebrew words for ivory, apes and peacocks are of Indian origin, which shows conclusively that those articles were brought by Solomon’s merchant ships from India. We quote from the Hebrew text of I. Ki., x. 22, simply that part of the verse translated “ivory and apes and peacocks.” שְׁנָהָבִים וּקְפִים וּתְקִים—Shen-hav-bim, ivory or elephant’s teeth. (I. Ki., x. 22.) Another lexicon says elephant’s tooth, ivory (the word is probably a compound of שֵׁן—shen, a tooth, and הַבָּ—hav, an elephant, from the Sanscrit Ibha.) וּקְפִים—koph-im, apes—Sanskrit Kapi; וּתְקִים—tuk-kim, peacocks. Tukki cannot be explained in Hebrew, but is

akin to *toka* in the Tamil language. By India we include the Indian islands, such as Ceylon. Now if these products had been the natural products of Africa or Spain they would have been called in the Hebrew tongue by names which would point to such localities, and not by those names by which they were known in India. To us their names are conclusive evidence that they were obtained in India or in Ceylon. The peacock, itself, being a native only of India and of the countries east, would be sufficient to decide in what direction Solomon's vessels sailed. The vast numbers of those pea-fowls in India, Siam, etc., are still further proof of their eastern origin, since they were sufficiently numerous to make them an article of commerce. The accounts which Orientalists give are very interesting. Col. Williamson says: "Whole woods were covered with their beautiful plumage, to which the rising sun imparted additional brilliancy. The small patches of plain among the long grass, most of them cultivated, and with mustard then in bloom, which induced the birds to feed, increased the beauty of the scene, and I speak within bounds when I assert that there could not be less than 1,200 or 1,500 pea-fowls of various sizes, within sight of the spot where I stood for near an hour." Sir Emerson Tennent, also, in his work on Ceylon, says that "in some of the unfrequented portions of the eastern province to which Europeans rarely resort, and where the pea-fowls are unmolested by the natives, their number is so extraordinary that, regarded as game it ceases to be 'sport' to destroy them, and their cries at early morning are so tumultuous and incessant as to banish sleep, amount to an actual inconvenience." The harsh cry of the peacock seems to have been imitated in its Greek name, *taos*, and probably has given rise also to the Latin *pavo* and the English peacock. Peafowls so numerous as these would make an article of commerce worthy of historic note.

Why should the vessels constructed at Ezion-geber be called ships of Tarshish if they were not designed to go to Tarshish. They might take the name of those vessels after whose pattern they were constructed. They were built by Hiram's ship-carpenters and therefore built after the pattern of those vessels that sailed on the sea of Tarshish, in the commerce between Tyre and Tarshish of the West. Dr. William Smith says: "The expression, 'ships of Tarshish,' originally meant ships destined to go to Tarshish, and then probably came to signify large Phoenician ships of a particular size and description, destined for long voyages, just as in English 'East-India man' was a general name given to vessels, some of which were not intended to go to India at all. Hence we may infer that the word Tarshish was also used to signify any distant place, and in this case would be applied to one in the Indian ocean."

If anyone will examine the position of Ezion-geber he can readily see that it is not conveniently located for any western commerce. Take into consideration the fact that at that time Solomon owned much of the sea coast along the east end of the Mediterranean, (sea of Tarshish) and was on the most friendly terms with Hiram, King of Tyre, whose merchants owned the ships of Tarshish that navigated the Mediterranean sea, and could have supplied Solomon with all the products of Western Tarshish, and it will

appear very evident that Solomon's Red-sea fleet was built for eastern commerce.

Solomon was familiar with the wealth of the Indies. Much information was obtained from the Arabian merchants residing in Sheba and Dedan who visited Jerusalem and were quite familiar with India. They were the "Phoenicians" of the Red sea and of the Indian ocean. Solomon was a great commercial king and brought to Jerusalem the products of all lands. He had, long before the building of his fleet, established a caravan route to the Indies. To facilitate its operations Solomon built Tadmor (Palmyra—W.) in the wilderness. Mr. Porter, in his "Oriental Sketches," has the following: "The question has been frequently asked: Why did Solomon build a city in the midst of the desert, so far from his own kingdom? The answer is easy to anyone who knows the history of the period and the geography of Bible lands. One of his great aims was to make Palestine the centre of commercial enterprise. To secure a safe and easy route for caravans that imported the treasures of India, Persia and Mesopotamia, was of the first importance. Tadmor lies half way between the Euphrates and the borders of Syria. It contains the only copious fountains in that arid desert. Some halting-place was necessary. Water was absolutely necessary. Consequently Palmyra was founded as a caravan station. As Solomon's wealth increased so were his desires enlarged. Many articles which he wanted were not suited to caravan transportation. Glancing over a map of those eastern countries he would readily see that the distance from Ezion-geber, on the Red sea, and the caravan route to Southern India and the Red sea were about the same. This naturally suggested the idea of a sea route, and a fleet of merchant ships is made, each one by Phoenician ship-carpenters, and after the pattern of those vessels which they had constructed for the sea and trade of Tarshish. They would be called from their shape and size ships of Tarshish; the commerce would be called the commerce of the ships of Tarshish. After a time the ports and lands visited would assume the name and an eastern Tarshish would spring into existence. Such, we think, is a fair solution of the object of the Red sea fleet. Now Solomon was noted for his wisdom, but to have built a fleet in the Red sea for the commerce of Spain, France and England or western Tarshish, when he could have controlled the Mediterranean sea for that commerce, would have been extreme folly.

It is a source of great pleasure, as well as of knowledge, to trace in different ages of the world, the changes of its great commercial centers from that of ancient Egypt at Memphis, Babylon of the Assyrian empire Athens of Greece, Rome of the Latin Empire, Constantinople, of the Greek and Ottoman empires; St. Petersburg of the Russian empire, and London of the British empire. Other smaller commercial centers existed in early ages of the world. Those of special interest in our present investigation were at Tyre and Jerusalem, in the days of Solomon, King of Israel. Tyre was building up her commerce with the nations along the Mediterranean Sea, principally by her commerce with Tarshish, and with Sheba and Dedan towards the east. During the reign of Solomon the great com-

mercial center of the world was at Jerusalem; and it was the commercial centre for all nations in the days of Solomon and during his reign. Why may it not be again, under the reign of one "greater than Solomon?" Under the Phœnicians and Hebrews there were two commercial systems and two commercial centres. (1) A western system between Tyre and Tarshish, in the ships of Tarshish, and on the Sea of Tarshish; (2) between Jerusalem and India, with ships of Tarshish (after their model), by way of the Red Sea and the Indian Ocean. These continued to be two distinct commercial systems for centuries. When all the commercial centres had often been changed, and the seat of empire had moved to Western Europe, or perhaps long before that time, various projects were being talked of by the nations especially interested of uniting the two systems by opening a water communication between the Mediterranean and Red Seas, then separted by a strip of land 72 miles wide. In ancient times, yet centuries since the days of Solomon, a canal was made connecting (indirectly) the two seas. When it was commenced, or when it was finished, is not known. Herodotus dates the projection back to Pharaoh Necho (B.C. 600). Others, such as Aristotle, Strabo and Pliny, go still further back. Its completion is assigned by some to Darius, King of Persia; by others to the Ptolemics. It began at about a mile and a half from Sucz, and was carried in a north-west direction through a remarkable series of natural depressions to Bubastis, on the Pelusiac or eastern branch of the Nile. Its entire length was 92 miles (of which upward of 60 were cut by human labor), its width from 108 to 165 feet, and its depth 15 (Pliny says 30) feet. How long it was used is not known, but the drifting sands filled and ruined it. It was cleared out and put in order by Trajan in the early part of the second century after Christ, but was again filled and remained filled till the conquest of Egypt by Amrou, the Arab general of the Calif Omar, who caused it to be re-opened, and named it "Canal of the Prince of the Faithful," under which name it continued to be employed for upwards of a century, but was finally blocked up by the unconquerable sands, A.D. 767. In this condition it has ever since remained.

In modern times the attention was called to it by the invasion of Egypt, under the armies of Napoleon Bonaparte. He caused the isthmus to be surveyed by a body of engineers, who made the Mediterranean 30 feet below the Red Sea at Suez. A subsequent survey, under the joint patronage of France, England and Austria, made the two seas on exactly the same mean level. In 1858 a railway was opened from Cairo to Suez, which conveys overland all the European mails to India and Australia. The Suez Canal of M. de Lesseps extends from sea to sea, and was opened Nov. 10, 1869, and has been in successful operation to the present. Its business has so vastly increased that the building of a second canal is now being discussed. For more particular discription of this canal, see under the British Phase of the Eastern Question.

"And the merchants of Tarshish, with all the young lions thereof." We have been at considerable pains to trace the rise and growth of two ancient commercial systems, both of which were in operation in the days

of Ezekiel. (1) the one, Western Tarshish, situated in Spain, at its commencement, but extending its boundaries as the demands for its products ("silver, iron, tin, and lead") increased till it finally took in all the western coast of Europe and the British Isles. The great mart in Ezekiel's day was Tyre; then Rome and Carthage. The Phœnicians were those merchants; principally of Tyre and Sidon. The ships built for that trade were called ships of Tarshish, the sea on which they sailed, was then denominated "Sea of Tarshish." (2) The other system was towards the East, between Jerusalem and Palestine, and India, with its islands—the eastern water route being on the Red Sea and Indian Ocean. In the days of Ezekiel the eastern route was held by the Arabian tribes, Sheba and Dedan, the Phœnicians of the Indian Ocean. It was opened by Solomon from Ezion-geber, on the Red Sea and Indian Ocean, to Southern India and Ceylon. We traced the union of those two commercial systems in ancient times. As western Europe verged towards modern times a route to the Indies was opened by sailing around Africa. The Tarshish commercial system, ruined, the second time, by drifting sands, was abandoned and the route was no more a subject of thought till the conquest of Egypt by Napoleon. The new route, originated by M. de Lesseps, connects the two seas direct. The growth of the commerce on this direct highway between the West and the East, and the chief nations in the scheme, claim special note. The chief nationalities are England, France, and Spain, with Portugal. To the British empire it is of superior worth, since it is her direct highway between the two great divisions of her empire, England and India. If France gets possession of the peninsula of Farther India her commerce through the Suez canal will be vastly increased, and another ship canal would be required for the commerce of Great Britain and France. The value of this ship route through Egypt will appear in the rapid growth of its commerce, seen in the following statistics:

It was opened Nov. 16, 1869. In 1870, 491 ships, of 436,618 tons, passed through; and in 1874, 1,264 ships, of 2,424,000 tons. About 70 per cent. of this shipping and tonnage belongs to Great Britain. The great advantage of the route is, of course, the shortening of the distance between Europe and India. From London or Hamburg to Bombay is, by the Cape of Good Hope, 11,220 miles; but by Suez only 6,332 miles. The voyage is, therefore, shortened 24 days. From Marseilles or Genoa there is a saving of 30 days; from Triest, of 37 days. The canal has yielded a fair per cent. on the cost. To Dec. 1869, the cost of the canal was £11,627,000. The canal charges are 10 francs per ton, and 10 francs per head for passengers. The receipts for 1873 amounted to 22,755,862 francs, or £911,032; for 1875 (when 1,494 ships passed through), to 28,879,735 francs, or £1,155,185; for 1876 (1,457 ships passed), 31,143,762 francs (£1,245,750). France with Farther India would increase the commerce beyond its present tonnage capacity. The Cape route would be utterly abandoned as a route to India. Various systems of Railways, extending from various sea-ports on the east end of the Mediterranean Sea to India by way of Palestine, are contemplated. India and China require a constant increase of commercial

facilities with the West in order to supply the mutually increasing demands. Let us now turn to Spain, France, and England, as those countries identified with the Tarshish of the past and future. The ancient Phoenicians extended their commerce as far as England. This will scarcely be questioned; for England had the greatest tin mines. The ships of Tarshish traded as far north, therefore, as England. Tarshish is not now the name of those countries of western Europe, nor of any other country; but Ezekiel could not give them any other name than that by which they were then known; the name known in prophetic history. England, France, and Spain would still be called in prophecy by that ancient prophetic name, Tarshish. The prophecy contains an explanatory clause: "With all the young lions thereof (of Tarshish). The expression is this—"the merchants of Tarshish, with the young lions of Tarshish." Assuming, what we have proved, that England was the ancient Tarshish, and that Great Britain is the Tarshish of Eze. xxxviii. 13, or the chief of both the ancient and the future Tarshish, Who are "her young lions?" Tarshish of Ezekiel xxxviii. 13, has young lions. This is what Ezekiel says only in another form of expression—"with the young lions thereof." Tarshish had her "merchants," and her "young lions," her merchants and young colonies. The Tarshish, or England, has some 60 colonies, of which the East Indies is by far the most populous, though young. Who has not heard the roar of the British Lion? Turn for a moment to the royal standard of Great Britain. The Coat of Arms affixed to every document proceeding from the supreme authorities of every British possession—an emblem commanding and obtaining respect from every British subject, and which, displayed upon the breasts of her kings, has struck terror and dismay to her enemies on the battlefield. The Coat of Arms, when analyzed, gives, among others, the following results: On the first quarter are three Lions, on the second the Scotch Lion; on the fourth quarter, three lions; above all a crowned Lion; then a Lion and a Unicorn; in all nine lions. The British East India Company is an incorporation of merchants, knowing no other than commercial interests. British (or Tarshish) merchants, belonging to India, a young colony. In the quarters of their shield there are young lions rampant, with this motto, "Auspicio Senatus Anglie." The British empire in the East is very distinctly seen in the above symbol. It is an integral part of the British empire; and here addresses Gog as the Plenipotentiary of the British empire, or King of the South. These, with merchant princes of Arabia, powerful at that time, constitute a commission that seem to be appointed to bring Gog to an explanation of the object of his invasion of the land of Israel. I shall not pretend to ascertain the chronology of this interview between Gog and this commission of merchant princes of Tarshish, or the British empire. We are safe, however, in saying, (1) that it is an event yet future, since it is after the return and union of Israel and Judah; (2) the commerce of the southern confederacy of nations, of which the British empire is chief, will be vastly in advance of its present proportions as appears from the advanced positions of "Sheba and Dedan, and the merchants of Tarshish, with the young lions

thereof." "Shall say unto thee" (Gog—W). Being commissioned they have an interview with Gog, the chief of the invading army, to bring him to declare the object of his visit.

Their interrogatory follows: "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" They ask him if he has come as a robber of this wealthy, yet apparently defenseless people? The articles about which they question Gog are those which, probably, they had furnished Israel and Judah. They feel a personal interest in those articles and desire to know their fate. The Hebrew nation is composed principally of commission merchants and agriculturists; as they have gold and silver, cattle and goods. Such as would abound with men in those pursuits.

Vs. 14. "Therefore, son of man, prophesy and say unto Gog. Thus saith the Lord God; in that day when my people of Israel dwelleth safely, shalt thou not know (it)?" The expression, "Shalt thou not know," is peculiar, it being not only an emphatic affirmation, but it conveys the idea that Gog will have spies among Israel for the purpose of facilitating his intended and premeditated robbery. This is an advanced epoch in Russian history. She has in carrying out the instructions in the will of Peter the Great, "To have the Russian nation constantly at war," incurred immense war debts; and knowing that Israel has a vast amount of gold and silver, and cattle and goods, necessary to supply his army, and that he could rob them without a battle, resolves to do so.

Vs. 15. "And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army."

"Thou shalt come." It is said in vs. 16, "I (God) will bring thee." Gog has one motive (plunder) and seems to act freely as any other robber. God has another object, and brings Gog against His people as a lesson for the heathen.

"From thy place out of the north parts." God had given him a field to cultivate. While in that field he was in his own field as God's tenant. There he had been held for many centuries. Whenever he attempted to leave that field Jehovah drew him back, signifying by the act that his preparatory mission was at home.

"Out of the north parts." In the great shepherd or nomadic zone; north of the imperial zone; the north of Asia and northeast of Europe; Siberia, and ancient Sarmatia and Scythia; the land occupied by those of all races that wandered away from civilization into the wilds of the cold north.

"Many people with thee." Sub-tenants of all Shemitic and Japhetic families. The sons of Japheth all took up their abode in the north quarters that they might have abundance of room for pasturage.

"All of them riding upon horses, a great company, and a mighty army." Vastly more numerous than those armies that, from the snows and ice of the great bear circle, swept over the imperial belt. The immense

plains of the north, the original home of that noble animal, the horse. The army, being composed entirely of cavalry, shows its origin, out of the Russian empire, the proper representatives of Peter the Great, on his fiery steed.

Vs. 16. "And thou shalt come up against my people of Israel, as a cloud to cover the land ; it shall be in the latter days and I will bring thee against my land, that the heathen may know me when I shall be sanctified in thee O Gog, before their eyes." "Thou shalt come against my people of Israel." "I will bring thee against my land." These are expressions full of significance. Gog cares nothing about the land, since he has not come to stay (they being horsemen), but to rob. They are after Israel's gold and silver, cattle and goods, not for their mountains. They can carry away Israel's gold, silver, and goods; they can drive away their cattle. They are after the honey, not the hive, nor the bees. God is after Gog and his hosts, and, therefore, brings them on to the mountains of Israel, the foot of His throne. God has a controversy with him ; and when the Almighty takes the field against an enemy their case is without a single ray of hope to cheer them in their unequal contest ; worms of the dust ; beings, whose breath is in their nostrils, contending against the God of the universe!

"It shall be in the latter days." The time when this invasion is to take place is here stated,—"In the latter days." This expression clearly implies that there would be many years, even a succession of years, between the publication of the prediction and its accomplishment. It is therefore supposed, with much probability, that its fulfillment will be posterior to the conversion of the Jews and their restoration to their own land."—Bagster. It is God that is here speaking, and who says that it (the invasion shall be in the latter days. It must be after the days of the scattering of Israel, and Judah have finally closed. Judah's long captivity did not commence till A. D. 71, and up to that time Israel, or the ten tribes, were still scattered, as appears from the Epistle of James—"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad." Jas. i. 1. The invasion was at the time when Judah and Israel are dwelling safely in their own land. And that this invasion might not be mistaken for any past or near event, it is added, "It shall be in the latter days." What thought was conveyed to the mind of Ezekiel by this expression ? It, being explanatory, was understood by the seer as referring to a time quite remote. In the Hebrew for 'latter days'—**בָּאַחֲרִית הַיּוֹם** Ha-ya-mim, a-cha-rith. The word a-cha-rith, translated latter, is defined as follows: The extremity, end, latter end, last time ; carrying the idea of distant time, and the extreme of that time. In Ps. cxxxix. 9. it is translated "utter-most parts." In Deut. xi. 12. it is rendered "end," "The eyes of the Lord thy God (are always upon it, the land). From the beginning of the year even unto the end of it." In Nu. xxiii. 10. it is rendered last end. In Ps. xxxvii. 37. it is rendered end. The idea is found in Nu. xxiv. 14. Deut. iv. 30., and xxxi. 29. The united twelve tribes will have two distinct periods of nationality, a former and a latter. The former under David and Solomon ; the latter under David's greater son, the Messiah. Under the

official reign of the latter we place this invasion. Some time during that reign two efforts are made: the first not long after the return and union of Judah and Israel; the other at the close of Messiah's official reign. The former is described in Rev. xix., the latter in Rev. xx. Zechariah also speaks of the two.

Vs. 17. "Thus saith the Lord God: (Art) thou He of whom I have spoken in the old time by my servants the prophets of Israel, which prophesied in those days (many) years that I would bring thee against them?" It would seem from what is here stated that Gog had had a former existence as well as Israel; and this is the latter period of His life also. If so, by what name was He known, where and by what prophets was He described? Zechariah had a vision that will help us in solving these difficult problems. To this vision let us turn. "Then I lifted up mine eyes, and saw, and beheld four horns. And I said unto the angel (Gabriel, the interpreting angel,) that talked with me: What (be) these? And he answered me: These (are) the horns which have scattered Judah, Israel and Jerusalem." The four great Gentile monarchies have all had a hand in that work. Assyria was the first, and Rome was the last. And the Lord showed me four carpenters, or smiths. Then said I, What come these to do? And he spake, saying, These (are) the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up (their) horns over the land of Judah to scatter it." Zech. i. 18-21. These four smiths symbolize the power used by Jehovah against the destroyers of his people, angelic angels working against hostile nations (see Dan. x. 13. 20). The last three chapters of Zechariah describe two invasions of the land of Israel by the confederated nations of the North: the first is while Judah is returning, but immediately anterior to his conversion; the other is at the close of the reign of subjugation, and is the one so graphically delineated by Ezekiel. These invasions will be more fully set forth under the Hebrew Phase of the Eastern Question.

What, then, did the prophets call Gog during his former years, when he persecuted the children of Israel? We answer, that he was called the "Assyrian," in the same sense in which John the Baptist was called Elijah: he came in the spirit and power of the Assyrian, as John the Baptist appeared in the spirit and power of Elijah (Lu. i. 17). The Assyrian was the first great oppressor of the Jewish nation. He lives again in Gog, the great oppressor of God's people. Examine the term Assyrian, as used by Isaiah and some other early prophets. Assyria, the first Gentile horn, is a wicked persecutor of God's people. Russia partakes of the same spirit and power. Some name common to both, and to all Gentile persecutors, should be used. Gog is such a name. We have had in past ages an Assyrian Gog, a Persian Gog, a Grecian, a Roman, a Mohammedan Gog, and finally, the Russian Gog. As this persecuting power will appear in our notice of other phases, we will dismiss the Gog of former years, and progress with our history of the Russian Gog of the "latter days."

Vs. 18. "And it shall come to pass at the same time when Gog shall

come against the land of Israel, saith the Lord God: (that) my fury shall come up in my face." "My fury shall come up in my face." The provocation of Jehovah had been exceedingly severe. Under assumed names of four universal Gentile nationalities he had hunted down and devoured those whom he knew to be God's covenanted people. And, aware that God had banished Israel and Judah from their own soil, from their hearths, and their dear native mountains, as a temporary chastisement, to be followed in due time by a restitution to their land and nationality: added persecution to said chastisement as if they had a full right to punish another one's servants. When God thought proper to chastise His disobedient children with whips the national usurpers took the liberty of chastising with scorpions. God regarded banishment from their homes, and the loss of nationality, and religious principles, sufficient punishment; yet Gog, disguised under, and assuming the names of Assyrian, Persian, Grecian, Roman, and, lastly, Russian, has followed, with deadly hate, Israel and Judah through all lands, and in all ages, since their dispersion, sent them as paupers to their own land; and now that they are prospered, and live quietly under Jehovah's smiles, in their own land, he has come to rob them, as if they had no protector. What parent would not resent such base affrontery?

Vs. 19. "For in my jealousy, (and) in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel;" so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that(are)upon the face of the earth, shall shake at my presence" (vs.20).

"In jealousy, (and) in the fire of my wrath have I spoken. God's utterance should claim our special notice. "Gog," Messiah's great enemy, and ancient persecutor of His people, having collected the hosts of the Arctic, rushing onward, spreads the storm-mantle over the skies of Israel. The contest is truly for universal dominion. The "stone" and the "image" are about to collide. Which shall fill the earth? God is jealous for His own name, and for the honor of His Son. His wrath burns like a consuming fire as this ancient criminal, with his army of mounted warriors, draws near to the foot of His throne. In the fire of His jealous anger the Almighty utters His voice. "The Lord shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." Joel iii. 16. That this throne, before which Jehovah has summoned Gog, with his robber hosts, is His throne of executive judgment, is made clear, by the narration of the prophet Joel, "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and I will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and (for) my heritage, Israel, whom they have scattered among the nations, and parted my land." Joel iii. 1. 2. Then follows the sketch of that treatment, which was well calculated to excite God's jealous indignation. Vss. 3-9. "And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they might drink. \* \* \* vs. 5. Because ye have taken my silver and my

gold, and have carried into your temples my goodly pleasant things. The children of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their borders. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head. And I will sell your sons and your daughters into the hand of the children of Juda, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken (it)" Whenever God thought proper to chastise His covenant people for disobedience and idolatry, and saw proper to use any Gentile nation as the rod of chastisement, that people showed its low depravity by adding seven-fold to the punishment, rather than to manifest human sympathy. This course was taken, in turn, by all the great Gentile monarchies. They exulted with jealous hate when God and His people had any difficulty: since God had constituted the Hebrew family the hub of the world, arranging all other families and nationalities as spokes or part of the rim. Deut. xxxii.8. By so doing they exhibited a desire to question the right of Jehovah to govern the nations. The proof which we designed to advance begins with vs. 9. "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehosaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get ye down: For the press is full; the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: For the day of the Lord is near in the valley of decision, the sun and the moon shall be darkened, and the stars shall withdraw their shining: The Lord also shall roar out of Zion and utter His voice out of Jerusalem; and the heavens and the earth shall shake. Vs. 9-16.

V. 21. "And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother." Composed of so many tribal nations, without any element of union existing, and held together by the iron will of their despotic chief, and a thirst for plunder as soon as they see their chances of success are diminishing and that they are about to contend with the natural elements, they turn their swords against each other as the cause of their impending calamities.

V. 22. "And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that (are) with him, an overflowing rain and great hailstones, fire and brimstone." "With pestilence and with blood." Crowded into the narrow passes the pestilence broke out, the mountain steeps falling crushed their thousands, the roar of the tempest, the flashes of lightning, the concussion of the heavens by peals of thunder following in quick succession, the comingling of hailstones, fire and brimstone, took from Gog and his fright-

ened expiring hosts, the last ray of desolated hopes and covetous expectations.

V. 23. "Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." "Magnify," "sanctify" and "known." It seems that the heathen understood Jehovah to be the author of the pestilence, the earthquake and the storm, and, therefore, magnified His name. They knew that these great judgments were executed for the intended robbery of a pure and holy people, and, consequently, it gave God the character of holy as well as a great Being. It also taught them the lesson that the punisher of Israel and Judah was the Lord Almighty of the nations near and more distant. Eze. xxxix., 1-8.— "Therefore, thou son of man, prophesy against Gog and say, thus saith the Lord God; behold I (am) against thee, O, Gog, the prince of Meshech and Tubal, and I will turn thee back and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring upon thee the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thy arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that (are—W.) with thee. I will give thee to the ravenous birds of every sort and (to) the beasts of the field to be devoured. They shall fall upon the open field, for I have spoken (it) saith the Lord God; and I will send a fire on Magog, and among them that dwell carelessly in the isles, and they shall know that I (am) the Lord. So will I make my holy name known in the midst of my people, Israel, and I will not (let them) pollute my holy name any more; and the heathen shall know that I (am) the Lord, the Holy One of Israel."

This paragraph contains a message from Jehovah to Ezekiel for Gog, informing Him of his disposition towards him and of what He designs to inflict upon him. Some expressions will be better understood if explained. "Gog, the chief prince of Meshech and Tubal." God has taken great pains to identify this illustrious chief of the "latter days." Meshech, a son of Japheth, from whom the Moschi, (Muscaj, Muscovites) who occupied a mountain called Moschici Montes, a mountain chain joining Anti-Taurus and Caucasus, bordering upon Colchis, Iberia (in Asia) and Armenia, who in later times peopled Russia about the territory of Muscovy, of which the Emperor of Russia is now the chief prince. Their ancient character is learned from Eze., xxvi. 13, Ps., cxx. 5. They supplied the Tyrians copper from their mountains and slaves, such as were taken in battle. They are sufficiently identified as a part of the Russian empire. Tubal, a son of Japheth, his family settled in Iberia, between the Black and Caspian seas. "The Moschi and Tibareni were associated under the name of Miskai and Tuplai, in the Assyrian inscriptions."—Dr. Wm. Smith.

"I will turn thee back and leave but the sixth part of thee," of thy people. This has various interpretations: "I will strike thee with six plagues, or draw thee back with a hook of six teeth;" I will draw thee back. "To deceive thee I will turn thee and lead thee about." We have examined the Hebrew text with the following results:

תַּבְנֵתִךְ וְשָׁאָתִיךְ וְהַלִּיתִיךְ מִרְכָּתִי אֶפְןִ וְהַבָּאוֹתִיךְ עַל־הָרִי יִשְׂרָאֵל.

—We-sho-vav-ti-ka we-shi-shai-ti-ka we-ha-al-ti-ka me-yar-ki-thai tza-phon, I will break thee in pieces, I will divide thee into six parts, I will cause thee to ascend from the sides of the north ; wa-ha-ve-o-thi-ka al ha-rai yisra-eil, and will cause thee to come on to the mountains of Israel.” Such appears to be the full import of v. 2. We infer from these words Gog’s total overthrow : “ I will send a fire on Magog.” Some terrible judgment will destroy the countries whence the armies of Gog were led forth about the time the armies themselves were cut off. The depletion of those grass plains, over the immense Siberian wilds by such armies of horsemen, would allow the grass to be left so dense that, fire catching the deadened fields, would consume the whole country. Nothing would be there to resist its sea of fiery billows. Jeremiah says : “ Set up a standard toward Zion ; retire, stay not, for I will bring evil from the north and great destruction.”—Jer. iv. 6. “ Behold, a people cometh from the north country and a great nation shall be raised from the sides of the earth.”—Jer. vi. 22. “ Behold, the noise of the bruit is come and a great commotion out of the north country to make the cities of Judah desolate (and) a den of dragon.”—Jer. x. 22. In the north of Asia is the den of the draconic world, one division of Gog’s (Satan’s) triple empire. Rev. xxvi. 13.—“ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country, and they shall set themselves in array against her.”—Jer. l. 9. “ Behold, a people shall come from the north and a great nation and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance. They (are) cruel and will not show mercy. Their voice shall roar like the sea and they shall ride upon horses.”—Vs. 41–42. “ Then the heaven and the earth and all that (is) therein shall sing for Babylon, for the spoilers shall come unto her from the north, saith the Lord.”—Jer. li. 48. “ I have raised up (one) from the north (Medes) and he (Cyrus) shall come from the rising of the sun (East Persia) shall he call upon my name. (Read the history of Cyrus.—W.) And he shall come upon princes as (upon) mortar, and as the potter treadeth clay.”—Is. xli. 25. The Assyrian is said to come from the north against Israel, then Judah, and the Medes and Persians against Babylon because she oppressed Judah and Jerusalem. The Medes and Persians were overthrown for their oppression of the same people. After that the Grecians and the Romans, and finally the Russians. All these nations drink of the same cup, and justly, since they in their pride and selfishness ill-treated God’s chosen people. Since all these nations partook of the same spirit of the great oppressor of God’s ancient people, and used that power to oppress said nation, they all deserve to be called by a name that will fully designate their common characteristics. Now Gog is such a name, since its etymological meaning expresses those common types of character. A Hebrew lexicon thus defines גּוֹג—gog, “ lofty, proud, haughty, insolent, undaunted, oppressive. The same author thus defines מָגֹג—ma-gog, the son of Japheth, of whom all Europe was peopled (originally peopled—W.). Japheth went north and west, his sons being with him

or in his division of the globe. They at first occupied the head waters of the Euphrates, as they would naturally wander up that valley till they met with a mountain obstruction extending from the Caspian sea west, northwest to the Black sea, about 750 miles. Here, on the slopes of these spurs and along their valleys, the soil warm and fertile, they pastured their flocks and herds. This mountain range took the name of Caucasus. As their numbers increased they spread east and west, till finally they passed the three ridges. The western passage being toward the Black sea, between the sources of the Kuban and the Terek. The eastern pass being near the Caspian sea, called the pass of Derbend. Many families in the course of years emigrated northward into Europe, while others wandered to the northeast and occupied Northern Asia. Thus spread or enlarged the Japhetic families. Shemitic tribes also wandered up the same Euphratean valley, and, meeting with the same lofty obstructions (from 8,000 feet to 18,000 feet) they settled among the families of Japheth. The result has been a greater variety of tribes than in any other part of the world, there being not less than one hundred different languages spoken. If we may be allowed the expression we shall call these southern slopes the ancient Japhetic hive, from which came forth the ancient swarms that settled down on Northern Europe and Asia, now occupied by the empire of Gog, or Russia, and constituting the empire in early times, the land of Magog, so named from the second son of Japheth. A single glance at an ancient map will reveal the strong probability of the truth of such a view. After the confusion of Babel the families of the three sons of Noah were scattered. Ham's posterity moved towards Africa, Japheth's family moving in the direction of Europe, passed up the valley of the Euphrates, while the family of Shem concluded to keep the original homestead in Asia, since from that family was to spring the Hebrew race, God's peculiar people. It appears then, from what we have stated, that Europe and Northern Asia were first occupied by the sons of Japheth, and that later in the world's history great tides of emigration rolled westward from families proceeding from more eastern Asiatic centres, peopled by the families of Shem. Gog was the Pharaoh, the Cæsar of the great North, and as the original hive was located along the southern slopes of a vast mountain range, that range would be called by the name of their despotic successive chiefs, Caucasus, fortress of Gog. We have enlarged on the subject of the original settlement of northeastern Europe and northwestern Asia, that the reader may have a distinct understanding of the Russian Empire in all its parts.

Vs. 8. "Behold, it is come, and it is done, saith the Lord God, this (is) the day whereof I have spoken." Jehovah, knowing the future equally with the past, having unlimited power over it, says: It is done, though then distant not less than 24 centuries. He is in the scenes and they are accomplished.

Vss. 9, 10. "And they that dwell in the cities of Israel shall go forth and set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall burn them with fire seven years. So that they shall take no wood out

of the field, neither cut down (any) out of the forests ; for they shall burn the weapons with fire ; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord." "Set on fire and burn." From this language it would seem that Gog's army will be overthrown by a miraculous judgment, without a battle, as were the forces of Sennacherib, which may have been a type. The "hand-staves" were clubs. "Burn them with fire seven years." This act has been made, by infidels, the subject of much ridicule.

Bishop Lowth thus renders Is. ix. 5. "For the greaves (leg-armor) of the armed warrior in the conflict, and the garment rolled in much blood, shall be for a burning, even fuel for the fire." This learned critic mentions that "a medal, struck by Vespasian, on finishing his war, represents the goddess Peace, holding an olive-branch in one hand, and, with a lighted torch in the other, setting fire to a heap of armor." "When the immense number and destruction of the invaders are considered, and also the little fuel, comparatively, which is necessary in warm climates, we may easily conceive of this being literally fulfilled. Mariana, in his History of Spain, says that after the Spaniards had given that signal overthrow to the Saracens, A. D. 1212, they found such a vast quantity of lances, javelins, and such like, as served them for four years for fuel."—*Bagster.*

Vs. 11. "And it shall come to pass in that day (that) I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea ; and it shall stop the (noses) of the passengers ; and there shall they bury Gog and all his multitude ; and they shall call (it) The Valley of Hamon-gog (the multitude of Gog). And seven months shall the house of Israel be burying them, that they may cleanse the land. Yea, all the people of the land shall bury (them), and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth (land—W.) to cleanse it ; after the end of seven months shall they search. And the passengers (that) pass through the land, when (any) seeth a man's bone then shall he set up a sign by it till the buriers have buried it in the valley of Hamon-gog. And also the name of the city (shall be) Hamonah. Thus shall they cleanse the land." "Hamonah"—the multitude ; one of the silent cities.

Vss. 17-21. "And thou, son of man, thus saith the Lord God ; speak unto every feathered fowl, and to every beast of the field. Assemble yourselves and come ; gather yourselves on every side to my sacrifice that I do sacrifice for you, (even) a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye (fowls and beasts) shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table, with horses and chariots (charioteers—W.) with mighty men, and with all men of war, saith the Lord God."

Table of God, the field covered with the slain, the field of the slaughter of Gog of the land of Magog. Voltaire said that the Jews ate the flesh of horses, and of men. The guests at this, the Lord's table, are not Jews, but fowls and beasts. Such the construction requires.

Vss. 21-25. "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I (am) the Lord their God, from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity, because they trespassed against me, therefore, hid I my face from them, and gave them into the hands of their enemies; so fell they all by the sword. According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them."

This prophetic history of the great conflict and overthrow of Gog and his forces on the mountains of Israel, closes with a brief statement of its effects on Israel and the heathen. The heathen learned the reason of God's chastisement of His own people, not to give them servants, but because of their transgressions against Jehovah; and that Gog was overthrown for his attempted robbery of a people that were then dwelling at ease under the Divine favor. It now remains to identify the era of these events in Russian prophetic history. Are they at the beginning of the reign of subjugation, or near its conclusion, when the joint reign is about to commence? These questions may be answered by other prophets, who utter their predictions from points of observation quite in advance of that of Ezekiel, viz., Zechariah and St. John in his Apocalypse. These prophets describe two remarkable periods of conflict. One immediately before the conversion and full restoration of Judah and Israel; the other near the close of the reign of subjugation. This fact led us to look for the two in Ezekiel's predictions, with the following results: (1) In chapter xxxv. is God's judgment on Mount Seir (Edom), which looks to the future and includes all the heathen that have held the land of Israel or oppressed God's ancient people; (2) Ezekiel xxxvi. contains a prediction concerning the restoration of the land itself to its fertility; (3) Chapter xxxvii. contains the resurrection of the whole house of Israel; their union and occupancy of their ancient restored land; (4) Chapters xxxviii. and xxxix. describe the final invasion and overthrow of Gog; (5) Chapters xl. to xlviii. represent the new order of things. These points will appear in many particulars more fully developed in Zech. xii., xiii. and xiv.; and in Rev. xix., xx. and xxi. These we shall examine as far as they relate to the heathen. These chapters of Zechariah and of the Apocalypse refer especially to the people of God as elements of the stone kingdom, and will come under special notice when treating of the "Hebrew Phase of the Eastern Question." We shall notice the two invasions, by the heathen, of the land of Israel, and by them of two sieges of Jerusalem; the one introductory to Christ's official reign; the other near its conclusion, covering the last act of human and Satanic rebellion. These two sieges of Jerusalem, both in the future, claim our present notice, so far as we can trace Russian agency. We shall

begin with the first cycle of events connected with the first heathen invasion and siege of Jerusalem, and which answers to the events of Ezekiel's xxxvth chapter. Our first sketch of prophetic history will be taken from Zech. xii., compared with Rev. xix. 19-21. Let us now follow the inspired records and compare with national movements.

Zech. xii. 2. "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege, both against Judah (and) against Jerusalem." "A cup of trembling." The word here translated cup is סָפֵחַ—saph, from סָפֹחַ—sa-paph. He became doorkeeper, porter, sexton. Ps. lxxxiv. 11. Saph is a noun, masculine, singular, and is a threshold, post of a door. Eze. xl. 6, and Jud. xix. 27; masculine, plural, Is. vi. 4. Amos ix. 1. Cup should be threshold. I make Jerusalem for a threshold of shaking to all nations round about. The idea seems to be this, as Jerusalem, the threshold of all the invading powers, shakes in the siege, she conveys the shaking to the invading nations; when the threshold of a building shakes, the trembling is imparted to the whole building. So when Jerusalem shakes in the siege, her shaking is imparted first to the invading nations; then to those more distant. "And also upon Judah will it (the shaking) be." It will concern Judah also when Jerusalem is besieged; Judah will be outside of Jerusalem, and, therefore, more exposed to the attacks of the enemy.

It is well, here, to consider the object of this invasion. Let it be distinctly understood that the motives that actuate the nations in the two invasions are unlike. (1) The first invasion (the one we are now sketching) is for Position. (2) The second invasion of Gog (as clearly stated) is for Plunder. Palestine, or the land of Israel, whose capital is Jerusalem, at that time, is a coveted locality, it being on the highway between the West and the East. The imperial and nomadic zones, with England and Russia at the head of these southern and northern confederacies, are striving to control the eastern commerce. The nation, therefore, that controls Palestine will be the chief in the commerce of India and China. The Hebrews, at this time, are living in colonies through the land, while Jerusalem has risen to a considerable degree of note. They are still unconverted when this invasion for position takes place. The location has been for years under the British Protectorate; but the northern power has gradually advanced towards the south till the judgments of Jehovah are now about to commence. And the invasion now takes place by way of India and Persia. This land is, at the time of this invasion, occupied by parts of Judah and Israel, in an unconverted state. Their chastisement is terminated, and Jehovah extends protection. No person, in manner conversant with eastern affairs, can fail to discern the preparatory movements of that first invasion. The result of that invasion is a matter of the prophetic history which we are now tracing. These eastern and northern hordes are permitted to enter Palestine and besiege Jerusalem. Let us again take up the narration of Zechariah.

V. 3. "And in that day will I make Jerusalem a burdensome stone

for all people; all that burden themselves with it shall be cut in pieces though all the people of the earth be gathered together against it."

Some of the results of this invasion are here clearly delineated. The Hebrew text justifies the following translation: "And it shall come to pass the same day that I will make Jerusalem a burdensome stone for all the nations; all who lift it up shall bruise and cut themselves, and there shall be gathered together against her all the nations of the earth." Two facts are here stated: (1.) All the nations of the earth are gathered against Jerusalem. (2.) All who lift her up shall bruise and cut themselves; as if God should say: Touch not my people nor my holy city lest ye be bruised and cut to pieces. Jerusalem is compared to a heavy stone, which inflicts dislocations and bruises upon those who, overrating their strength, raises it up, they not expecting any harm, suffer severely." It is very evident that in this siege God, through Judah and Jerusalem, fights against the invading nations.

V. 4. "In that day, saith the Lord, I will smite all horses with fright and their riders (northern cavalry) with madness, and upon the house of Judah will I open my eyes, and all horses of the nations will I smite with blindness." This is illustrated in II. Kings, vi. 18: "And when they (the enemy) came down to him Elisha prayed unto the Lord and said, I pray thee smite this people with blindness, and He smote them with blindness, according to the word of Elisha." God's punishment of His people is illustrated by closing His eyes, His favor by opening His eyes. House of Judah includes all His covenant people.

V. 5. "And the princes of Judah say in their hearts, strong for me are the inhabitants of Jerusalem in the Lord, the Almighty, their God." Judah pitched his tents in the country, looks only for help from Jerusalem, strong for me. Jerusalem will aid and defend me.

V. 6. "In that day will I make the princes of Judah as a fire from under wood and as a torch of fire under sheaves, and they shall devour on the right hand and on the left, all the nations round about, and Jerusalem continues to sit on her throne at Jerusalem." From this it seems that Judah, by Jehovah's aid, gains a complete victory over the nations outside of Jerusalem, and by this great victory delivers Jerusalem, which is the import of the expression "Jerusalem continues to sit on her throne at Jerusalem." (See Babylon's fate, Is. xlvi. i.) Sit in the dust.

V. 7. "And the Lord will help the tents of Judah first, in order that the splendor of the house of David and the splendor of the inhabitants of Jerusalem may not exalt itself above Judah." Judah was in the country; no walls to defend him, in a state of helplessness. For two reasons, therefore, his utter helplessness and that the house of David and the inhabitants of Jerusalem might not eclipse and thereby discourage Judah, God first helps Judah so that all could see that the victory was from God.

V. 8. "In that day the Lord will defend the inhabitants of Jerusalem, and he that stumbleth among them in that day shall be as David and the house of David like God, as the angel of the Lord before them." The inhabitants of Jerusalem are divided into two classes, the weak and the strong.

The weak shall be stronger than David in the days of the former theocracy, and the house of David like God, as the angel of the Lord among the hosts of Assyrians. "And their king shall pass before them and the Lord on the head of them."—Mic. ii. 13.

Of this first invasion of Palestine and siege of Jerusalem, we have from Zech., xii. 2-9, the following particulars: (1.) Jerusalem, though besieged, will shake all the nations that come against her. (2.) Jerusalem will be a burdensome stone to all nations, bruising and cutting all that lift her up or attempt to handle her. (3.) This invasion is very extensive. "And there shall be gathered together against her all the nations of the earth."—V. 3. (4.) God will smite the horses with fright and blindness, and their riders with madness. (5.) God will first give Judah the victory, as the weaker and the more exposed, his tents being outside of Jerusalem, his army being composed of men from the colonies (unwalled villages.) (6.) Jehovah does not intimate, as at the second invasion, that the nations are brought by Him to the foot of His throne for judgment, as in the second invasion, but He says: "In that day I will seek to destroy all nations that come against Jerusalem."—V. 9. In the first invasion the nations are contending for position, knowing its great local value in the commercial world. It is not here stated that the nations are in one army or that they have but one great chief. There are intimations to the contrary. "All nations round about," intimating various efforts by various nationalities. "All that lift her up or attempt it shall bruise and cut themselves,"—v. 3, clearly intimating that there would be many distinct and independent efforts by the rival nations to gain the position of Palestine. God, designing it for Judah and Israel and their companions, will fight against all nations that attempt to thwart His purpose. There is a remarkable distinction in the inspired language used to describe the objects and nature of the first and second invasions. It is very clear that robbery and plunder are not the motives for the first invasion and siege, and if not, what other national motive would cause such a universal gathering to the land of Israel, except to gain position and power? That there are two invasions and sieges, the one at the beginning of the reign of Subjugation, the other near its close, will appear by comparing certain features in each of the prophetic records as given in Zech. xii. 2-9, and Zech. xiv. with Rev. xix.

(1.) In the first siege Jerusalem is not taken, in the second siege the city is taken. (2.) In the first invasion Judah fights outside of Jerusalem, in the second Judah fights in the city. (3.) The events that follow each are quite unlike. The first victory is followed by mourning and conversion of Judah and Jerusalem. They must have been, therefore, at the time of the first invasion, unconverted, but first see Christ in that contest, become convinced of His true character, and commence to mourn. Such events by no means follow the second siege. (Read Zech. xiv.) These points will be fully investigated under the "Hebrew Phase of the Eastern Question." Having examined Zechariah's record of this first invasion and siege of Jerusalem, let us turn to the Apocalypse. Rev. xix. 19-21—"And I saw the beast and the kings of the earth and their armies gathered together to make war

against him that sat on the horse (vs. 11-18) and against his army, and the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that had worshiped his image. These both were cast alive into the lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse, which (sword) proceeded out of his mouth, and all the fowls were filled with their flesh." Many expressions of the above quotation require investigation. This will be more fully discussed under the "Hebrew Phase." We shall here attend to the three divisions of Satan's imperial forces, headed by three distinguished powers: (1.) The beast, (2,) the false prophet, (3,) the kings of the earth, which, from other passages, especially Rev. xvi. 13, would cover the pagan world.

(1.) The beast here spoken of is evidently the fourth beast of Daniel, known as the Roman, Latin, and at present the Romano-German empire, described in Rev. xii., xiii., and xvii. In that political system are included the western nations of Europe. (2.) Under that of the false prophet we reckon the Ottoman empire, which holds for its capital Constantinople, the capital of the old Greek empire. This will be explained under the "Ottoman Phase of the Eastern Question." At present we shall notice the third division, the kings of the earth and their armies.

Under this division will be gathered all those nations not included in the other two military departments. Who are these nations and who is their chief to gather their armies? Take the western European nations and the Ottoman empire from the military powers of the Old World and the Russian empire alone remains with sufficient military power to invade the land of Israel, for neither Great Britain or Russia would allow either Japan or China to march against Palestine, since in so doing their armies would have to pass through Russian or British territory. One point is worthy of special note. In this first invasion, vs. 19-20, there are only two of the three military systems whose armies come against the land of Israel, viz.: (1.) The beast, (2,) the kings of the earth. These have armies that invade the land of Israel. In Rev. xvi. 13, there are three powers that gather to the great day of God Almighty. Why is the empire of the false prophet here left out? He was then alive and in some manner associated with the beast, as we learn from v. 20. In the first invasion all the nations are enrolled under two standards, that of the beast and that of the kings of the earth. Gathering by way of Egypt the beast, or his army, comes into Palestine as the king of the south, and the Russian empire, with the kings of the earth enrolled in his army, would come in from the north and east. Since this invasion is for position (to hold the land of Israel) the empire of the false prophet being already in possession (by usurpation) of that locality, would not appear to fight for the position, (since he holds it) but would be involved in the punishment at an old usurper.

We have now shown clearly that there are to be two invasions of the land of Israel still in the future; one for position, the other for robbery and plunder. Let the reader study Ezekiel, commencing at chap. xlviii., then

read through the prophecies of Zechariah, beginning at chap. xii. After this read carefully Rev. xix. to xxxii. The order of events is the same in each. The conversion of Judah and Jerusalem follows the first invasion, and a most triumphant reign the second. Between these invasions is located the reign of Subjugation, which continues at least one thousand years. (See Rev. xx.) The armies of the nations are overthrown, then driven back during the 1,000 years of Satan's imprisonment. During this time Christ is officiating in His regal office.

We have now completed our examination of the first invasion of Israel and siege of Jerusalem. We have also described the events of the second invasion, as narrated in Ezekiel, in chapters xxxviii. and xxxix.; it now remains that we present the testimony of Zechariah and John relative to this same second invasion of the land of Israel. In our remarks we propose to confine ourselves to the acts of the heathen, or Gog, reserving other remarks for the future. We begin this supplementary narration with this distinct special thought, that this second invasion has two distinct phases, a human and a divine phase. Gog and his hosts go up the land of un-walled villages for robbery and plunder, acting out freely their own covetous nature. Jehovah brings them up to the foot of His throne for His last great national executive judgment. Zechariah xiv. i. Behold the day of the Lord cometh, and thy spoils shall be divided in the midst of thee. Better rendered, "A day comes to the Lord." All other days come rather to men, this belongs especially to Jehovah as His day for executing judgment on the house of God first, then upon Gog and his hosts (Eze. xxxix. 13). "A day in which God shall be glorified."

Vs. 2. "For I will gather all nations against Jerusalem to battle: I will collect all the heathen against Jerusalem to battle the Gentiles, not Judah and Israel: For they are there, living in peace and prosperity; yet in Jerusalem are hypocrites which fact causes God's judgment to begin at the "house of God." As to this feature, we shall introduce it again under its proper head. This invasion is from Gog and his confederated nations—heathen idolaters. Their conduct in the sack of Jerusalem shows great corruption. God, Himself, gathers this multitude, "I collect all the heathen." He gathers them to the judgment first upon Jerusalem, and then upon themselves. Eze. xxxix. 2. "The Lord brings Gog out of the extreme north, and conducts him to the mountains of Israel, there to destroy him." It will be seen that this second invasion is by Jehovah, and, consequently, for executive judgment. For centuries they had oppressed God's people—exiled from their own native soil. That exile had been doubled by Gentile cruelty. They are here brought to the land now occupied by their old servants, to be slain in their presence. How will God execute this judgment? Vs. 3. "And the Lord goes forth and fights those heathen, as in His day of conflict, in the day of battle." (See Is. xlvi. 13; Hab. iii. 13. Is. xxvi. 20, 21).

The judgments executed on the heathen are as follows: "And this will be the plague wherewith the Lord will plague all nations which have warred against Jerusalem; his flesh will rot while he stands on his feet, and his

eyes will rot in their sockets, and their tongue will rot in their mouth." And so will be the plague of the horses, the mules, the camels, and the asses. Which shall be in those camps as His plague." Vs. 15. Some of the heathen are converted. "And it comes to pass, all the remnant of all the heathen, which come against Jerusalem, shall go up from year to year to supplicate the King, Jehovah of hosts, to celebrate the feast of tabernacles." Vs. 16.

Such is the fate of the heathen in this second invasion. A full explanation of this last chapter of Zechariah belongs to the "Hebrew Phase."

It now remains that we examine Gog and Magog, of the Apocalypse; or Gog and his field, or country. Rev. xx. 7-11. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom (is) as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet (are), and shall be tormented day and night for ever and ever (unto the ages of ages)." Such is the narration of the Apocalypse. This graphic delineation of this invasion, beyond the thousand years, has in it many things worthy of special note. (1) Satan is the arch-enemy of the human race; and, therefore, the great enemy of the Redeemer of mankind. No sooner is he released out of his confinement than he moves into the regions of his former success. He moves away from the hub of the national wheel towards the circumference, where he meets his ancient friends, Gog and Magog. Here he finds hearts (mansions) empty swept and garnished. He travels round the globe in quest of all similar materials; finds them every where in the rim of the wheel. Into these elements, by aid of his friend, Gog, he excites an extended rebellion throughout the kingdom of Messiah, complaining bitterly of the partiality and tyranny of Messiah's reign; that he has poured untold wealth into the coffers of those who dwell in the land of Israel, while they were living under oppressive laws, with comparatively few comforts. Without any affection for the Messiah, and allured by the deceitful representations of the arch-apostate; that the people who dwelt in the land of Israel were wealthy, unwarlike, without munitions of war, walls, or any defense, would be easily robbed, and that it would not be difficult to overthrow the kingdom. They enlist in the army of Gog, mount their chargers and move towards the land of Israel. The plains of northern Asia are alive with their advancing columns. Armies are advancing from all parts of the old draconic world. They enter the land of Israel in its four quarters, and move towards the capital of the great empire. They surround the beloved city, storm its strongholds and enter upon their work of rapine and plunder. Up to this hour they have met with little resistance. Judah, remembering his victory over the same race a thousand years before, makes some show

of fight. He is borne down by the hostile masses. They sack the city. A remnant, left in despair, are about to surrender, when suddenly a shout is heard above the din of battle and rapine. The eye is turned towards the Mount of Olives. "There comes the Lord my God. All holy ones with thee." Amazement seizes the enemy as they see this King of kings and Lord of lords. The Lord roars out of Zion and utters His voice from Jerusalem; and the heavens and the earth shake. He fights against them with pestilence and with blood; He rains upon them an overflowing rain and great hailstones, fire and brimstone. Fire comes down from God out of heaven and devours them. Thus perish Gog and his multitudes. This is his last conflict with the Son of God and His holy ones. We have no lamp to light up His pathway any farther. An endless night follows and puts an end to our Russian prophetic history. As the dark curtain shuts out Russia's future political history from that battle and onward, it is well to close the "Russian Phase of the Eastern Question" by offering some thoughts relative to the associated and concluding events of her remarkable history. We have been particular, so far, to notice the Divine hand in the origin, location and developments of nationalities, whether civilized or savage; and, as far as practicable, to discover His purposes in their acts, as more or less directly connected with the kingdom of His Son, the Messiah. We are fully satisfied that God has a plan which has been, and still is, carried out in the world of active intelligence, as well as in its physical structure. Such a fixed system was in the mind of the Diety when He revealed the future to His holy seers. As God had a pattern for a tabernacle, its priesthood and services, so has He for the whole earth as man's special dwelling place. He had, from the beginning of the earth's history, definitely arranged all of its families and nationalities; fixed their number, order, character, locality and mission. These are revealed to Daniel in the vision of the metallic image, a symbol of human domination; and the stone increasing to a mountain, a symbol of Messiah's kingdom. This plan of human and Divine rule has been unfolding and in process of accomplishment for nearly twenty-five centuries, and is still in active progress towards its final consummation. God selected a land for a special people, who were to be the Royal High-priesthood for all nations. Here He expounded His laws, erected His temple, established His priesthood, introduced His typical worship and its ceremonies, and taught the first or primary elements of the Stone Kingdom. Around this divinely-appointed seminary He planted families, which developed into nations. This one land and nation became the hub of earth's nationalities, while out of other families, according to a certain fitness, God made its spokes and rim. This organic national wheel is the pattern of the plan of Jehovah's earthly domination. One of the great rim nations is the Russian empire, one of the last of Gentile nations to give way to the triumphant reign of Messiah. We close our narrative of the "Russian Phase" by enunciating the following propositions, which we shall investigate under other phases and in our general conclusion: 1. The stone increased to a mountain, represents Messiah's reign. 2. The parables relating to the kingdom of

God, represent this growth. 3. Isaiah ix. 7. "Of the increase of (his) government" should be, "Of the increase of (his) dominion," the "governed" increasing with his dominion. Such is here the proper meaning of the Hebrew **הַמִּשְׁרָה**—ham-mis-rah, rendered "government." Such a translation conveys no definite idea. 4. The overthrow of nations has an order, the beast and false prophet, are not judged and executed at the same time. 5. "Rule thou in the midst of thine enemies," distinctly represents Christ's official reign as progressing in the midst of hostile nation (see Ps. ii. and xlv. 5.). 6. "For He must reign till He hath put all enemies under His feet." 1. Cor. xv. 25. This shows the same great fact, with this addition, that this reign is limited to the subjugation. These propositions will be explained under the "Phase of Messiah's Reign."

## OTTOMAN PHASE.

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In tracing the "Ottoman Phase of the Eastern Question" it will be necessary to go back to the origin of the Turk and bring to our aid every event in his history that we may be able to discover God's purposes in giving birth to such a family and such a nationality, and why he placed him in such a position. Our purpose will be to make the reader familiar with the origin, life, character and office of this illustrious personage, that he may read his future or prophetic history with ease, intelligence and profit. We will trace his house and lineage, his ethnology and his ethnography, that we may understand the philosophy of his appointment to his special work. Why did the Deity select the Ottoman Turk to accomplish such an important part of His great national purposes? The reasons will appear as we advance in its history.

In a beautiful location, in what is justly entitled to the name of the paradise of the Eastern world of modern times is the city of the "Golden Horn," Constantinople, the city of the Greek Cæsars, for centuries the proud rival of the city of Romulus. In one of its palaces, made noted for the extent and attractiveness of its seraglio, may be seen a turbanned dignitary, known the world over as the Sultan of the Ottoman Empire. Whence, when and for what purpose came he there? are questions of great magnitude, and as such deserve critical investigation. The Ottoman Turk—who is he? Let us examine into his origin and past history. The Turk, ethnologically, is Mongolian according to Blumenbach, Cuvier and Dr. Prichard; Altaic, Mongolia, etc., of the Turanian stock one branch. The Turk is evidently of the family of Japheth. That family extended over Central, Northern and Western Asia and Europe. The Turks were swarms out of the Turanian hive, north of Iran or Persia. History first describes them as slaves, occupied in mining and making implements used principally in war. They were miners and mechanics, residing at the foot of the Alai or golden mountains, slaves of the great Khan of Geougen. Becoming very numerous and disliking their servitude, the thought of liberty was forged out of the armor they were making. "If these arms assist our masters to maintain their assumed rights, why can they not be turned to subserve our interests? Why can they not secure our liberty?" All they wanted was an efficient head. Such a leader soon appeared in the person of Bertezena (gray wolf.) The Turks, Mongols and Romans have each, traditionally, a wolfish origin. As tradition says of Romulus, so the same has it that Assena, (wolf) the first chief of the Assenian Turks of the Altai (Altun Tagh, golden mountain) was suckled by a she-wolf, who afterwards made him the father of a numerous family. In memory of this fabulous origin, these primary Turks that dwelt at the foot of the Altai had inscribed upon their

banners the image of this fierce animal. Before their immense armies of cavalry moved the standard of the golden wolf. This Turko-Scythian family, located as they were, at the foot of the Altai, Imaus, Caif, or golden mountain, denominated the Girdle of the Earth, resided at the centre and summit of Asia, from which mountain range flow the great rivers of Northern, Eastern and Southern Asia, the Obe, Yenisei, Lena, discharging their waters beneath continuous bridges of ice, into the Arctic ocean, distant 1,000 miles, the Amoor, the Hoang-Ho and the Yang-tse-Kiang towards the Eastern seas and other immense waters towards the south. Their locality is placed equally distant from the Caspian, the Icy, the Chinese and the Bengal seas, 2,000 miles.

Bertezena (gray wolf) united these iron miners, forgers and masters into armies and conquered the neighboring tribes, after which he solicited in marriage the daughter of the great Khan of the Geougen, who proudly refused his daughter to a slave and mechanic. Bertezena then formed a more noble matrimonial alliance with a princess of China. He established his empire in the heart of Tartary by a great battle in which he quite annihilated the nation of the Geougen. In commemoration of their national origin the Turks kept an annual ceremony, in which a piece of iron was heated to redness and a smith's hammer was successively used by the prince and his nobles. This ceremony for centuries excited the Turkish pride of their honorable yet humble origin.

The royal encampment, with its standard of the golden wolf, was seldom out of sight of the golden mountain. While this is strictly true of the Turko-Scythian empire, still it was distinctly a nomadic empire, as we learn from the following: "One of the successors of Bertezena was tempted by the luxury and superstition of China, but his design of building cities and temples was defeated by the simple wisdom of a barbarian counselor. 'The Turks,' he said, 'are not equal in numbers to one hundredth part of the inhabitants of China. If we balance their power and elude their armies, it is because we wander without any fixed habitations, in the exercise of war and hunting. Are we strong? we advance and conquer; are we feeble? we retire and are concealed. Should the Turks confine themselves within the walls of cities the loss of a battle would be the destruction of their empire. The bonzes preach only patience, humility and the renunciation of the world. Such, O King, is not the religion of heroes.'"

The religion of the Turko-Scythian, or first empire of the Turks, which was in the fifth and sixth centuries of the Christian era, was the worship of fire, earth and water, and their priests continued in the practice of divination. This empire had its day before the birth of Mohammed, and, consequently, were ignorant of that system of Unitarianism. Their written laws were severe. For theft was ten-fold restitution; adultery, murder and treason were capital crimes; cowardice was the chief of all crimes. This first empire of the Turks, as well as the two that succeeded it, was a nation of cavalry. The prophetic symbol of a Turkish warrior is a mounted horseman, and that of an army of Turks is a body of cavalry. (Rev. ix. 16-19.)

As the subjugated nations marched under the Turkish standard, their

cavalry were proudly computed by millions. One of their effective armies numbered four hundred thousand soldiers, and in less than fifty years they were connected in peace and war with the Romans, the Persians and the Chinese. To the north they included Kamptchatka, a people of hunters and fishermen, who traveled in sledges drawn by dogs, and who dwelt like foxes under the earth. Without cities or towns, the chief encampment of the Turks was in latitude  $49^{\circ}$ , not far from the polar circle. One of their more southern conquests was that of the Neptahites or White Huns, a polite and warlike people who occupied the commercial cities of Bochara and Samarcand, who had vanquished the Persian monarch and carried their victorious arms along the banks and perhaps to the mouth of the Indus. On the west the Turkish cavalry advance to the lake Maeotis, passing the lake on the ice. Lake Maeotis is the ancient name of the sea of Azov, a tributary of the Black sea. They extended to the Black sea and often invaded China. Such was the vast extent of this Turkish empire that its chief monarch was obliged to place it under three subordinate princes of his own family, who soon forgot their gratitude and allegiance. Luxury was introduced among these Turkish conquerors, which soon became fatal. The vanquished nations, instigated by the Chinese, threw off the Turko-Scythian yoke, and the empire, after continuing two centuries, fell to pieces.

Such was the career of the first Turkish empire. Idleness, luxury and divisions were its three fatal enemies. Prosperity had caused them to change all their early habits, and, not being an industrious people, they fell into such habitual practices as tended to reduce and destroy all those attributes which had made them a great and prosperous family. This first Turkish empire was the great nomadic empire of Central Asia. This first empire introduces us to the infancy and conducts us through the childhood of that noted family, establishes their Mongolian and Japhetic origin. Noah's prophetic enunciations relative to the future of his three sons and their families, will aid us very materially relative to our present investigations.

We have already introduced the thought that God has ever had a unity of plan relative to the peopling of the earth after the flood, that there was to be one and only one, central nation, occupying one central position, where He proposed especially to dwell, and which He designed to make the chief seat or empire for His son, Messiah, and that all other nations would be so arranged as to occupy chief or subordinate places in relation to that family, either as first or second-class servants. To use the illustration already introduced, we call that nation the hub of the imperial wheel while other nations form its spokes and rim, each nation being a spoke or part of the rim, as best suits the purposes of the Deity.

What positions will be filled by each of Noah's three sons and their posterity? With which of these sons did God design to take up His special abode? and in what land? These problems will be distinctly solved before we close our various national phases. God has a purpose relative to the earth and its nations, and He has revealed sufficient data by which to solve all its intricate national problems. Turn with us to Gen., ix. 26-29,

and let us read some of His national predictions: "And he (Noah) said, cursed (be) Canaan; a servant of servants (second-class servants) shall he be unto his brethren (the children of Shem and Japheth.")—V. 25. More than forty-two centuries has this been in progress of fulfillment. V. 26.—"And he said, blessed (be) the Lord God of Shem; and Canaan shall be his servant." This has been in process of fulfillment in every age since it was uttered, (B. C. 2347.) (1.) The subjugation of the Canaanites by the children of Abraham and of Shem, (2,) in the servitude of the Negroes. V. 27.—"And God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." The name Japheth means enlargement. See how his boundaries have been extended. Not only Europe, but Asia Minor, part of Armenia, Iberia, the whole of the vast regions of Asia north of Taurus, and probably America, fell to the share of his posterity."—*Bagger*. All of the ancient Scythia in Asia, north of Turkestan was settled by the children of Japheth. God has especially dwelt in the tents of Shem. "In Judah is God known. His name is great in Israel. In Salem, also, is His tabernacle, and His dwelling place in Zion."—Ps. lxxvi. 1-2. Jesus, in human flesh, dwelt while on earth among the children of Abraham and of Shem. The idea is distinctly presented that the Lord's dwelling place is with Shem, and that the children of Ham and Japheth shall serve the family of Shem, the former in a lower, the latter in a higher position, each nationality in that position especially designed by Jehovah. In our present discussion of the Ottoman Phase we purpose to delineate the peculiar education of the Turk and the object of that education

#### THE SECOND TURKISH EMPIRE WITH PRELIMINARY FAMILIES.

Two quite limited Turkish dynasties intervene between the Turko-Scythian and Seljukian empire. Our progressive history requires us to give their names, character, and their chronological eras. A brief outline will be sufficient.

(2) The Dynasty of Samanides arose A. D. 874, and continued to A. D. 999—125 years, under ten princes, who broke, by their revolt, the bonds of political servitude to the sovereign of Transoxiana and Chorasan, who still paid a nominal allegiance to the Caliph of Bagdad, the distant successor of Mohammed. The Samani and Dilemi were two dynasties which divided between them the kingdom of Persia, about the beginning of the 10th century. The more northern dynasty, the SAMANI, had obtained from the Caliph the government of Transoxiana in A. D. 874; and to this ISMAIL, the most noted prince of the family, speedily added Khaurezm, Balkh, Khorassan, Seistan, and many portions of Northern Turkestan.

(3) The Dynasty of Gasnevides followed Samanides, A. D. 999-1183—184 years, in its duration. This Dynasty was one of power, and, in its day, had very considerable celebrity. The first after Sebectagi (the father of the dynasty) was Mahmud, of Gazna, the emporium of the Indian merchants. For Mahmud the title of SULTAN was invented, and his kingdom was soon extended from Transoxiana to the vicinity of Ispahan, and from

the shores of the Caspian to the mouth of the Indus. The principal source of his fame and wealth was the holy war which he waged against the Gentoos of Hindostan. He made twelve expeditions into that country. His battles and sieges were endless. Over deep rivers, lofty mountains, amid drifting sands and howling tempests, during all seasons, that zealous monarch was in pursuit of his numerous enemies. He penetrated far beyond the conquests of Alexander, and compelled all to bow to the Mussulman standard. Many hundred temples were destroyed, and thousands of idols were demolished, of which materials (gold, silver and diamonds) his soldiers were made rich. "The pagoda of Sumnat was endowed with a revenue of two thousand villages: two thousand Brahmins were consecrated to the service of the Deity, whom they washed each morning and evening in water from the distant Ganges; the subordinate ministers consisted of three hundred musicians, three hundred barbers, and five hundred dancing girls, conspicuous for their birth or beauty. Three sides of the temple were protected by the ocean, the narrow isthmus was fortified by a natural or artificial precipice; and the city and adjacent country were peopled by a nation of fanatics. They confessed the sins and the punishment of Kinnoge and Delhi (which Mahmud had taken—W.); but if the impious stranger should presume to approach their holy precincts he would surely be overwhelmed by a blast of the divine vengeance. By this challenge the faith of Mahmud was animated to a personal trial of the strength of this Indian deity. Fifty thousand of his worshipers were pierced by the spear of the Moslems; the walls were scaled; the sanctuary was profaned; and the conqueror aimed a blow of his iron mace at the head of the idol. The trembling Brahmins are said to have offered ten millions sterling for his ransom; and it was urged by the wisest counsellors that the destruction of a stone image would not change the hearts of the Gentoos; and that such a sum might be dedicated to the relief of the true believers. 'Your reasons,' replied the Sultan, 'are specious and strong; but never in the eyes of posterity shall Mahmud appear as a merchant of idols' (he was Mahmud, the idol breaker). He repeated his blows, and a treasure of pearls and rubies, concealed in the belly of the statue, explained, in some degree, the devout prodigality of the Brahmins. The fragments of the idol were distributed to Gazna, Mecca, and Medina. Bagdad listened to the edifying tale, and Mahmud was saluted by the caliph with the title of guardian of the fortune and faith of Mohammed."—*Gibbon.*

Mahmud's subjects enjoyed the blessings of peace and prosperity. His devotions covered his smaller vices, and he was celebrated for his justice and magnanimity, even where the lives of his own sons were involved. An illustrious example we give below. "As he sat in the Divan, an unhappy subject bowed before the throne to accuse the insolence of a Turkish soldier who had driven him from his house and bed. 'Suspend your clamors,' said Mahmud; 'inform me of his next visit, and ourself in person will judge and punish the offender.' The Sultan followed his guide, invested the house with guards, and extinguishing the torches, pronounced the death of the criminal, who had been seized in the act of rapine and

adultery. After the execution of the sentence, the lights were rekindled, Mahmud fell prostrate in prayer, and rising from the ground demanded some homely fare, which he devoured with the voraciousness of hunger. The poor man, whose injury he had avenged, was unable to suppress his astonishment and curiosity; and the courteous monarch condescended to explain the motives of this singular behavior. ‘I had reason to suspect that none, except one of my sons, could dare to perpetrate such an outrage; and I extinguished the lights that my justice might be blind and inexorable. My prayer was a thanksgiving on the discovery of the offender, and so painful was my anxiety that I had passed three days without food, since the first moment of your complaint.’—*Gibbon*.

Mahmud’s greatest sin was avarice, and in the vast resources of the Indies it was fully gratified. Hindostan is full of precious metals and the productions of her soil have in all ages attracted the gold and silver of the world. The Mohammedan conquerors robbed Hindostan of her virgin treasures. Mahmud, in the latter days of his life, evinced the vanity of such possession, the result of such unceasing toil, so dangerously held, and so inevitably lost. Looking through the treasury chambers at Gazna, he burst into tears, and again closed the doors, without bestowing any portion of those riches which he was about to leave.

The day following his military forces passed in review before him. One hundred thousand foot, fifty thousand horse, and thirteen hundred war elephants. Tears again flowed at the instability of human greatness; and his grief was imbibited by the hostile progress of the Turkmans, whom he had introduced into the heart of his Persian kingdom. It will be seen that this dynasty ruled in Persia, though a scion from the ancient Turko-Scythian root.

In tracing the dynasty of the Gaznevides to its final extinction, it is well to follow those events which led to such a catastrophe. Gibbon makes the following very significant remark: “In the modern depopulation of Asia, the regular operation of government and agriculture is confined to the neighborhood of cities; and the distant country is abandoned to the pastoral tribes of Arabs, Curds, and Turkmans. With the origin and growth of the Turkmans, we are at present, more especially interested, since they are the ancient scion of the Seljukian, and finally of the Ottoman empires. With a map of Asia before him let the reader fix his eyes upon the basin of the Caspian and Aral Seas. The Turkman family has two divisions—one west; the other east of those seas. This basin with the surroundings is now known by the names of Turkestan (east and west), Georgia and Circassia. In the midst of civilized nations, they preserve the manners of the Scythian desert, remove their encampments with the change of seasons, and feed their cattle among the ruins of palaces and temples. Their flocks and herds are their only riches; their tents, either black or white, according to the color of their banner, are covered with felt, and of a circular form; their winter apparel is a sheep-skin; and a robe of cloth or cotton, their summer garment; the features of the men are harsh and ferocious; the countenance of their women is soft and pleasing.

Their wandering life maintains the spirit and exercise of arms ; they fight on horseback ; and their courage is displayed in frequent contests with each other and with their neighbors. For the license of pasture they pay a slight tribute to the sovereign of the land ; but the domestic jurisdiction is in the hands of the chiefs and elders. The first emigration of Eastern Turkmans, the most ancient of their race, may be ascribed to the tenth century of the Christian era.

For centuries the Jaxartes was the Turkman's southern boundary toward Persia. But as the Persian power weakened this river was often crossed by the nomadic Turkman. Embracing the Mohammedan faith, they obtained a free encampment in the spacious plains and pleasant climate of Transoxiana and Carizme. The Turkish slaves who aspired to the throne encouraged the emigrations, which recruited their armies, awed their subjects and rivals, and protected the frontier against the wilder natives of Turkestan ; and this policy was abused by Mahmud, the Gaznevide, beyond the example of former times. He was admonished of his error by a chief of the race of SELJUK, who dwelt in the territory of Bochara. The Sultan had inquired what supply of men he could furnish for military service. 'If you send,' replied Ismael, 'one of these arrows into our camp, fifty thousand of your servants will mount on horseback.' 'And if that number,' continued Mahmud, 'should not be sufficient?' 'Send this second arrow to the horde of Balik, and you will have fifty thousand more.' 'But,' said the Gaznevide, dissembling his anxiety, 'if I should stand in need of the whole force of your kindred tribes?' 'Despatch my bow,' was the last reply of Ismael, 'and as it is circulated around, the summons will be obeyed by two hundred thousand horse.'—*Gibbon*. These answers, revealing the multitude and strength of those various clans, so thoroughly awakened the fears of Mahmud, that he removed them far south that the families might be separated by the river Oxus, and be surrounded by obedient cities. The face of the country was tempting ; and the Sultan being removed by death, the shepherd Turkmans became robbers ; these bands of robbers were transformed into an army of conquerors, who spread over Persia as far as Ispahan and the Tigris. The Turkmans soon became so numerous and daring, that they did not fear to measure strength with the proudest sovereigns of Asia.

Massoud, the son and successor of Mahmud, had too long neglected the advice of his wisest Omrahs. "Your enemies were at first a swarm of ants ; they are now little snakes ; and unless they be instantly crushed, they will require the venom and magnitude of serpents." Massoud marched in person against the Turkmans and was totally defeated, and his dynasty was succeeded in Persia by the dynasty of the Shepherd Kings. Thus ended the reign of the dynasty of the Gaznevides, after a prosperous continuance of nearly two centuries.

## THE SECOND EMPIRE—SELJUKIAN TURKS.

The origin of the house of Seljuk may be traced as follows:—Seljuk, by our account, was the thirty-fourth in lineal descent from the great Afrasiab, Emperor of Turan. Uniting with this the Tartar history, the Seljukides descended from Mankavah, the virgin mother. For entering the harem of his prince, Seljuk was banished from East Turkestan; with a numerous tribe of his friends and vassals he crossed the Jaxartes, encamped in the neighborhood of Samarkand, embraced the religion of Mohammed, and acquired a crown of martyrdom in a war against the infidels. His age (107 years) surpassed the life of his son Michael, whose two sons, Togrul and Jaafar, he adopted. Togrul, at the age of forty-five, succeeded his grandfather, Seljuk, as Sultan at Nishapur, the royal city. The Seljuk-Turks were an offshoot of the Hoei-Hu, a collection of Turkish tribes, who, being driven south-westward from the Chinese wall, had, in A. D. 744, overwhelmed that Turkish empire of Kiptchak (a territory extending north of the Caspian Sea, and stretching east and west from Turkestan to the Don). Seljuk was the chief of a small tribe which had gained possession of Bokhara and the surrounding country. His sons, attracted by the beauty and fertility of Khorassan, began, about A. D. 1027, to emigrate to that country, and, after some struggles with the Gaznevide Sultans, established themselves in northern Khorassan, with Togrul Beg, the eldest grandson of Seljuk, as their chief, and Nishapur as their Capital. Before entering upon the investigation of the progressive development of the empire of the Seljukian Turks it is well to notice the progressive movements of the Turkish empires towards the south and west, and their gradual changes in religion, laws, manners and customs; or their education in new ranges of thought and modes of life.

The Turko-Scythian empire was formed of slaves, miners, mechanics and herdsmen; an empire of Scythian shepherds of the Mongol Tartar and Turanian families. Their armies were composed of cavalry. They dwelt in tents, their towns and cities were movable encampments. Their seminaries also followed them. Their great chiefs constituted their faculties of instruction. In these camps were their courts of justice, their temples of worship, their national embodiment, the homes of their families and the location of their property, real and personal. They were purely a nomadic empire, with their royal encampment in a high northern latitude, 49° north. The Capital of the second empire, that of the Seljukian Turks, was in latitude 36°, thirteen degrees further south and thirty-six degrees further west. Such changes in locality have a special signification. The changes of locality brought other necessary changes in mode of life, in habits of thought. This we regard their first rudimental education for, and their first movement towards, their new official location, the custodians of the national and commercial interests of the East and the West; of the highways between Europe and Asia: Gate-keepers of the chief highways of the refined nations of the globe. This Turkish movement is not in the direc-

tion of the great emigrant route from Asia to Europe, but first south and west, then west along the imperial chordon. This Turkish family, the ancestors of the Othman Turk, first exchanged the shepherd, or nomadic zone, for a location in the imperial zone; then his religion of nature, or image worship for the Unitarianism of Mohammed. To this religion they have zealously adhered to the present time. These two forward movements in Turkish character, induced by their changes of location and religion, went far towards making a new people of that Turanian race. The following ideas and elementary facts should never be out of the mind of the reader and student of prophetic history: (1) A national chordon, formed of the northern boundaries of China, Asia, Greece and Rome, extending from the eastern Asiatic seas to the Atlantic ocean, has existed for ages, evidently designed in the divine arrangement of the great national fields to restrain the shepherd tribes within their proper nomadic zone. (2) Why did God the Jehovah select, as custodians of the national high-ways between the East and the West, which office had been filled by the refined Greek of the eastern empire for eleven centuries, the savage Sythian shepherd of the nomadic zone? A Turanian Turk, requiring centuries of national drill to fit him for the duties of his new and responsible station, is taken out of the frozen north, instead of some southern people of intelligence. This is one of the great national problems of the age, and one very intricate in its solution. (3) Among the nations, and with the great men of this age, the Eastern Question involves the following thought: How can the Othman Turk be removed from his office of custodian of the great eastern high-ways, those through Egypt and Constantinople especially, without involving Europe and the world in a terrible and protracted conflict? (4) The Eastern Question, in the divine mind, is quite another thing. How can the Hebrew race, including the twelve tribes of Israel, be restored to nationality in their own land, under Jesus of Nazareth, their Messiah, in the face of hostile powers, especially the Russian empire of the North? These four problems demand solutions. These solutions are involved in the movements of the ruling nations of the world. They involve the destinies of all nations. And the science of these present movements involves the proper solution of the destinies of all nations of the overshadowing future. Keeping these problems before us we shall follow the Turanian, Seljukian Turk through the drill of his second empire.

Togrul Beg, the grandson of Seljuk, may be called the first Sultan of the second Turkish empire. The Persian sceptre soon passed over to the Turkish nation. The province of Aderbijan (Media) was conquered. Approaching the confines of the Greek empire, the eastern division of the Roman empire, Togrul sent a herald to demand the tribute and obedience of the Emperor of Constantinople. Togrul was the father of his people; and in Persia he put an end to anarchy, and became the guardian of peace and public justice. Under Togrul Beg the Turkmans were divided into two classes: those who continued to dwell in tents and were herdsmen and shepherds, like their ancestors, who, under their native princes,

extended their military colonies from the Oxus to the Euphrates; and those who dwelt in villages, towns and cities, officers and members of court, and were intelligent, refined by business, and made effeminate by pleasure. The higher and more refined class imitated the dress, language and manners of Persia; and the royal palaces of Nishapur and Rei displayed the order and magnificence of a powerful empire. The most worthy of the Arabians and Persians were made officers of state, and the whole body of the Turkish people embraced with zeal the religion of Mohammed. The triumph of the Koran was great among these northern Scythian Turks. The religion of Mohammed was deficient in Pagan show, but superior in the power of the sword. The Sultans of the Seljukian Turks were, at first, noted for their faith and zeal. Each day Togrul repeated the five prayers which are required of the true believers; of each week, the first two days were consecrated by an extraordinary fast; and in every city a mosque was completed before he presumed to lay the foundations of a palace.

Being a believer in the Koran, Togrul held the Caliph, his successor, in great reverence. He made two visits to Cayem the Caliph, residing at Bagdad. Togrul was declared to be the temporal lieutenant of the vicar of the prophet. He was successively invested with seven robes of honor and presented with seven slaves, the natives of the seven climates of the Arabian empire. His mystic veil was perfumed with musk; two crowns were placed on his head; two cimeters girded to his side, as the symbol of a double reign over the East and West. The Caliph took a Turkish virgin into his harem, but proudly refused his daughter, not allowing the blood of the Hashermites to mingle with the blood of a Scythian shepherd. Alp Arslan succeeded his uncle, Togrul Beg (he having no children), in A. D. 1064. He was born in Turkestan, A. D. 1029. He ascended the throne of his father David 1053. He therefore filled the thrones of his father and uncle. His first act was to unite his extended dominions into one vast monarchy. After the union of his dominion was secured he embraced Islamism, when he took the surname of Alp-Arslan (the lion heart), that not being his real name. He received from the Caliph the title of the defender of the faith (Adhad-eddin), with this extreme honor, namely, that prayers should be said in his name. He had a superior vizier (prime minister), Nisam-al-Mulk, a man of great learning, and the founder and patron of all the colleges and academies in the empire. Leaving the internal administration to his vizier, Alp Arslan directed his powers to the enlargement of his dominions. He moved his armies towards the Greek empire. He carried with him the Scythian valor with the fanaticism of new proselytes and the art and riches of a powerful monarch. "The myriads of Turkish horse overspread a frontier of six hundred miles from Tarus to Arzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet." His conquests rolled away from the open country without inflicting damage on the Greek empire. He crossed the Euphrates, entered Caesarea, carrying off the gates of the church of St. Basil, encrusted with gold and pearls. He conquered Armenia and Georgia in 1069, they being at that time Christian kingdoms.

This extended frontier was taken from the Greek empire. The most remarkable incident in his conquest of Georgia and Armenia was the blockade of the convent of Mariam-Nishin, situated on an island in the middle of a lake and considered impregnable. An earthquake overthrew the walls during the seige, when it immediately surrendered. Finding his army twice driven over the Euphrates by the forces of the Greek empire, Alp Arslan marched in person against the emperor, Romanus IV. In August, 1071, a bloody battle was fought near the fortress of Malasker, between the towns of Van and Erzeroum. The Greek emperor was defeated and taken prisoner, and only obtained his liberty by a ransom of £1,000,000, and an annual tribute of £100,000. About one year after this battle he was slain by an assassin at Berzem in his own native country, Turkestan, which he had invaded during his reign. His empire made considerable progress in extent and civilization. The fairest part of Asia was subject to his laws. Much of the glory of his reign was due to his vizier. The training was that of civilization. His institutions of learning were converting Scythian shepherds into intelligent citizens, and preparing men to fill all the varied positions of civilized life. His great success indicated the course of providence, in preparing a people for a station occupied by a race enfeebled in body and mind by luxurious excesses.

Malek Shah succeeded his father, Alp Arslan, to the throne of the empire of Seljukian Turks. He developed extraordinary resources, both as to physical endurance and mental activity. He exhibited a vigorous mixture of the fixed (civilized) and nomadic elements of social and political existence. He attained to and occupied the summit of his nation's greatness. Under his administration the empire, a unit in every particular, reached its most ample boundaries, sweeping its ample curve beyond the hordes of eastern Turkestan, along the western borders of the Celestial empire, to the south as far as the spicy groves of Arabia Felix; including Jerusalem (which they held twenty years, to the first crusade), and westward to the vicinity of Constantinople; through Georgia and along the southern line of Siberia. The luxury of his harem was freely exchanged, by this royal shepherd, for the activity of the camp and the battlefield. Twelve times was each province of his vast dominions visited by its restless sultan, and at each repetition of this extended circuit, innumerable favors were bestowed upon the people. He was a zealous Mohammedan, and was the first to be called the "Commander of the faithful." His pilgrimage to Mecca was one of great splendor, and abounded in liberal almsgiving. His encampments and places of refreshment through Arabia, made its deserts blossom like the rose.

Hunting was his favorite amusement; and his sporting train consisted of forty-seven thousand horses. His reign had periods of peace and prosperity. During these times the cities of Asia were adorned with palaces and hospitals, with mosques and colleges, attributes of civilization. Justice and judgment were the accompaniments of his throne. He was the patron of Turkish literature. His palaces were vocal with the songs of a hundred poets. He convoked all the learned astronomers of the East to

reform and correct the calendar. During the reign of Malek Shah, the Gelalæan era was introduced; "and all errors, either past or future, were corrected by a computation of time which surpasses the Julian, and approaches the accuracy of the Gregorian style."—*Gibbon*. Many of the national improvements are due to the superior talents of his Persian vizier, Nizam-ul-Mulk, under whose firm, just, and wise government, the rights of all classes were maintained, religion promoted, and learning encouraged. Hospitals, caravansaries, bridges, roads, and canals attest the zeal with which the commercial interests of the empire were furthered; while the colleges of Bassora, Ispahan, and Herat, the law college of Bagdad, and the observatory (the first in Asia) of the same city, indicate the care bestowed on the promotion of literature and science.

With Malek Shah expired the unity and grandeur of this second Turkish empire. Of the many independent sultanies that sprang out of its roots, four may be regarded the principal: (1) Persia, (2) Kerman, (3) Syria, (4) Roum; some times called "New Rome." This last sultany continued for 224 years—from A. D. 1075 to 1299; and during that period it was engaged in numerous wars with the Byzantines, and with the crusaders, both of whom learned to dread its power. This was the great Seljukian empire of Asia Minor, and was founded by Soliman, a great-grandson of Seljuk. This sultany we shall follow, since out of its ruins sprang the present Ottoman empire. Anatolia (Asia Minor) was overrun and fully subjugated by Soliman, the valiant, and eldest son of Malek Shah. He accepted the royal standard, which gave him the free conquests and hereditary command of the provinces of the Roman empire, from Erzeroon to Constantinople, and the unknown regions of the West. Passing the Euphrates with his four brothers, he soon pitched the Turkish camp in Phrygia; and his fleet cavalry laid waste the country as far as the Hellespont and the Black Sea. At this time the Byzantine throne was in dispute between two rival claimants, Bryennius the European, and Botoniates the Asiatic candidates. Soliman espousing the cause of the Asiatic claimant, moved forward from Antioch to Nice, joining the banners of the Crescent and of the Cross. After his ally Botoniates was seated upon the throne at Constantinople, Soliman was honorably entertained in the Grecian capital; and two thousand Turks were transported into Europe. The European capital was saved at the sacrifice of the Asiatic provinces. Thus the Turks gradually advanced; and, by their numerous fortifications, gave satisfactory evidence that they intended to remain. River passes and mountains were secured, and Asia Minor had become the conquered and adopted land of Soliman, the Seljukian Sultan. Soliman was a devoted champion of the Moslem faith, and his empire spread over Anatolia, extending to a point within sixty miles of the Byzantine capital. The Christians were made tributary, paying for the privilege of worshiping God through His only begotten Son. Turkman camps were seen on the mountains, on the plains and in the valleys. Many thousand Christian children were circumcised, and thousands of beautiful females became inmates of Turkish harems. The cities of the seven churches of Asia fell under

the dominion of the Turk. One of the most interesting conquests of the Seljukian Turks was that of the holy city Jerusalem, which soon became (by the Crusades) the theatre of nations. With Omar the people had stipulated the assurance of their religion and property ; but the articles were interpreted by a master against whom it was dangerous to dispute ; and in the four hundred years of the reign of the caliphs, the political climate of Jerusalem was exposed to the vicissitudes of storm and sunshine."—*Gibbon*. Three-fourths of the city the Mohammedans claimed for their population and proselytes. A peculiar district was set apart for the Greek patriarch and his clergy, with their congregations. Two pieces of gold were required as the price of the protection. The sepulchre of Christ, and the church of the Resurrection were left under the control of the Christian residents and pilgrims. The occupancy of the city by the Mohammedan votaries, increased the number of Christian pilgrims. They poured into Jerusalem from all the various Christian countries, Greeks, Latins, Nestorians, Jacobites, the Copts and Abyssinians, Armenians and Georgians, had churches in Jerusalem ; each sect maintaining its own poor, and its peculiar modes of worship. The Franks (French) held the first rank in numbers, and in the zeal of its worshipers. Charlemagne, and Harun Alrashid (Caliph), the greatest of the Abbassides, were on terms of intimacy, and presented the emperor with the keys of the holy sepulchre. After some years the Mohammedan unitarians were highly insulted at the worship which represents the birth, death, and resurrection of Christ as God. The Turkmans insulted the clergy, and dragged the patriarch by the hair along the pavement, and cast him into a dungeon, to extort a ransom from the sympathy of his flock. Indignities grew apace until, in the space of about 18 years, they culminated in the first crusade.

We have now placed before the reader a sufficient number of historic facts, relative to the second or Seljukian empire, to enable him to discern the onward progress of the Turkman family to the place of their pre-destined official abode, as custodians of the great national highways between Europe and the East.

Let us now contrast the first and second empires, those of the Scythian and Seljukian Turks; one Turanian family but of two dynasties. The feature which we propose to examine is the gradual change from a purely nomadic family to one of a mixed character, having an increasing amount of fixed elements ; such as belong to a fixed and civilized people. Such a character, one composed of a proper mixture of the two modes of life, would be required in such as would make an efficient custodian or gate-keeper among enlightened nations. He should have the nomadic movement and physical power combined with the intelligence of the fixed, cultivated races—"a burning and a shining light." The proper and efficient custodian must be a cross between the nomadic and the fixed. This will distinctly appear as we progress. The Greek empire officiated in that position till, by her luxury, she became too effeminate to hold back the great empire of the north. It was necessary, therefore, to supply this important position with another custodian, with youth and sufficient vigor to dis-

charge the duties of the office. Such a people had to be selected, out of which such an officer might be formed. The great Ruler and Disposer of the earth and its national fields has seen fit, in His inscrutable providence, to select a Turanean Turk for that field and work. He has trained him for the office, placed him there, and has sustained him in the exercise of his official functions about 431 years. How long he will yet be kept in his position is with the Deity. Till his official work is done, a thousand Russian empires could not depose him. How often has the great northern Autocrat attempted to seize his office and drive him out of Europe. Why has he not succeeded? Simply for the reason that his term of office is not yet completed. Much is said relative to the decay of the "sick man;" the "drying up of the Euphrates," without reflecting as to the power that holds him there, or as to the bloody results of his present removal. We have no special sympathy for the "Crescent," nor for the Ottoman empire, but we have a sympathy for that kingdom which claims Ottoman territory, and for the return of that people whose colonization would be impeded, or totally obstructed by the fall of that empire; for should it now fall, Palestine would be Russian; and if the Jews are not allowed to live in peace under the Russian government, as that empire is now constituted, what ground of hope would there be for the Jew should the land of Israel now fall into the hands of the Russian, the Gog of the last days? We readily admit that the Turkish power, in itself, has been reduced. This, however, has been gradual, and in the ratio of the increasing British power, their friend, as well as the friend and supporter of the Hebrews. These changes have been accomplished without any general war. So that the British empire has, by the common consent of Europe, become the protectorate of the Ottoman empire. What would have been the result if Russia had driven the Turk out of Europe? The wall of defense against Russian aggression being removed, all Asia Minor would have fallen into her hands in less than six months, and the land of Israel would be Russian, and the Greek Church supreme in Palestine. To pray for the fall of the Ottoman empire, and, at the same time, petition for the return of the Jews, are praying for incompatibles. Where, either in history or in the Bible, has the Russian power been favored as a friend of God's people? It has always been an enemy. The objector may claim the same relative to the Turks. Let us see if history will allow a parallel to exist between the two nations? What territory has been conquered by the Turkmans, and is now held by them? In Europe. European countries held by the Turkman for four centuries, were once of great renown. Macedon, whose Alexander extended her power beyond the limits of the known world, within her dominions is the Byzantine, or Eastern empire, which divided with old Rome the dominion of the earth. She possesses, as to soil and climate, the garden of Europe.

The lands in Africa and Asia, under the Ottoman banner are still more renowned. The crescent holds the lands of the proud Pharaohs, of Moses, and of Hebrew bondage; the land of wonders executed by Jehovah for the deliverance of His people; the land of the pyramids, catacombs, and other

noted monuments. The land of the Nile; the paradise of the South; the southern highway of the nations; the granary of Rome and its ancient empire. For many centuries those lands of Africa along the Nile, the Soudan, the countries bordering on the southern shores of the Mediterranean, such as Tripoli and Tunis, have submitted to Turkish rule. In Asia her noted countries are still more extended. There is Syria, including Palestine, the land of Israel, the land which God has seen fit to select as the special habitation of His own people. Here was His temple with its service and priesthood, the kingdom of David and his son Solomon, the central province of the stone kingdom of Messiah. In the southeast portion of Asiatic Turkey lies the ancient and famous Mesopotamia. Assyria was one of the earliest and most noted monarchies of Asia. The splendor of the Assyrians has been celebrated by all ancient historians. Babylon was the sun of ancient Asia. Its glory eclipsed all other eastern lumine-  
ries. Its hanging gardens, in which trees of great size were supported on terraces at an elevation above the earth, constituted one of the wonders of the ancient world. Bagdad, the proud and luxurious seat of the Saracenic caliphs, to the splendor of which Haroun al Raschid greatly contributed, has lost most of its former magnificence. Bagdad was the city of peace; in many points superior to Babylon or Rome. In the days of its greatest beauty, the Saracenic empire hung in its meridian, and cast its golden beams over the eastern world. Literature and the arts flourished under the protection of the caliphs, poetry and romance shed a fancy charm over every day life, and music and other arts received diligent cultivation and encouragement. Other reigns have distinguished the territory of Asiatic Turkey. Tadmor of the desert (Palmyra) built by Solomon the city of the unfortunate Queen Zenobia, who was compelled to grace the triumph of the emperor Aurelian, after a Roman victory had cast its dark mantle over her former well earned fame. The fatal siege of Jerusalem under Titus, the destruction of the temple, the land of the crusades, the site of Troy and Tyre, and of the seven Asiatic churches. For four centuries and over, the Crescent in the eastern world has triumphed over, and has held the former lands of the cross. Such is one of the inscrutable providences of the Deity. He has allowed the doctrines of "The False Prophet" to triumph over the religion of the cross. Mohammedanism triumphs over what goes by the name of Christianity, and the Ottoman Turk holds the land given to Abraham and his seed. The Latin and Greek Christians, the religion of the Crusades has fallen before the religion of the false prophet Mohammed. Such is the record of the eastern world for the last four centuries. Why has this triumph of the crescent over the cross been permitted? Is it a judgment inflicted upon a widespread apostacy? If we be allowed to express our own views in our own way, we should say, (1) Mohammedanism in the hands of the Seljukian and Othman Turks is God's sledge-hammer to break in pieces the idolatrous apostacy of the eastern nominally Christian world; (2) God has allowed the Turks to conquer and hold those countries till the British empire, the king of the south, is ready to hold and defend the land of Israel against the gradual aggressions of the northern autocrat; (3) to

that end the Mohammedan power in the hands of the Turk must gradually pass over from the Ottoman empire to the British empire; (4) the British movements must be made through the Ottoman power, that the nations of Europe may not by any special pretext be aroused to any open opposition. These four points will be illustrated as we progress. Let us now follow the contrast between the first or Scythian, and the second or Seljukian empires of the Turanian Turks. The locations of each shall first be investigated; then their education and modes of living, after which we shall point out the evident intent of the divine Being in said changes.

#### CHANGE OF LOCATION.

(1) The Turko-Scythian empire had its royal encampment, its only capital, in latitude  $49^{\circ}$  north far into the nomadic zone, around the base of the Altai, or golden mountain. Though its dominion spread over all northern Asia, its seat of empire never changed. As to location it was a Scythian empire.

(2) Their education was limited to its primitive simplicity. They were shepherds, herdsmen, miners, and mechanics. Their military education was imparted to them as mounted horsemen. They were taught horsemanship, and instructed to handle the bow and the spear; they advanced, discharged their arrow, and retreated as they fitted a second arrow to the bow and again advanced, and discharged it at their enemies. This retreating once deceived the Romans into a terrible defeat when contending with the Parthians. The Turks became the most expert of all horsemen. Hence in vision their armies are represented under the symbols of horsemen ready for battle. There were no institutions of learning. It was practical, and limited principally to their occupation. There were therefore among them no literati. Each occupation instructed its pupils simply as apprentices.

(3) The Turko-Scythian empire was, as to mode of living, in every particular nomadic, and continued its seat of empire in the shepherd zone. Their conquests extended over the larger portion of northern Asia, but these conquests were temporary. Royal shepherds were successful warriors in the open fields, but had no forces under their banners adapted to the work of holding cities and fortifications, their wandering shepherd lives revolted at such confinement. Their subjugation of kingdoms was like a storm, terrible in its tracks, but progressive; to-day here, to-morrow, far onward. They had the gift of conquest, but not of occupation.

(4) Why, then, should such a people be selected as custodians of a fixed position, as the guardians of national interests? Evidently for their superior physical stamina, and their Japhetian tendency towards conquest and enlargement: "God shall enlarge Japheth, and he (Japheth—W.) shall dwell in the tents of Shem." Gen. ix. 27. A family (Turk) was selected from the laboring class, one that knew how, from long experience, to mine and reduce ores, forge arms, tend flocks and herds, and with immense physical power and endurance. As God raised up and educated Cyrus for

the conquest of Babylon and the deliverance of His people, the Jews from their 70 years' bondage, so has He chosen, educated and inducted into office the Turanian Turk, to hold the great national highways, till the British empire, having within her vast dominions the ten tribes, is ready to superintend the return and union of the twelve tribes on the mountains of Israel, and to keep the Russian Gog out of Palestine, until the return and establishment of Israel is fully accomplished. Should we repeat the same idea in various forms, it is that the reader may become familiar with what is evidently God's purpose in the Othman Turk.

(2) Let us now examine the location, education, and modes of living of the second, or S<sup>l</sup>ljukian empire of the Turks, that God's purposes relative to that people may more distinctly appear. (1) Change of location. Thirteen degrees further south, and about thirty-five degrees further west, in the direction, and near the latitude of their future chief abode. The capital of the second empire is in northwestern Persia, on the southern line of emigration to the West. This we may call their second national encampment; the first, however, in their journey westward. The surroundings of this second encampment differ as materially from that of the first, as the encampment itself. They now occupy a land which necessarily requires other very material changes. They are in the midst of cultivated lands, villages, large towns and cities; in the midst of schools and colleges; surrounded by men of learning and wisdom; men of other religions, social and political ideas. They have exchanged the nomadic zone for the zone of the ancient empires, and have fixed their capital on the territory of the silver of Daniel's metallic image. Here they enter their new school of religious, social and military training. Their lessons are to these northern shepherds strange and severe. New ideas of the Deity arise, and they become Mohammedans. A change of religion induces new religious thoughts, duties and modes of worship. They become zealous advocates of their new religious tenets and carry Mohammedanism with their conquests. It places the Turkish family, as to the unity of God, in the same religious class with the Jews, and, in that particular point, they were better fitted to exercise charity towards that people, than were the Latin and Greek Christians, for in those early days when the Seljukian Turks were the commanders of the faithful, the Christian sectaries were idolatrous. The churches were full of images. It was little else than baptized heathenism, that took the name of Christianity. As Constantinople was then governed by an emperor and Patriarch of the Greek Church, and as it was the purpose of Jehovah to punish that idolatrous hierarchy, it would be accomplished only by a people that were enemies to all idol systems and practices. It was proper, therefore, that the new custodian should abandon the idea of a plurality of gods for the unity of the God-head. This prime article of faith was joined to one radically false. Mohammed is the prophet of God—a creed composed of a radical truth and a radical falsehood. The Mohammedan creed was false; the creeds of the Latin and Greek churches were false and idolatrous. Which creed had the preference with Jehovah? He has seen fit, for the last four centuries, to allow Mohammedan unitarianism to prevail

in the East. Not that God approbates the Mohammedan creed; but He has made use of one wicked nation to punish another, more wicked and corrupt, because of the abuse of greater light. The education of the second empire differed from that of the first in other particulars. The Seljukian Turks patronized the arts and sciences of civilization, and refinement. They established schools and colleges, and encouraged men of learning. They exchanged their shepherd tents for houses; cultivated the soil, built towns and cities, connecting them with permanent highways; established manufactories, and began a commercial intercourse with other nations. They, in their new educational drill, did not part with their nomadic constitutions and their desires for conquest. Their military education was such as to place their armies in the front rank of the armies of the age, so that their empire continued to advance its boundaries to the South and West. To keep up their nomadic vigor there was a constant influx of the shepherd elements from the East and North; a constant mixture of the nomadic and fixed elements.

Two great events transpired under the empire of the Seljukian Turks which had a very marked influence upon their national character: (1) the first crusade, which armed all the western nations of Europe, to recover Jerusalem and its sacred localities from the hands of the Turks; (2) the conquests of the Mongul Tartars, under Genghis (Zingis) Khan, who, in the beginning of the thirteenth century, spread his armies over Asia, tumbling into ruin all its ancient empires. These events have been previously noted. It now remains simply to state their effects upon the character and power of the Seljukian empire.

The first crusade aimed at the total annihilation of the western division of that empire, which was established and held by Soliman, its able Sultan. For the time being it made a total wreck of his empire. The ultimate results were in favor of the Crescent. It brought vast numbers of shepherds of Turkish origin and drilled them for future conquests.

(2). The invasion of Genghis Khan, in the thirteenth century, broke the Seljukian empire into fragments, from which it never recovered. Still the terrible overthrow finally resulted in the elevation and growth of Turkish character under a new dynasty. It sowed throughout Asia a vast amount of nomadic seed which produced in after ages a bountiful harvest. To the third Turkish empire we now turn to follow the progressive history of that noted race.

(3). The Third Turkish Empire.—The Ottoman Empire.—We now enter upon the investigation of the third empire of the Turks; one that is known throughout the world as the Ottoman empire; so named from Othman, its founder. We have described the Turko-Sythic and the Seljukian empires, that the student may have the entire history of the Turkman family; having before him its family training, from its nomadic origin, at the foot of the "golden mountain" in Central Asia, to the present time, as the national custodian of the great high-ways of two grand divisions of the globe. We have aimed to prove the existence of God's superintending power over that people in carrying out His national purposes: have

by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above four-score years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and Churches of Asia, Philadelphia (now called Ala-Shehr—exalted city) is still erect; a column in a scene of ruins; a pleasing example that the paths of honor and safety may sometimes be the same." Soliman assisted his father Orchan in gaining a firm footing in Europe. At the head of ten thousand horse he was transported in the vessels, and entertained as the friend of the Greek emperor. He assisted the Greeks in their civil wars in Roumania; yet, not without promoting Ottoman interests to the detriment of Greek success. The peninsula of Gallipoli was filled with a Turkish colony, and the fortresses of Thrace were occupied. The restitution of these fortresses was solicited by the emperor. Their ransom was finally fixed at sixty thousand crowns (\$75,000). The first payment had been made when an earthquake shook the walls and provinces; the dismantled places were occupied by the Turks; and Gallipoli, the key of the Hellespont, was rebuilt and repeopled by the policy of Soliman. Cantacuzene, abdicating the Byzantine throne, the domestic alliance was dissolved. His advice to his people was, in their weakness not to contend with the number, valor, discipline, and enthusiasm of the Moslems. This prudent counsel was rejected. As Soliman practised in the field the exercise of the jerid, he was killed by a fall from his horse; and the aged Orchan, in the 75th year of his age, and the 35th of his reign expired on the tomb of his valiant and beloved son. Amurath First, immediately succeeded his father and brother. Before we commence the history of Amurath, it is well to pause a moment and consider the nature and bearings of Orchan's reign, and the future mission of the Ottoman empire.

It is truly interesting to follow the Turkman family from their nomadic home in northeastern Asia, in the camp, in the city, and in the open plain, till we see them gathering around and occupying all the vicinities of Constantinople, preparatory to the permanent occupancy of the city of the "golden horn" in southeastern Europe. First, the capital of their nationality was a royal camp at the foot of the Altai mountains, in a high northern latitude, facing the vast Siberian wilds. Their empire was composed principally of wild Turko-Scythian shepherds, who revolted at every move towards fixed civilization. It is truly wonderful that God should select such a savage nomadic family to be the future custodian of the great national highways of the enlightened world; and still more remarkable that He should commit to that family, for many centuries, the exclusive guardianship of His special localities, more particularly the land of Israel. God had resolved that the land of promise, previous to its perpetual occupancy by Israel under His Son, should have its Sabbath. What people are better adapted to that position? In tilling the soil what two families could occupy wider extremes than the Turk and the German; the former to hold dominion of the land during its sabbaths of rest; the latter to possess it under the beauties of a bride adorned for her husband. We use the

term German in its generic sense, including the Anglo-Saxon race as well as the principal families of western Europe. The second Turkish national centre was in northern Persia. Here they entered the school of preparatory training. They occupy the latitude though further south; yet, with a climate well adapted to that of their future European residence. In their Persian capital (Nishapur, in a beautiful and fertile valley) they took their first lessons of luxury and Persian refinement. They changed their religion and mode of life. They became zealous converts of Islamism which they have advocated to the present time. Why Mohammedanism should travel eastward, and Christianity towards the North and West, are questions which deserve investigation. Christianity has followed the course of empires, the four horns that have scattered Judah, Israel, and Jerusalem. We do not say that Christianity and Mohammedanism did not push towards other cardinal points, but simply, that these were their prevalent courses. This we can say, Christianity has never been the religion of the Turks and Arabians, nor Mohammedanism that of the Anglo-Saxons, or the children of Isaac. When the time came that apostate Christianity was to receive the vials of divine wrath, the executioner moved westward towards the place of execution.

The third capital of the Turkmans was in Anatolia, at Prusa or Brousa, the ancient chief residence of the kings of Bithynia. This province included that part of Asia adjoining Constantinople, and was evidently selected for the purpose of becoming familiar with Greek learning, manners and customs, preparatory to the occupancy of their capital and the discharge of the same official functions. The Sultan Orchan married into the imperial family, being son-in-law to the emperor. He visited the emperor, received visits in return, and was on terms of great familiarity. He had every opportunity of learning the weakness of the Greek empire. His conquests in Europe became very considerable. Under Orchan the Greek empire was circumscribed by the Ottoman power; an empire within the embraces of another empire, ready to seize upon its capital and depose it from the office of custodian. Though Orchan married a Christian princess, and, in the marriage contract, bound himself to allow Theodora to hold to the free exercise of her own religion in the harem, still he was a strict believer in and defender of the doctrines of the Koran. He claimed the privilege of selling captive Christians into debasing servitude. He reigned supreme over his subjects, and evidently aimed at the subversion of the only system in the East that professed Christianity. It was the crescent striving to supplant the cross in the eastern proud capital of the Cæsars.

Orchan aimed to imitate, in learning and dress, the nationality that he was desiring to destroy. The Ottoman empire, under the reign of its second Sultan, drew its cordon around Constantinople, and gradually lessened its area. Still, he acted under the guise of a friend, and by marriage as a dutiful son.

Let the reader contrast the Ottoman or the third Turkish empire under Orchan, and he will be surprised that so few centuries with a change of

country have radically been made over the family that formed the first or Turko-Scythian empire. A family of shepherds without any fixed habitations, dwelling in movable tents, in patriarchal style now dwells in a country, rich in its agricultural products, and abounding with villages, towns and populous cities, adorned with mosques, colleges, and royal hospitals. The first empire refuses to erect any of the usual monuments of civilization, the third empire makes use of every human means to get possession of the most luxurious capital of Christendom. Who cannot discern the hand of Deity in these mighty revolutions? May it not again be said, for this purpose have I raised thee up and brought thee around this great capital of Christian apostacy, that I may show forth in thee my great power and my retributive justice?

The military operations of Amurath I. were confined to Europe; and at Adrianople he fixed his European capital; the chief seat of justice and religion. Amurath was mild in his temper, modest in his apparel, and a lover of learning and virtue; yet so inattentive to public worship that, as a punishment, one of the mufti (judges) rejected his testimony in a civil cause. These features were adapted to the time and worth of the Ottoman mission. He subjugated the province of Roumania (Thrace) from the Hellespont to Mount Hæmus, and vicinity of the great city. By his new capital at Adrianople, and his Asiatic capital at Bursa in Bithynia, Gibbon thus speaks: "Constantinople, whose decline is almost coeval with her foundation, had often, in the lapse of a thousand years, been assaulted by the barbarians of the East and West; but never till this fatal hour had the Greeks been surrounded, both in Asia and Europe, by the arms of the same hostile monarchy. Yet the prudence or generosity of Amurath postponed for a while this easy conquest; and his pride was satisfied with the frequent and humble attendance of the emperor, John Palæologus, and his four sons, who followed at his summons the court and camp of the Ottoman prince." His military contests were with the Bulgarians, Servians, Bosnians, and Albanians; Slavonian nations residing between the Danube and the Adriatic Sea. These lands did not abound in gold and silver; nor were they occupied with cultivated citizens of Grecian stamp; but they were peopled by a hardy race of warriors, such as would be of great service, we may say, absolutely necessary to the Turks in the office of custodian; for, such was the rapidly growing power of Russia, that to hold such a responsible station, for a series of years, required great national vigor in the immediate vicinities of Constantinople. The feebleness of the Greek empire and its inability to hold back the empire of the north, and confine it to its legitimate field, the frozen north, caused its removal from the office of custodian and the inauguration of another nationality competent to the the work. Henceforth, from the days of Amurath I., we shall expect to see a rapid growth and consolidation of the Ottoman power in Europe, and its concentration about Constantinople. These Slavonians, by the formation of the Janizaries, were converted into the firmest and the most faithful supporters of the Ottoman supremacy. Let us follow this European

growth that we may have a clear understanding of the Divine purposes in rearing up, educating, and sustaining the Ottoman empire.

Amurath I. reigned from A. D. 1356 to A. D. 1389, when he was succeeded by his son, Bajazet I., who was a Sultan of varied fortune. His character surnamed him *ILERIM*, the lightning. His fiery energy and the rapidity of his desolating pathway, made the appellation appropriate. During the fourteen years of his reign, at the head of his armies he was constantly marching between his capitals, Brousa in Asia, and Adrianople in Europe; or from the Danube to the Euphrates. A pretended disciple of the supremacy of law he invaded, with impartial ambition, the Christian and Mohammedan princes of Europe and Asia. Bajazet reduced Anatolia, with its numerous emirs, to his authority; and after the conquest of Iconium, the ancient kingdom of the Seljukians again revived in the Ottoman dynasty. The conquests of Bajazet in Europe were equally rapid. The Servians and Bulgarians being subdued he passed the Danube and entered the heart of Moldavia, and took from the Greek empire the remaining fragments of Thrace, Macedonia, and Thessaly. He entered Greece and made conquests; stationed a fleet of galleys at Gallipoli to keep open his communication between Europe and Asia, to command the Hellespont and intercept Latin successors of Constantinople. The Greek empire was reduced to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth, the city of Constantinople representing the wealth and populousness of the kingdom. Even this fragment of a kingdom was divided between two rivals. His conflicts with Hungary were the most severe, since Sigismund, their king, was connected with the Christian kings of the West. In the battle of Nicopoli, Bajazet defeated a confederate army of a hundred thousand Christians, who had proudly boasted that if the sky should fall they could uphold it on their lances. Bajazet threatened that he could besiege Buda; subdue the adjacent countries of Germany and Italy; and that he would feed his horse with a bushel of oats on the altar of St. Peter at Rome. His course was arrested by a fit of the gout. Such is the weakness of the mightiest conquerors when about to transcend their Divine mission. Three European countries have been kept from the Mohammedan: (1) Italy, (2) France, (3) and Germany, (4) and also, the British Islands. Some may call it an accident that Charles Martel defeated Saracens in the middle of France. It is well to observe that this victory was gained, after seven days of hard fighting, by the aid of the Gepidae and Germans. The German race has always been too powerful for the Arabian and Mongolian races. In this conflict Europe, Asia, and Africa decided the destiny of the world, whether it was to bow to the "Crescent" or "Cross." Whenever a test battle came off the cross had the advantage, the reason is obvious; the future destinies of God's ancient people were involved.

Bajazet, after his defeat of the union army, returned and gathered his force to the siege of Constantinople. An easy conquest was anticipated. In proud thought Bajazet was already master of the city of the "Golden Horn," and through it, of the Greek empire; little anticipating his fate

in the near future. He founded a cadi (judgeship) and a royal mosque in the metropolis of the Eastern or Greek Church. In the midst of the siege, Bajazet received a letter from Timour, the Mongul conqueror, demanding, in language, very insulting, the surrender of the Sultan, to his authority, as the Supreme Lord and governor of the world. This insult was too much for the haughty Turk that had seen no superior. During the two years of Timour's delay, Bajazet was mustering and disciplining his immense forces. They met on the plains of Angola, their armies, jointly, composed of nearly one million, principally of cavalry. The troops of Bajazet failed him in the decisive moment, and he, afflicted with the gout in his hands and feet, was made a prisoner. So fell this Turkish Sultan. He was confined in an iron cage and followed the camp of the proud Tamerlane towards Samarcand. This terrible defeat of the Ottoman army delayed the fall of Constantinople half a century. The Tartar victory passed over the Ottoman empire like a devastating cyclone; for, though Timour passed out of its territory and soon perished on his march for the conquest of China, the resources of the empire, both in men and money, were somewhat exhausted, and they were unable to hold their advanced position in the siege of the city of the Eastern Caesars. Bajazet and Timour were both the disciples of the Koran, and were simply contesting the empire of the world. Neither could bear a rival. Such was the haughty pride of the Turkish Sultan, that a fall was necessary to place the Ottoman power in its proper position. He was taught the lesson of Nebuchadnezzar when he said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" While the word (was) in the king's mouth there fell a voice from heaven (saying), "O King Nebuchadnezzar, to thee it is spoken; thy kingdom is departed from thee." Dan. iv. 30-32. As a servant of the Most High, Bajazet had arrogated to himself too much authority. It was necessary, therefore, that he should be humbled, even at the expense of his throne and his life.

Soliman, his son, succeeded to the Ottoman throne and reigned eight years, and was slain by his brother Mousa. "The investiture of Mousa degraded him as the slave of the Monguls; his tributary kingdom of Anatolia was confined within a narrow limit, nor could his broken militia and empty treasure contend with the hardy and veteran bands of the sovereign of Roumania. Mousa fled in disguise from the palace of Boursa; traversed the Propontis in an open boat; wandered over the Walachian and Servian hills; and, after some vain attempts, ascended the throne of Adrianople, so recently stained with the blood of Soliman."—*Gibbon*. In a reign of  $3\frac{1}{2}$  years Mousa was successful against the Christians of Hungary and the Morea, but he was ruined by his timorous conduct and unseasonable clemency. Resigning the sovereignty of Anatolia, he fell a victim to the perfidy of his ministers, and the superior ascendant of his brother Mohammed. Eight years was the Mohammedan Sultan over Roumania and Anatolia. During these years he was occupied in restoring the unity of the Ottoman empire. He appointed two viziers to oversee the education of his

son, Amurath II.; one of whom (Bajazet) was slain by the impostor Mustapha; the other (Ibrahim) extinguished the rebellion occasioned by the pretenders to the throne of Bajazet, and secured the unity of the empire.

These conflicts were occasioned by the rivalry between their Asiatic capital, Brousa, and their European capital, Adrianople. After the fall of Bajazet his sons had separate parts of the Ottoman empire. Roumania and Anatolia had each its Sultan; yet the most noble of the Turks contended for the unity of the empire. A moment's thought will make it clear that the unity of the Ottoman empire was an element necessary to enable that family to act as the custodian of the Eastern highways, since the position required the united strength of a great empire to hold back the growing power of the north. For about twelve years three sons of Bajazet governed each a separate part of the empire. It was united under his son Mohammed, A. D. 1413. Before Bajazet's captivity this youth had been placed in the government of Amasia, at a distance from Constantinople. This castle was considered impregnable; and the city of Amasia, on both banks of the river Iris, was built in the form of an amphitheatre, and was a miniature image of Bagdad on the Tigris. Timour in his terrible overthrow of Anatolia, had overlooked this obscure corner of that unfortunate country. Here Mohammed maintained his obscure independence. During the contests of his more powerful brothers, Soliman and Mousa, he remained neutral; but on the fall of Soliman and triumph of Mousa, he came forth as the heir and avenger of the unfortunate Soliman. He finally succeeded, in an eight years' reign, in combining the fragments of the Ottoman empire, and securely held Gallipoli, the key of Europe. The approaches to Constantinople, by sea, east and west, were in the hands of the Ottoman Turks. During the reign of Mohammed, Manuel, the Greek emperor, was respected, who made him the guardian of his two sons. This act offended the national honor and religion of the Turks, and the divan unanimously pronounced that the royal youths should never be abandoned to the custody and education of a Christian dog (as they called the Greek emperor).

Amurath II. succeeded his father, A. D. 1422. His conquests in Europe were of considerable note. He took Salonica and destroyed all its inhabitants, invaded and subdued Servia, putting to death all before him; entered Transylvania, ravaging the country and vanquishing the natives, and acted the same victorious parts in Wallachia. He gained the famous battle of Varnia, in which Ladislaus, King of Hungary, was slain. Amurath was less successful against Scanderberg, Prince of Epirus. The reign of Amurath, on the whole, was one of progression to the Othmans. The aim of the Ottomans was conquest of the Greek empire, and the occupancy of the City of Constantinople. Amurath besieged the city, but failed in his efforts. A crowd of volunteers came from Asia, desiring to share in the religious merit of subduing the City of the Cæsars. Their military ardor was inflamed by the promise of rich spoils and beautiful females. After a siege of two months Amurath was recalled to Brousa by a domestic revolt, occasioned by Greek treachery, and was soon extinguished by the

death of a guiltless brother. While he led his Janizaries to new conquests in Europe and Asia, the Byzantine empire was indulged in a servile and precarious rest for thirty years. Manuel died, and John Palæologus was allowed to reign for an annual tribute of 300,000 aspers (15,000£), and the loss of almost all of his possessions beyond the suburbs of Constantinople. The following remarks of Gibbon deserve attention, who describes without seeing God in history.

"In the establishment and restoration of the Turkish empire, the first merit must doubtless be assigned to the personal qualities of the Sultans; since, in human life, the most important scenes will depend on the character of a single actor. By some shades of wisdom and virtue, they may be discriminated from each other; but, except in a single instance, a period of nine reigns and two hundred and sixty-five years is occupied from the elevation of Othman to the death of Soliman, by a rare series of warlike and active princes, who impressed their subjects with obedience and their enemies with terror. Instead of the slothful luxury of the seraglio, the heirs of royalty were educated in the council and the field; from early youth they were intrusted by their fathers with the command of provinces and armies, and this manly institution, which was often productive of civil war, must have essentially contributed to the discipline and vigor of the monarchy. The Ottomans can not style themselves, like the Arabian caliphs, the descendants or successors of the apostle of God; and the kindred which they claim with the Tartar Khans of the house of Zingis appears to be founded in flattery rather than in truth. Their origin is obscure; but their sacred and indefeasible right, which no time can erase, and no violence can infringe, was soon and unalterably implanted in the minds of their subjects. A weak or vicious Sultan may be deposed and strangled, but his inheritance devolves to an infant or an idiot; nor has the most daring rebel presumed to ascend the throne of his lawful Sovereign."

While the transient dynasties of Asia have been continually subverted by a crafty vizier in the palace, or a victorious general in the camp, the Ottoman succession has been confirmed by the practice of five centuries, and is now incorporated with the vital principle of the Turkish nation. To the spirit and constitution of that nation a strong and singular influence may, however, be ascribed." The following sketch of the Turkish education and discipline comes principally from Ricaut's State of the Ottoman empire. It has too direct a bearing on our subject to allow it to be omitted: "The primitive subjects of Othman were the four hundred families of wandering Turkmans, who had followed his ancestors from the Oxus to the Sangar; and the plains of Anatolia are still covered with the white and black tents of their rustic brethren. But this original drop was dissolved in the mass of voluntary and vanquished subjects, who, under the name of Turks, are united by the common ties of religion, language and manners. In the cities, from Urzeroum to Belgrade, the national appellation is common to all Moslems, the first and most honorable inhabitants; but they have abandoned, at least in Roumania, the villages and the cultivation of the land to the Christian peasants. In the vigorous age of the

Ottoman government the Turks were themselves excluded from all civil and military honors; and a servile class, an artificial people, was raised by the discipline of education to obey, to conquer, and to command. From the time of Orchan and the first Amurath, the Sultans were persuaded that a government of the sword must be renewed in each generation with new soldiers; and that such soldiers must be sought, not in effeminate Asia, but among the hardy and warlike natives of Europe. The provinces of Thrace, Macedonia, Albania, Bulgaria and Servia became the perpetual seminary of the Turkish army; and when the royal fifth of the captives was diminished by conquest, an inhuman tax of the fifth child, or every fifth year, was rigorously levied on the Christian families. At the age of twelve or fourteen years the most robust youth were torn from their parents, their names were enrolled in a book, and from that moment they were clothed, taught and maintained for public service. According to the promise of their appearance they were selected for the royal schools of Boursa, Pera and Adrianople, intrusted to the care of bashaws, or dispersed in the houses of the Anatolian peasantry. It was the first care of their masters to instruct in the Turkish language; their bodies were exercised by every labor that could fortify their strength; they learned to wrestle, to leap, to run, to shoot with the bow, and afterwards with the musket, till they were drafted into the chambers and companies of the Janizaries, and severely trained in the military or monastic discipline of the order. The youths most conspicuous for birth, talents and beauty were admitted into the inferior class of Argia moglans, or the more liberal rank of Ichoglans, of whom the former was attached to the palace, and the latter to the person of the prince. In four successive schools, under the rod of the white eunuchs, the arts of horsemanship and of darting the javelin were their daily exercise, while those of a more studious cast applied themselves to the study of the Koran and the knowledge of the Arabic and Persian tongues. As they advanced in seniority and merit, they were gradually dismissed to military, civil, and even ecclesiastical employments: the longer their stay, the higher was their expectation, till, at a mature period, they were admitted into the number of the forty ages, who stood before the Sultan, and were promoted by his choice to the government of provinces and the first honors of the empire. Such a mode of institution was admirably adapted to the form and spirit of a despotic monarchy. The ministers and generals were, in the strictest sense, the slaves of the emperor, to whose bounty they were indebted for their instruction and support. When they left the Seraglio, and suffered their beards to grow as the symbol of enfranchisement, they found themselves in an important office, without fraction or friendship, without parents and without heirs, dependent on the hand which had raised them from the dust, and which, on the slightest displeasure, could break in pieces these statues of glass, as they were aptly termed by the Turkish proverb. In the slow and painful steps of education, their characters and talents were unfolded to a discerning eye: the man, naked and alone, was reduced to the standard of his personal merit; and, if the sovereign had wisdom to choose, he possessed a pure and boundless liberty of choice. The Ottoman

candidates were trained by the virtue of abstinence to those effections by the habits of submission to those of command. A similar spirit was diffused among the troops; and their science and sobriety, their patience and modesty, have extorted the reluctant praise of their Christian enemies. Nor can the victory be doubtful if we compare the discipline and exercise of the Janizaries with the pride of birth, the independence of chivalry, the ignorance of the new levies, the mutinous temper of the veterans, and the vices of intemperance and disorder which so long contaminated the armies of Europe.

During the reign of Amurath II. the Ottowan empire recovered its unity and power, and had gathered its forces around Constantinople, ready to commence the siege preparatory to assuming the duties of the national custodian. The Greek empire had within its Capital a new element of great power, gun-powder. Had it made a proper use of that enemy, its life might still have been spared for some years. The secret of its composition and use, though originated by Christian Europe (some give it to the Chinese), was betrayed to the Turks, who made use of it for the overthrow of the great city.

Amurath II. was succeeded by his son, Mohammed II., A. D. 1451, who was called "the greatest warrior of all the Turkish Sultans." The taking of Constantinople has rendered his name immortal. Till that work was accomplished he was simply a man of one idea: "How can I take Constantinople?" This one thought haunted him day and night. "At the dead of night, about the second watch, he started from his bed and commanded the instant presence of his prime vizier. The message, the hour, the prince, and his own situation, alarmed the guilty conscience of Calil Basha, who had possessed the confidence, and advised the restoration of Amurath (who had resigned to his son). On the accession of the son the vizier was confirmed in his office and the appearances of favor; but the veteran statesman was not insensible that he trod on a thin and slippery ice, which might break under his footsteps and plunge him the abyss. His friendship for Christians, which might be innocent under the late reign, had stigmatized him with the name of Gabour—Ortachi, or foster-brother of the infidels (Christians—W.); and his avarice entertained a venal and treasonable correspondence, which was detected after the conclusion of the war. On receiving the royal mandate he embraced, perhaps for the last time, his wife and children; filled a cup with pieces of gold, hastened to the palace, adored the Sultan, and offered, according to the oriental custom, the slight tribute of duty and his gratitude. 'It is not my wish,' said Mohammed, 'to resume my gifts, but rather to heap and multiply them on thy head. In my turn I ask a present far more valuable and important—Constantinople.' As soon as the vizier had recovered from his surprise, 'The same God,' said he, 'who has already given thee so large a portion of the Roman empire will not deny the remnant and the capital. His providence and thy power assure thy success; and myself, with the rest of thy faithful slaves, will sacrifice our lives and fortunes.' 'Lala' (or preceptor), continued the Sultan, 'do you see this pillow? All the night in my agitation I have pulled

it on, one side and the other; I have arisen from my bed, again have I lain down; yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans; in arms we are superior; and with the aid of God and the prayers of the prophets we shall speedily become masters of Constantinople.' To sound the disposition of his soldiers he often wandered through the streets alone and in disguise, and it was fatal to discover the Sultan when he wanted to escape from the vulgar eye."—*Gibbon.*

His time was occupied in drawing plans of the city, in conversing with his engineers and generals, as to the best localities and modes of attack; where he should erect his batteries; on which side assault the walls; where spring the mines; to what place he should apply his scaling-ladders; and the exercises of the day carried out and proved the plans of his sleepless nights. Such were the divine workings on the mind of this Ottoman Cyrus.

The recent gunpowder discovery of the Latins he studied with intense interest, that he might know how to use it in the opening siege. A Dacian who had deserted to the Moslems, was asked by Mohammed if he was able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople? to which he replied: "I am not ignorant of their strength; but were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers." On this assurance, a foundry was erected at Adrianople; the metal was prepared, and at the end of three months Urban produced a piece of brass ordnance of stupendous, and almost incredible magnitude; a measure of twelve palms is assigned to the bore; and the stone bullet weighed about six hundred pounds. With this immense cannon the walls of Constantinople were broken. Mohammed began his work of siege in early spring (April 6) and took the city May 29, A. D. 1453. The taking of Constantinople gave to Mohammed II. the title of Bujuk (the Great). His army consisted of 258,000 men and a fleet of 320 vessels.

Mohammed made Constantinople his capital. He sought to win back the inhabitants by promising them the free exercise of their religion. At this point of Ottoman history it is well to pause for the purpose of noting certain remarkable features that transpired between their royal encampment, at the base of the golden mountains in distant northeastern Asia, and the inauguration into the office of Custodian of the national highways at Constantinople A. D. 1453. There exists a striking parallel between the education of the Medo-Persians under Cyrus for the overthrow of the Assyrian empire and the fall of Babylon, and that of the Turkish empire to conquer the Greek empire and Constantinople its capital. The Turkish drill was, however, vastly more extended and complicated. The Turkish training covers a space of nearly one thousand years, and includes three imperial administrations, (1) the Turko-Seythian, (2) the Seljukian, (3) the Ottoman.

These, though all Turanian Turks, originally had each its distinct central locality, its distinct training and distinct national character; yet

there can be seen a unity of purpose in the mind of the Great Supreme. God was evidently drilling a people for a specific mission. Foreseeing that the Greek empire through its luxurious effeminacy would not be able to hold back the great northern empire to the nomadic zone, so that the sacred locality might be kept in reserve for the future nationality of His people, He resolved to raise up a new empire, educated for and fully endowed with such attributes as would be required to be (a) guardian, visible of the holy land, while enjoying her sabbath; (b) a wall of defense against the southern encroachments of the North, Gog, or Russia; (c) to be custodian of the great national highways between the East and West; (d) and to execute the judgments of the Almighty on the eastern division of the great apostacy; (e) and finally, to have such national vigor as to hold said positions till such a time as the king of the South be in such a position as to be able to aid her, and finally to release her from her national responsibilities. These five points must be kept constantly in view, if the divinity of Turkish character is to be understood. On the 29th of May, 433 years ago, the Ottoman empire was inducted into the office of European gate-keeper at Constantinople. That office it has executed to the present time. God took a man from Iran to overthrow the Babylonian empire, and a man from Turan to subjugate the latter Greek empire. We have traced the Turkman in his movements and nationalities till the day of his inauguration. This we denominate the era of Turkman minority; from the time of the induction into the office of custodian to the present, 1886-7, is the era of the Ottoman or Turkman's official reign.

It will be a matter of great interest to trace that empire through its official era, that we may learn the manner in which it has discharged its mission. How has that empire discharged the duties of guardian and custodian? It must attain to sufficient vigor as to prevent the encroachments of the north on the free exercise of her official functions, till the British empire is ready to aid and protect her in her arduous duties. Before we examine the Ottoman official reign, it is well to trace some of the elements of Ottoman power at the time of its inauguration. By so doing we shall discover the secret of his great vitality and physical vigor. The elements of Ottoman nationality were numerous and exceedingly varied. The strength of her army was principally Slavonian. The Turks were the nobles and chief rulers; but their trained soldiery and many civil officers were Europeans, who emigrated from Asia in the third or Slavonian migration, who dwelt in Bulgaria, Servia, Bosnia, and Albania, the southern part of which was the ancient Ipirus. Those countries were formerly called Thrace, Macedon, Illyricum, Mœsia. The Slavonians had long been settled in those countries, and becoming integral parts of the Greek empire, had embraced the tenets of the Greek Christians. The movements of the Turks towards southeastern Europe was gradual, occupying not less than 150 years. As the Hebrews were educated forty years in the wilderness, preparatory to entering upon their official duties in Palestine, in a similar manner were the Ottomans under training for their future work in Egypt, Palestine, Syria, Assyria, Anatolia, and southeastern Europe. Their change

of latitude from northeastern Asia to Media and northern Persia was the first progressive lesson. Their changes in modes of life in the second empire were exceedingly great; a change of religion, habits of thought, physical exercise, manners and customs, in their dwellings and occupations. Under the first empire they were nationalized nomads; under the second empire they drew the marks and outlines of national civilization; a very important change in a people designed to hold one of the most responsible stations among the enlightened nations of Europe and of the world; for, whatever approbrious epithets may be applied to the Turkish nation, the Supreme Governor of the destinies of all empires has seen fit, in His all-wise arrangements, to place that power during 433 years in the most responsible position on the globe. Why has He done it? Simply, that the Ottoman family has best suited His great national purposes. No other imperial family could have done as well.

Their third imperial centre was situated nearly two degrees further north, but about twenty-two degrees further west, and about 60 mile south of Constantinople. In this third capital they gathered and united the fragments of the second empire. Here they were located within the Asiatic territory of the Greek empire. Here they took their first lessons in Grecian civilization. The Sultans married into the imperial family, and visited back and forth on terms of very considerable familiarity. They differed most in their religious creeds, the one family being strictly disciples of the Koran, the other idolatrous Christians. The Ottoman Turks, by family associations were gradually introduced into Europe, took possession of the city approaches, and finally established a European capital at Adrianople. From that time to the conquest of Constantinople their European possessions rapidly increased, and their armies were composed of Europeans inhabiting Roumania, Bulgaria, Bosnia, Albania, and Rumelia. The Janizaries were at that time the most temperate and the best disciplined soldiers in Europe and continued thus for a century.

We give only so much of Turkish history as will enable the reader to discern its true mission. The Ottoman empire has its mission in comparatively modern times, and, consequently, far this side of the completion of the Bible record. We do not expect to find the same minuteness as about Tyre and Babylon, still its destroying mission is very distinctly set forth in the Apocalypse, and we have reason for it, that it has been under the direct control and management of the Almighty, as perfectly as any of the great prophetic empires. What, therefore, the Ottoman empire has been officially, that God purposed it to be, and called out its elements and trained them for those specific purposes. Profane history records simply the past of peoples, tongues, families and empires, prophetic history describes the same great events in advance. It describes things, agents, and actions that are not as if they were. Profane history is often very imperfect. Prophetic never, since it is dictated by the Maker of history.

In entering upon the investigation of the official history of the Ottoman empire, dating back to May 29, 1453, the day of its inauguration, we shall trace its principal acts and their bearing on its great national mis-

sion. That it has a mission cannot be doubted; what that mission is can be readily learned, as to its general features, by learning what it has accomplished. Much has been said and written against the Turk and his empire. No opprobrious epithet has been too strong for men's (Christian's!) tongues to utter. Expositors talk of the Turkman as a vile intruder upon European territory, that he should be driven out of Europe and back to his native seat in northeastern Asia. The feeling of the crusades still exists among professed Christians. Expositors are eloquent when describing the pains of the "sick man," and the "drying up of the Euphrates," and seem earnestly desirous of such an event to transpire immediately. To such we would kindly propound the following among other questions that might be named.

- (1) If the Turk is driven out of Europe, what nation shall do it?
- (2) What nation has a more legitimate right there than the Turk?
- (3) Are not all European national families of Asiatic origin?
- (4) Do they not hold their dominion by conquest?
- (5) What right has Russia to Constantinople or European Turkey? What right has Austria or any other European nation?
- (6) If the Turkish empire is removed, who but the Russian will do it?
- (7) If Russia drives out the Turk, who but Russia will hold the land?
- (8) If Russia holds her territory, would not Palestine fall to her?
- (9) If Gog gets premature possession of Palestine, what will become of Jewish emigration and Jewish nationality?
- (10) If the Jew cannot occupy European Russia, how can he erect a nation in the heart of the new Asiatic Russia?
- (11) Can Turkey fall without a previous universal war?
- (12) How can the Jews form a kingdom in the midst of desolating war?

#### THE OFFICIAL REIGN OF THE OTTOMAN EMPIRE FROM A. D. 1453 TO 1887.

This period covers four centuries and thirty-three years of national history—a period full of interesting events; such as have had much to do in shaping the nationalities of Europe into their varied complications.

(1) A remark relative to God's sovereignty over the nations, explanatory of what we have stated, may be in place. Under absolute monarchies, such as the Russian and Ottoman empires which are under the supreme control of one mind, that one will, for the time being, shapes the character of the government. God must, therefore, exercise, in some manner, a controlling power over that supreme ruler. We do not take the position that God makes a passive being of him; using him as a mechanic his tools; but that He controls him so far as not to allow him to thwart His great national purposes. We have samples of His mode of government of kings in His treatment of the Pharaoh of Egypt, and Nebuchadnezzar of Babylon. They act out their own wicked purposes till they collide with the resistless chariots of Jehovah. Without such overruling power and management the future would be a chaotic uncertainty.

(2) God makes use of agents to carry out His purposes. Angels are thus occupied. Men, both good and bad, are selected as His agents. Cyrus was chosen to accomplish a certain work, the overthrow of Babylon. In that mission he was under God's direct control. Nations are selected for similar purposes. God designed to scatter His people, as a punishment. He commissioned the four Gentile monarchies to accomplish the work. Persons and nations, in carrying out the instructions of their commissions, add many of their own wicked acts, for which they in turn suffer punishment. The nations that have scattered Judah and Israel have added cruelty and oppression instead of human sympathy. An executioner commits a great sin when he executes the duties of his office with feelings of delight. The Son of God "By wicked hands was crucified and slain." Acts ii. 23. The point which we wish here to make is simply this, modern nations, with their rulers supreme, are equally subjected to the Divine purposes. This is a corollary, deduced from the main proposition, of God's universal government of Earth's nationalities. In treating of the Ottoman Phase of the Eastern Question we have labored to make their mission intelligible to the reader. We are laboring to show the special mission of each great power in the coming contest. Under the Hebrew Phase we design to give the definition of the true Eastern Question, and give the Divine solution of the true problem. The Ottoman empire is now executing the offices of Custodian and Guardian, as well as an avenger and fortress, for 433 years. Let us examine her official history that we may learn with what intelligence and fidelity she has discharged the duties of her various offices.

Constantinople was made the capital of the Ottoman empire by Mohammed II., A. D. 1453. He reigned till 1481; in all about thirty-one years. He was a deadly foe to Christianity; never conversing with Christians, without he immediately purified his hands and face by the legal rites of ablution. His passions were inexorable. Having subjugated the Greek capital he continued his ruinous course through the Grecian provinces and islands till the fragments of that empire were annihilated. It was boasted that Mohammed II. was the conqueror of two empires, twelve kingdoms, and two hundred cities. In 1467, after the destruction of four Turkish armies, at the head of the fifth, Mohammed took and annexed to his empire Epirus. He extended the Ottoman empire in Asia, towards Persia; carried his arms into Italy, and took Otranto; but died in 1481 at Nicomedia, while on his way to join his son Bajazet, who was waging war against Persia and Egypt. His military contests were divided between Persia and Europe. It is said that Mohammed was possessed of great abilities; he was brave, enterprising, and sagacious; he was not deficient in learning, as he spoke four languages fluently, skilled in geography, ancient history, and the natural science, and had a practical knowledge of the fine arts. But the brilliancy of his career, and the occasional generosity and even magnanimity which he showed, can not obliterate the recollection of those arts of cruelty and treachery which have branded him as the most ruthless

tyrant of the house of Othman. He is held in revered memory by the Turks, as the founder of Ottoman power in Europe.

Under Mohammed II. the Ottoman empire was very considerably enlarged. He gave it Constantinople, which still remains as its seat of empire, both for its possessions in the three grand divisions, Europe, Asia, and Africa. Under this Sultan the empire was still rising; enlarging its boundaries and growing in the splendor and vigor of its administration. The Crescent was an appropriate symbol of its growing power.

(2) Bajazet II. became Sultan on the death of his father, A. D. 1481, and reigned till A. D. 1512—31 years. His reign, which continued nearly thirty-two years, was constantly occupied in wars; with Egypt, in Africa; Persia, in Asia; and Venice, Poland, and Hungary, in Europe. They were attended with no very great success. On the whole, however, the Ottoman empire was still rising; such was required in the nature of its mission. The great northern power, which was to be held back by the Ottoman imperial chordon, was rapidly increasing, with an innate desire to possess Constantinople. The increase of Russian power and aspirations required a corresponding growth of Ottoman, since, in these early days of the British empire, it could have obtained no help from that source. The careful reader must keep his eye on the three great powers, England, Russia, and Turkey. European national movements were too young at that early period, even to outline their present immense proportions. The Ottoman and British empires had then no political relationship; nor had the Turks any national sympathy in Europe. The Crescent and the Cross were then implacable enemies. Such was the hostility of the Koran to the Bible. "The Turkish casuists have pronounced that no promise can bind the faithful against the interest and duty of their religion; and that the Sultan may abrogate his own treaties and those of his predecessors."—*Gibbon*. The Ottoman empire, therefore, while it battled alone, and for the propagation of a new and hostile religion, necessarily required a growth of power in the ratio of the increase of its enemies' power. Our view of the character of the Ottoman mission requires such growth. Egypt, Syria, Palestine, and Asia minor must come under Turkish dominion and guardianship.

Bajazet (pronounced Bayazet) was a friend to the dervishes (Turkish monks), at the same time liberal, and fond of pomp and splendor. Many of the most beautiful mosques in Constantinople and Adrianople were built by him, and fitted up in a style of the greatest magnificence. Bajazet, exhausted with fatigue and debauchery, was anxious to place his crown upon the head of his eldest son, Ahmed. In this critical situation Selim, his youngest son, arrived in the vicinity of Constantinople under pretense of visiting his father. This young prince was soon surrounded by the whole court, who ranged themselves under his banners; and the aged monarch, foreseeing what would be the event of such a visit, resigned his crown into the hands of Selim.

(3) Selim I. became Sultan of the Ottoman empire at the age of forty-five years, A. D. 1512, April 25. To make himself secure upon the throne he caused his father, brothers and nephews to be put to death, thus begin-

ning a policy which he followed inflexibly through the whole of his subsequent reign, viz., to destroy without scruple every actual or possible obstacle to the accomplishment of his own ends. Forced onward by a devouring appetite for conquest, and by the warlike fanaticism of the Janizaries he declared war against Persia (1514), and marched to the East with 250,000 men, putting to death, on the way, 40,000 Shiites. He defeated Shah Ismail at Calderoon with immense loss. He gained possession of Diarbekir and Kurdistan. In the year following he conquered Armenia, and leaving his lieutenants to finish and hold the conquests, he marched against the Mameluke Sultan of Egypt, totally defeated him, A. D. 1510. Syria was also taken. The victorious Turks then entered Cairo, without opposition, A. D. 1517. Touman-Bey and his chief supporters were put to death, and Egypt incorporated with the Ottoman empire. Selim, however, as he imagined he could not insure the quiet possession of Egypt, but by the total extinction of that people, offered rewards to those who should discover any of them, and denounced the severest punishment against such as concealed them. When he thought he had them all assembled he ordered a superb throne erected for him upon the bank of the Nile, without the gates of Cairo; and these unhappy wretches being brought into his presence he caused them all to be murdered before his eyes, and their bodies to be thrown into the river.

While in Egypt, the Sultan Selim I., received from the last lineal descendant of the Abbaside Caliph, who was then resident in Egypt, the religious prestige which had devolved upon himself, by descent, and at the same time, bestowed upon him the title of "Imaum," and the standard of the prophet. (Imaum means teacher. The Sultan himself has the title of Imaum, as the spiritual chief of all the Moslems). In consequence of this gift, the Ottoman Sultan became the chief of Islam, as the representative of Mohammed, and the sacred cities of Mecca and Medina, along with the chief Arabian tribes, in consequence acknowledged his supremacy. In less than four years, Selim did more to extend the Ottoman empire than any of his most renowned predecessors during a whole reign. He laid the foundation of a regular marine, constructed the arsenal at Pera, punished the insolence of the Janizaries, and labored to ameliorate, by better institutions, the condition of the various nations he had conquered. "He died Sept. 22, 1520, while planning fresh campaigns against both Persians and Christians."

The reign of Selim I. was of short duration, but very prosperous to the Ottoman empire. The incorporation with the empire of Egypt and Syria, and his ecclesiastical authority were events of the first magnitude. It makes the Sultan a royal high-priest of the Mohammedan world. In him is vested the supreme authority of Church and State.

Egypt and Syria complete the list of those countries where are located the toll-gates of the great Eastern and Western highways. That empire, in Syria, Armenia and Anatolia secured the land of Israel. The Ottoman empire rose very rapidly during this reign, but did not reach its Zenith.

(4) Solyman II., "The Magnificent," said to be the greatest of Turkish

Sultans, was born A. D. 1496, and succeeded to the throne of his father, Selim I., A. D. 1520. He was carefully instructed by his father, in the secrets of Ottoman policy. He introduced many reforms; restored confiscated property; and removed from office, those that had shown themselves unworthy or incapable. He suppressed the revolt of the governor of Syria, exterminated the remnant of the Mamelukes; and concluded a treaty with Persia. Leaving the East, he formed the design of extending his empire in Europe as his father had in Asia. The indiscreet insolence of the Hungarian court, drew him into that country with a powerful army, and Belgrade, its key, was taken A. D. 1521. He then directed his arms against the Christians, and took Rhodes from the Knights of St. John, who had occupied the island for more than two hundred years. He afterwards turned his forces against Hungary. He gained a signal victory at Mohacz, A. D. 1526, and pushed forward to Buda, which was taken, and Pesth. At this point, he had news of a rebellion in the East. On his way to Constantinople, down the Danube, he moved upon the tide of desolation. In 1529 he returned into Hungary with a mighty army, taking and destroying everything in his pathway. He laid siege to Vienna, but failed and retreated. Two years later, (A. D. 1531) he again invaded Hungary, but was checked in his progress by Charles V. in person, who had come with the imperial army of 250,000, in aid of his brother. He retired to his own territory. In 1535 he concluded with Francis I., the famous treaty which opened the commerce of the Levant to the French flag alone. In 1540 the Turks gained entire possession of Hungary, making king John tributary. After this conquest, the alliance between the French and the Turks began to produce its fruits; the combined fleets ravaged the Italian coasts, and, in 1542 pillaged Nice. Peace was made with Germany in 1547. The Turks were now supreme in the Mediterranean; Gozzo and Tripoli fell in his possession. A second and third war with Persia now partly subjugated, were successful. He gained a brilliant naval victory over the Knights of Malta and their allies the Spaniards. He also took Bagdad, the whole of Assyria and Mesopotamia. In a word he extended his reputation as a warrior to both extremities of the world. Solyman died at the siege of Szeged in September 5, 1566.

Solyman II. stood, in the Ottoman empire, as Trajan in the Roman empire, on the summit of its power and grandeur. It was now 267 years since Othman, the founder of that domination, entered the territory of Nicomedia, a Greek province; and 113 years after Constantinople had been made the Turkish capital. Egypt and part of northern Africa; Syria, including Palestine, Assyria, Mesopotamia; part of Persia; Armenia and nearly all Asia Minor; all southeastern Europe, including Hungary, and a portion of Russia, north of the Black Sea; the command of the entire Mediterranean sea, with many of its islands, under this able Sultan, formed the Ottoman empire. That empire, at this period, was fully inducted into its offices, of Custodian of the great Eastern highways; guardian of the Holy Land, and its sacred localities; in a word, the great empire, to hold the land of Israel from the encroachment of the northern Gog till the em-

pire of the south should be able to come to its aid and release the Ottoman power from its arduous duties. We shall look for the Ottoman empire to decrease as the British empire increases towards the East. The Ottoman power, henceforward, might have used the language of one of old, "He (the British empire) must increase, but I (Ottoman empire) must decrease." That decrease has been very gradual, having already extended through more than three centuries.

(5) Selim II., succeeded his father Solyman in 1566, and continued at the head of the Turkish empire till A. D. 1574. Under his reign, the empire met with two reverses. (1) The first was with the Russians. Under his reign was the first collision of the Turks with the Russians. Selim thought that the connection of the Don and Volga by a canal would, by allowing the passage of ships from the Black Sea into the Caspian, be a valuable aid to both military and commercial enterprise, and accordingly he sent 5,000 workmen to cut a canal, and an army to aid and protect them. But unluckily, the possession of Astrakhan formed part of the programme, and the attack of this town waked up the Russian hive, a people till then unknown in southern Europe, and the canal scheme came to an end. (2) The second reverse was a naval engagement at Lepanto, in Greece, October 7, 1571, between the Christian allied fleet, of 210 sail, under the command of Don John of Austria; and the Ottoman fleet of 300 galleys, commanded by Ali Pasha. The Turkish line was broken, the admiral Ali slain, and Cervantes was dangerously wounded. The Venetian ships, at the same time, attacked the Turkish right, a terrible defeat of the Turks followed. More than 3,000 Christians were killed. The Turks lost 30,000 men in killed and wounded, and 107 galleys were taken and a large number sunk. Thousands of Christian galley slaves were liberated by this victory. In this naval engagement the whole marine force of the Turks being brought into service, their navy was almost annihilated.

The latter part of his reign was occupied in petty wars with Venice, Spain, and his rebellious feudatory of Moldavia. From this time and onward Turkey will have frequent conflicts with her great northern foe, the Russian. Peter the Great, about one century later enunciates in his will the Russian policy, relative to Constantinople and European Turkey. (6) Amurath III. became Sultan, A. D. 1574, and reigned till A. D. 1595, 21 years. In his reign the Turks dictated to the Poles relative to the choice of a king. To keep his untractable Janizaries occupied, he made war upon Russia, Poland, Germany, and Venice, and subdued Georgia. In 1589 the English embassy to Turkey was received. The object of that embassy was to conclude an alliance against Philip II. of Spain. This was one year after the Spanish Armada had been sent to England to crush Protestantism. At this time England, under Elizabeth, could command only 30 small ships of the line to oppose the Armada of 130 vessels, larger than any that had yet been built. It is said of Amurath, that his first words to his courtiers at his accession were, "I am hungry; give me something to eat," these were prophetic of the famines and disasters of his reign. Queen Elizabeth gained his friendship in 1579 and entered into the above-named

treaty. Amurath was of quiet disposition, a lover of justice, and very zealous in his religion. The three great powers which now fill such important positions in the great East and over the world, began to form national associations. England and Russia were in these early days inferior to Turkey, but they were each rapidly growing while Turkey had shown symptoms of incipient decline. Turkey rendered England no aid against Spain for the reason that the destruction of the Spanish Armada rendered his interference unnecessary.

Amurath carried on an exhausting, yet successful war with Persia, had a long contest with Austria which was attended at first with brilliant success, approaching within 40 miles of Vienna, but afterward suffered such terrible defeats that they were compelled to evacuate all Hungary and Transylvania, and were saved from destruction by the Poles who entered Moldavia and drove out the Transylvanians and Hungarians, thus giving the Turks an opportunity of rallying, and even recovering some of their losses. History says, "The latter part of this war happened during the reign of Mohammed III. (1595-1604), and offered unmistakable symptoms of the decline of Turkish prowess, and showed the weakness of the central administration." (7) Mohammed III. reigned from A. D. 1595 to A. D. 1604. He began his reign by putting to death 19 brothers, took away the lives of all the late Sultan's wives and concubines, lest there might be some Posthumous progeny. There were perpetual fightings between the Janizaries and his other soldiers. The Pashas rebelled in many provinces, and the Sultan through fear made peace with them by confirming them in their offices. Immersed in the pleasures of the Seraglio, Mohammed bestowed no other attention on public affairs than was necessarily required. He caused his eldest son, a prince of inestimable qualities, to be put to death. The reign of such a monarch necessarily weakened the empire. (8) Ahmed became Sultan A. D. 1604 at the age of about fifteen years, and reigned till A. D. 1617. It was soon evinced that he was worthy of the sceptre. His reign was noted for the many fires in Constantinople, which were signs of a restless, discontented population. Internal dissensions marked his reign.

(9) Mustapha, his brother, succeeded him in A. D. 1617. By his cruelties he became so odious that he was deposed, and sent to prison in the castle of the seven towers, and his nephew, son of Ahmed, was placed on the throne in 1618.

(10) Othman, much displeased with his unruly Janizaries, meditated revenge against them, but, as he was not able to banish them from Constantinople, he formed the design of removing the seat of government into Asia.

The Janizaries learning his intention, put to death his grand vizier, whom they supposed to be the author of the measure, imprisoned Othman, who was soon put to death, and reinstated Mustapha on the throne. This, however, was of no advantage to the uncle. He was treated as an idiot, led about upon an ass, exposed to the derision and insults of the populace,

and then carried back to prison, where he was strangled by the orders of his successor.

(11) Amurath IV., brother of Othman, began to reign A. D. 1623, and was Sultan till A. D. 1640. By his courage and intrepidity he repressed the turbulence of the Janizaries. He waged a successful war with Austria for Hungary, but this was more than counterbalanced in Persia, where Sha Abbas the great, conquered Mesopotamia, Kurdistan, and Armenia, and in the north where the Poles and Russians threw off his allegiance. His amusement was to run about the streets in the night with a sabre in his hand, and to cut down all whom he met. No empire could prosper under such chiefs as were the last four Sultans. Had there not come a speedy change for the better the days of the Ottoman empire would long since have been numbered. God in his allwise providence had ordered it otherwise.

(12) Ibrahim, the brother of Amurath IV., succeeded to the throne, A. D. 1640, and reigned till A. D. 1648, when, not being able to put down a revolt among the Janizaries, excited by the mufti (expounders of law) resigned his crown, and was, soon after, put to death. His acts were of but little service to the empire. Called from a four years' imprisonment to the throne, he was so intoxicated by the pleasures, that, resigning the administration of the government to the former ministers, he devoted himself wholly to the luxuries of the harem. Under his reign, Mustafa, the grand vizier, a person of noted ability and integrity, stood at the helm of government; he took from the Poles their conquests; and in a war with the Venetians, in 1645, obtained the island of Candia, and nearly all their strongholds in the Aegean Sea, with the loss, however, of some towns in Dalmatia.

(13) Mohammed IV., the eldest son of Ibrahim, became Sultan, A. D. 1648, and directed the government till A. D. 1687—89 years. His reign was commenced under very unfavorable circumstances. He was only seven years old when called to the throne, at which time the whole power was vested in the Janizaries and their partisans, who made use of it for their own selfish ends. Fortunately, however, for the Ottoman empire, a person of obscure birth, Mohammed Koprili by name, supposed to be of French descent, was, at the age of 70 years, appointed vizier, and his extraordinary abilities were the salvation of the Turkish empire. Koprili was succeeded by his son Achmet, A. D. 1661, a man of equal ability, and under his masterly guidance the central government at Constantinople recovered its control over even the most distant provinces; a formidable war with Germany, though unsuccessfully carried on (in 1663), was concluded by a peace advantageous to the Turkish empire; Crete was subdued, and Podolia taken from the Poles; though, soon after, much of the last acquired territory was recovered by John Sobieski. Achmet's successor overran the Austrian territories, and laid siege to Vienna; but the siege was raised, and his army defeated by a combined army under the duke Charles of Lorraine, and John Sobieski, king of Poland. The Austrians, taking advantage of this victory, repossessed themselves of Hungary, inflicting upon the Turks a bloody defeat at Mohacz, A. D. 1687.

He abdicated in 1687. The exploits of Mohammed IV. were glorious, and did much to re-establish the primitive greatness of the Ottoman power. His famous siege of Candia, which subjected the ancient Crete to the standard of the Crescent is one of the marked events of history. "At the beginning of the eighteenth century fathers at Vienna were accustomed to relate to their children the battles which they had witnessed under the walls of that city when great Sobieski shattered the hopes of the Mohammedans." He was distinguished for mercy, and seldom commanded his troops in person. Because of this absence from his army the troops revolted and placed the crown on one of his brothers. His exploits would fill the pages of volumes.

(13) Solymann II., his brother, succeeded to the throne A. D. 1687, and reigned till 1691. He was the means of restoring glory and fortune to the Turkish arms. He had to support a disastrous war against Germany and Venice, the misfortunes of which were attended with the most ruinous consequences. But Kiopruli Mustapha Pasha being appointed grand vizier, regenerated the empire, and putting himself at the head of the main army, besieged and took the fortress of Belgrade. Solyman died of the dropsy. One point in these Ottoman struggles deserves special note: a want of success against the German nationalities. Their subjugation to the Turkish empire was not an element in the programme of God's family arrangements. Germans are too intimately associated by blood with that people whom Jehovah has purposed to make the central empire;—the hub of the great national wheel. When righteousness is made the world's ruling element, the family of Shem must furnish the chief and the principal subordinate rulers.

(14) Ahmed II., brother to Solyman II., was Sultan of the Ottoman empire from A. D. 1691 to 1695. He was killed on the banks of the Danube when on the point of obtaining a victory. He was a man of little judgment and little influence in the government.

(15) Mustapha II., son of Mohammed IV., was Sultan from A. D. 1695 to A. D. 1702. He imparted vitality and vigor to the empire. He commanded his troops in person; still he met with a more disgraceful and more complete defeat than the Turks had ever experienced. He was occupied with wars against Austria. On the death of Koprili (or Kiopruli) fortune deserted the Turks, and the peace of Carlowitz, in 1699, forever put an end to Turkish domination in Hungary. His troops not receiving their pay, according to stipulation, took up arms, deposed Mustapha, and invited his brother, Ahmed (or Achmet) to repair to the camp preparatory to taking the command.

(16) Ahmed III. (Achmet), brother to Mustapha II., became Sultan of the Ottoman empire in A. D. 1702, and reigned till A. D. 1730. In the course of five months Ahmed put to death more than 14,000 soldiers who had taken the greatest share in the rebellion; they were carried away in the night and drowned in the Bosphorus. During his reign a war commenced between the Ottoman empire and Russia; the war with Germany and Venice was rekindled, and another war was carried on in Persia. These

military expeditions, though some times attended with success, reduced the empire to a state of general weakness, which was felt particularly in Constantinople. They tended to irritate the minds of men and prepare the people for a revolt. The war with Russia was brought on by Charles XII. of Sweden, while residing at Bender, a town in Turkey. He had been defeated by the Russians and fled to the Turks for protection. While there Charles XII. induced the Sultan to declare war against Russia. The Czar, Peter the Great, relying on the uncertain aid of Woiwode of Moldavia, found himself in great danger, which was finally turned by the genius of his queen, afterward Catharine I. The recovery, in part, of the Morea from the Venetians, and the loss of Belgrade, and parts of Servia and Wallachia, afterwards recovered by Mahmud I., (Mohammed V.), and the beginning of a long war with Persia concluded the acts of his reign.

(17) Mahmud I. ascended the Ottoman throne A. D. 1730, and reigned till A. D. 1754. Under his reign (Mahmud I., or Mohammed V.) began a new era in the Turkish empire; (1) it was the era of a change in the mode of administration. Before this time, from the days of Mohammed II., the whole administration had been usually delegated to viziers; but since this and the preceding rebellion had originated in the overgrown power and ambition of these officers, Mahmud I. took the authority into his own hands and determined to change his viziers frequently. (2) This was the era of the commencement of active Russian aggression. The reign of Peter the Great marked the beginning of the Russian policy to take Constantinople and absorb the Ottoman empire. That scheme haunted him by day and in his night vision; and so intensely did it occupy his living hours that he bequeathed the thought to the future czars of his empire to use all possible means to take Constantinople and to drive the Turks out of Europe. Not being able to accomplish this work alone Russia sought to associate with him the empire of Austria. To fully understand the elements of the Eastern Question in these early times, we shall be obliged to bring upon the national theatre another power, the British empire, that, even then, ruled the ocean, and was gradually moving eastward and taking possession of the East Indies. It was the opinion of Peter the Great that the power that held India would rule the world. In our history of the British and Russian Phases we have traced their agencies in this eastern contest. We now direct attention to the agency of the Ottoman, or middle empire; the imperial chordon against Russian aggression; the custodian of national highways to the East, the guardian of the land of Israel during its sabbath rest; the true and legal officer of these highways and interests till aided and released by the British, the great empire of the South; three empires, the northern (or Russian), the southern (or British), and the middle (or Ottoman), empires. The movements of these empires must be strictly watched. They are intimately associated in the Divine plan of nationalities, and thus are they associated when the Messiah takes to him His great power and begins His reign of subjugation. One point, as we progress in Ottoman history, will call forth our astonishment, how the Turkish empire has sustained her European nationality

against such fearful odds. The aid of the Almighty alone solves the problem. Russia must be held to the North till the Hebrew emigration and nationality are fully secured; Gog must be kept out of the land of Israel until it is full of unwalled villages (colonies), and the people (Hebrews) dwelling there have become wealthy. The art of printing was introduced into the Ottoman empire during this reign.

(18) Othman III. became Sultan A. D. 1754, and reigned till A. D. 1757. His reign was not worthy of any special note, but is introduced to keep unbroken the chain of sultans. He was the brother of Mahmud I. and went from the prison to the throne. During the previous reign, the Austrians aiding the Russians, met with many disgraceful defeats.

(19) Mustafa III. succeeded to the Turkish throne in A. D. 1757, and reigned till A. D. 1774. During his reign the empire continued in a state of profound tranquility.

(20) Abdul-Hamid began to reign in A. D. 1774, and exercised the supreme power till A. D. 1789. During his reign there was a bloody war with the Russians. In violation of the treaty of Belgrade, the Russians invaded Moldavia. The war with Russia continued through his entire reign. The fortresses along the Danube were taken by the Russians, and the main army of the Turks was totally defeated at Shumla. Prince Gallitzin gained four great victories over the Turks. They overran Moldavia and Wallachia, and gained a great naval victory off Chesme, where the whole of the Turkish fleet was destroyed. One historian thus speaks: "The campaign (in which Shumla was taken—W.) was ended July 10, 1774, by the celebrated treaty of Kutshouk-Kainardji. In defiance of its provisions, the czarina took possession of the Crimea and the whole country eastward to the Caspian. The Sultan was compelled by his indignant subjects to take up arms in 1787. In 1788 Austria made another foolish attempt to arrange with Russia a partition of Turkey; but, as before, the Austrian forces were completely routed. The Russians, however, with their usual success, had overrun the northern provinces, taken all the principal fortresses, and captured or destroyed the Turkish fleet." The war was not terminated during the reign of Abdul-Hamid, though it had been exceedingly disastrous to the Ottoman empire. There was vitality enough to continue the struggle.

(21) Selim III. began to reign over the Ottoman empire A. D. 1789, and continued in power until A. D. 1807. He began the war against the Russians with great zeal; but the Austrians had again joined the Russians. Belgrade surrendered to the Austrians, while the Russians took Bucharest, Bender, Akerman, and Ismail; but affairs in western Europe, putting on a critical aspect, made it advisable for Russia to terminate the war, and a treaty of peace was accordingly signed at Jassy, Jan. 9, 1792. By this treaty the provisions of Kainardji were confirmed, the Dniester was made the boundary line, the secession of the Crimea and the Kuban was confirmed and Belgrade was restored to the Sultan. Under the reign of Selim III. political reforms were undertaken. They were supposed to be of French origin, since Selim was a great admirer of that people. His war

with Russia in which his army of 150,000 men was totally defeated, first by the prince of Coburg and the next by the Russian Suwarof, put a stop to his schemes of reform. He was troubled by the French expedition into Egypt under Napoleon; still he continued a friend to the French, and followed many of the fashions of western Europe. These changes stirred up against him all the fanatic bigotry of his subjects. The priests of Islam preached revolt throughout the empire accusing their sovereign of infidelity to the Koran. A rebellion broke out and put to death those that were sent against it. The rebels marched to Constantinople, their ranks being swelled as they progressed by the bodies of disaffected Janizaries. Those that had favored the Sultan's schemes were slain, so that Selim was obliged to issue a decree to suppress the reforms, and to resign his crown to his cousin Mustapha IV, and was soon apprehended and put to death. The occupation of Egypt brought on a war, which, by the aid of the British, resulted in the re-establishment of the Ottoman power over Napoleon in Egypt.

(22) Mustaph IV. became Sultan in A. D. 1807, and gave way to another Sultan in 1808. His reign was ephemeral.

(23) Mahmud II. began to reign A. D. 1808, and continued in power till A. D. 1839. He was an able and energetic sovereign. With dominion lessened by the loss of Greece, which had gained its independence in a severe and protracted struggle (1820 to 1829), aided by the enlightened Christian nations of Europe and of the country between the Dniester and the Pruth, which, by the treaty of 1812 at Bucharest, was surrendered to Russia, he instituted such reforms in every department of the government as to renovate the empire. His reforms of the army exposed him to the fury of the Janizaries, and only secured life his and throne by the destruction of all the other members of the royal house of Osman. The war with Russia began and was carried on with great vigor. Russia and Turkey seemed to have no other object in this conflict than mutual destruction. After three years of severe fighting, which prostrated the strength of Turkey, peace was concluded at Bucharest. To this peace (A. D. 1812) the Russians were inclined, because of the invasion of their country by a powerful army under Napoleon. Peace being concluded with Russia, Mahmud applied himself to the subjugation of the semi-independent pashas of the more distant provinces, and to the promotion of radical reforms in the various departments of the government. Various provincial rebellions were soon crushed. Greece gained its independence by the battle of Navarino 1827, and it was acknowledged by Turkey A. D. 1830. During the Greek revolution Mahmud had been secretly yet constantly maturing his plans of military reform, and in June 1826, the success of his schemes was crowned by the destruction of the Janizaries. The confusion in Turkey, following from their overthrow, was improved by Russia in obtaining other concessions. Mahmud, however, still continued his reforms with an iron will; such reforms as he deemed necessary to the stability of his government, and the prosperity of the empire. The unfortunate results of the succeeding war with Russia, 1828-9, stimulated Mahmud to carry forward his reform schemes the more vigorously. The

success of the Greeks in gaining their independence and the success of the Russians, stimulated Mehemed Ali, pasha of Egypt, to make a similar effort for the independence of his own country. His success was extraordinary. This Viceroy was by birth a Macedonian; but at an early period entered the Turkish army. In 1799 he was sent to Egypt with the command of 300 troops to co-operate with the British against the French invaders. His superior military abilities rapidly developed, and he was made the commander of the Albanian forces in Egypt. In 1806 he was made by the Sultan Viceroy of Egypt. He was soon involved in a struggle against the Mamelukes, which resulted in their destruction as a body. Some fled, but were expelled from Egypt the following year. They were followed into Nubia and there utterly exterminated. He reorganized his army on the principles adopted in western Europe; built a fleet, erected fortresses, military workshops and arsenals. In 1827 his navy was destroyed in the battle of Navarino. Such was the success of Mehemed Ali (Mehemed Ali or Mohammed Ali) that the European powers interfered twice to save the Ottoman empire. Mehemet Ali, if he had been suffered to act out his own resistless purposes, would have conquered the Ottoman empire and renovated Egypt. He established a system of education, introduced the cultivation of cotton, indigo and sugar, and filled Syria with mulberry plantations. Mahmud's reign of 31 years was made up of stirring events. It is remarkable that a reign of so much ability and full of such untiring energy, should be attended with such national disasters. But the time had come in the history of the Ottoman empire, when a new system of national policy, the union of the western powers, such as Great Britain and France, to uphold the Ottoman empire against the persevering encroachments of the northern Autocrat. Their interference with Egyptian affairs had in view the same object, the existence of the Ottoman empire, so that the Turkish imperial chordon might be sustained as a wall against Russian aggressive despotism. The balance of power among the European nationalities required the continued existence of the Turkish empire. From the period of the reign of Mahmud II. the European system of the balance of power has been steadily on the increase. From this cause rather than for any sympathy in behalf of the Turk and the Koran, the Ottoman empire still exercises the offices of Custodian of the great eastern highways, and Guardian of the land of Israel and its sacred interests. No other nation would be allowed to fill the position. These points deserve particular note. The weakness of the Ottoman empire in itself is no valid proof under the full exercise of the European balance of power policy, that said empire will be allowed to disappear from the world's national arena. We are fully justified in saying that the Ottoman has the strength of all the powers behind her throne, whether it be the British empire alone, or that power sustained by the purposes and power of Jehovah.

(24) Abdul Medjid became Sultan of the Turkish empire A. D. 1839, and continued to reign till A. D. 1861. He carried on the reforms commenced by his father Mahmud II., yet he had to contend with Russia. Russia still dreamed of universal empire as outlined in the "will" of Peter

the Great. The Czar under the delusive impression that the dissolution of the Ottoman empire was at hand, constantly tried to wring from the Sultan some acknowledgment of a right of interference with the internal affairs of the country. An attempt to obtain the exclusive protectorate of the members of the Greek Church in Turkey, originated the "Crimean war" of 1853-55, in which the Ottoman empire was triumphantly sustained by the aid of England, France, and Sardinia.

"The treaty of Paris (1856) restored to Turkey the command of both sides of the lower Danube, excluded the Czar from his assumed protectorate over the Danubian principalities, and closed the Black sea against all ships of war. The porte, apparently adopted into the family of European nations, made proclamation of equal civil rights to all the races and creeds of the Turkish dominions."

The massacre of Christians in Lebanon and at Damascus was a violation of the Turkish declaration of equal rights; consequently the nations of western Europe again interfered; and that on this principle, that if the Turkish central government had not power sufficient to enforce her laws in favor of all races and creeds within her dominions, it was their duty to aid the Sultan in his efforts at reform and equal justice. The latter years of the reign of the Abdul Medjid were seriously tarnished by an irrational profuseness of expenditure. It will be seen that the decline of Turkish power was followed by the increase of western interference; a firm purpose existed in the policy of the western nations, not to allow Russia to become custodian in the place of the Ottoman empire, well knowing that such a conquest would totally annihilate the European system of the balance of power. From the reign of Abdul Medjid to the present time, the provinces forming European Turkey have been subject to many vicissitudes, such changes as have materially altered the boundaries of the Turkish empire.

(25) Abdul-Aziz succeeded his brother to the throne of the Ottoman empire in 1861. Under his reign the people of Moldavia and Wallachia formed a union under the name of Roumania. In 1866 the empire, more and more enfeebled through its corrupt administration, was forced to see the Roumanians expel their ruler; and, in expectation of support from the western powers, chose prince Charles of Hohenzollern to be hereditary prince of the united principalities. In 1866 a rebellion broke out in Crete aided by Greece, but it was soon put down. In 1867, by demand of the Servians, the Turkish garrisons were removed from certain fortresses in their country. In the same year the Sultan granted to the Pasha of Egypt the unique title Khedive (sovereign), who, since that year, has exercised power somewhat absolute, though tributary to the Sultan. He has perpetual succession in the male line. He has a right to increase his army and navy and to borrow money, and also to conclude treaties of commerce. Still the Sultan retains in his hands the disposition of the government of Egypt, who issued a firman deposing Ismail in favor of His son (1879) prince Mohammed Tevfik. This was accomplished in the interests of England and France. The Khedive is virtually an independent sovereign.

The rebellion which has recently taken place in Egypt, has added new features to Ottoman complications.

Between 1854 and 1871 the debt of the Ottoman empire had been increased by more than £16,000,000. In 1875 the Porte was driven to partial repudiation of its debts. The beginning of a new era in Ottoman history was ushered in by an insurrection in Herzegovina, near the close of 1874. The uprising of the masses smoldered on through 1875 and a part of 1876. In this uprising nearly all of the Slavonic provinces of the Turkish empire became more or less actively enlisted. In May, 1875, a revolt which arose in Bulgaria was crushed with much bloodshed; and the merciless savages, the bashi-bazouks (Turkish irregulars), by their bloody massacres, alienated all foreign sympathy. In May of the same year Abdul Aziz was deposed, and his nephew, Murad V., son of Abdul Medjid, succeeded him. He was compelled to make way for his brother, Abdul Hamid II., in August of the same year. In June Servia declared war, and Montenegro followed her example. Before the close of the year the Servians were utterly defeated, though assisted by many Russian volunteers. Owing to the critical state of the Slavo-Turkish provinces, and the exposures of the Christian population, a conference of the great powers was called at Constantinople. The proposals there and then made were not accepted by Turkey. In the meantime the Sultan bestowed a parliamentary constitution on the Ottoman empire. Russia assumed the task to force on Turkey the suggestions of the conference, and on April 24, 1877, declared war. The beginning of the campaign, both in Bulgaria and Armenia, was in favor of the Russians; but later in the season the Turks rallied and seriously checked the hitherto triumphant progress of the invaders. The Russian forces were augmented, still they met with serious reverses. Kars, besieged for several months, held out till the middle of November; Erzeroum did not surrender till after the armistice had been concluded.

The Ottoman empire exhibited other features of national vitality. Osman Pasha, who took command at Plevna, in the forepart of July, repelled with brilliant success repeated and determined assaults from a besieging army of Russians and Roumanians; and had so strengthened the fortifications as to stand siege till Dec. 10, when he surrendered. Continued and desperate fighting in the Shipka pass failed to expel the Russians from their position in the Balkans; and within a month of the fall of Plevna the Russians captured the whole Turkish army that was guarding the Shipka pass, then overran Roumelia without any difficulty. This district is within easy range of Constantinople. The victorious Russians occupied Adrianople in January, 1878, and on the last of that month an armistice was concluded; and in March the "preliminary treaty" of San Stefano was signed. Many diplomatic difficulties arose in consequence of the clashing of British and Russian interests. A congress of the European powers assembled in Berlin, and finally agreed to the following solution of the "eastern question": "The vassal states, Roumania and Servia, as well as Montenegro, were declared independent, and each obtained an extension of territory. Roumania, which had to yield up its portion of Bessarabia to Russia, re-

ceived in compensation the Dobrudscha, cut off by a line from Siliestria to Mongolia (south of, and near the mouth of, the Danube, a peninsula between that river and the Black sea—W.). Servia was considerably extended to the south. Montenegro received an additional strip of territory round almost the whole of its former frontier, including part of the Adriatic sea-board of Antivaria. What was formerly the Turkish vila yet (province—W.) of the Danube was, with the exception of the Dobrudscha, now Roumanian, constituted a tributary but automatic principality, its southern boundary being the Balkan range. A large territory south of the Balkans was constituted into the separate province of Eastern Roumelia, and though remaining directly under the military and political authority of the Sultan, secured the right of having a Christian governor-general and administration autonomy (self-legislation—W.). It was agreed that Herzegovina and Bosnia, excepting a small portion of the latter, should be occupied and administered by Austro-Hungary, and thus in large measure alienated from the porte; Spizza and its sea-board, immediately north of Antivaria, was incorporated with Dalmatia; Greece was to receive additional territory, the congress recommending that the rectified frontiers should run up to Salambria river, from its mouth, cross the ridge dividing ancient Thessaly from Epirus, cut off the town of Janina, so as to leave it to Greece, and descend the Kalamas river to the Ionian sea. In Crete, the reformed government promised in 1868, is to be immediately and scrupulously carried out. In Asia the changes were much less considerable; the port of Batum, henceforth to be essentially commercial, Kars and Ardahan, with a portion of Armenia, were ceded to Russia, and Khotour, east of Lake Van, to Persia; the porte engaging to carry out at once much needed administrative reforms in Armenia, and to see to it that henceforth religious differences shall in no part of the Ottoman empire hinder any one from the full exercise of all civil and political rights, or exclude from public offices or the professions." Another engagement entered into by Turkey at the same time seriously effects the standing of the empire, though it introduces no territorial change. By the 'conditional convention,' made between Turkey and the United Kingdom, the English government undertakes to defend the porte's dominions in Asia, and receive in return the right to occupy and administer the island of Cyprus. Such are the arrangements of the Berlin congress of 1878. Compare these boundaries with those of Turkey before the congress. The following is an estimate of the area and population of the Ottoman empire before the changes of the Berlin congress: 1. Immediate possessions.—In Europe, 139,824 square miles; population, 9,400,364. In Asia and Africa, 1,083,673 square miles; population, 18,079,172. District of Constantinople, population, 1,400,000; nomadic races, population, 2,000,000; army and police, 560,262; foreign residents in Turkey, 500,000. 2. Protectorates.—In Europe—Roumania, 46,617 square miles, 5,073,000 inhabitants; Servia, 14,549 square miles; population, 1,367,000. In Africa—Egypt, 866,012 square miles and 17,000,000 inhabitants. Tunis, 45,538 square miles, 2,000,000 inhabitants. 3. Tributary principality of Samos, 8,217 square miles; population, 35,878.

Whole Ottoman empire, 2,196,425 square miles and 57,415,616 inhabitants. In the provinces.—(1) Bosnia, 300,522 Moslems, and 306,707 non-Moslems; (2) Monastir, 485,994 Moslems, 417,805 non-Moslems; (3) Janina, 250,749 Moslems, 467,601 non-Moslems; (4) Salonica, 124,828 Moslems, and 124,157 non-Moslems, (5) Adrianople, 235,587 Moslems, and 401,148 non-Moslems; (6) Danube, 455,767 Moslems, and 715,938 non-Moslems. Total, males, 1,861,446 Moslems, and 2,432,356 non-Moslems. This table shows the causes of the late uprising of the people in these provinces. While the Ottoman power was resistless in its European provinces, Christianity, as taught by the Latin and Greek churches, was kept under; but when the civil power became so weakened as not to keep down religious liberty the masses began to claim their religious rights. The law of religious toleration throughout the whole Ottoman empire introduced a new era in the official administration of this once powerful custodian and guardian. Such a change was necessary to the proper execution of his offices. We call special attention to this law, and its effects relative to God's national purposes in the East. The law is as follows:—"The porte agrees to see to it that henceforth religious difference shall in no part of the Ottoman empire hinder any one from the full exercise of all civil and political rights, or exclude from public offices or the professions." This law of religious liberty made a new man of the custodian. In early times of that empire, when its progress was resistless, its motto was, "the Koran or the sword." Under its domination Christianity had no civil, political or religious rights. It was necessary, therefore, that the Turkish empire, by adversity, should be compelled to extend religious liberty to all. Its direct influence on the Jewish colonization scheme will be noticed under the Hebrew Phase of the Eastern Question. The changes of administration of Ottoman affairs in Egypt mark the openings of divine providence. The great advance in eastern commercial intercourse are owing to the increase of sovereign power in Egypt's chief resident officer. He was once simply a viceroy, ruling under and for the Sultan. He is now a Kedive (sovereign), and virtually independent. Who can not see in this change the hand of the Almighty opening a high-way through the land of Ham? These changes in the administration of Turkey in Egypt originated and perfected the Suez canal, and has resulted in an unexpected event among the eastern nations, viz., British occupation of the great valley of the Nile, and of all such portions of Africa as her southern interests may induce her to conquer and colonize. It opens the southern world to the British empire, and places within its reach the vast resources of Central Africa.

A brief sketch of some of the recent events transpiring in Egypt will close our outline history of the Ottoman empire. We notice simply the Ottoman aspect of those events, reserving other events for our concluding remarks.

The change in the Ottoman government of Egypt began with Mehemet Ali, by birth a Macedonian, as early as 1810. He gained immense power; and, by the action of the European powers, the Sultan made a compromise

with Mehemet Ali, by greatly increasing his official powers. These powers descended in the male line of his family.

Mehemet Ali was succeeded by his adopted son, Ibrahim Pasha. It was by Ibrahim that his great victories over the Turks were principally obtained. He was installed by the porte viceroy of Egypt, but died at Cairo, Nov. 9, 1848. He was succeeded by Abbas Pasha, grandson of Mehemet Ali. Abbas Pasha became viceroy of Egypt in 1848. He was a cruel and capricious ruler. He dismissed the Europeans in state service and frustrated much of Mehemet's good work; but he successfully resisted Turkish attempts to lower the condition and prestige of Egypt, and assisted the Sultan in the Crimean war. It was supposed that he fell by the hand of an assassin, A. D. 1854.

Ismail Pasha, Viceroy and Khedive of Egypt, was born at Cavo, Egypt, 1830; is the second son of Ibrahim Pasha, and grandson of Mehemet Ali. He was educated in Paris (hence his partiality for that nation). On his return to Egypt he was appointed by his uncle, said Pasha, to the government of the country during his uncle's absence in Europe, and in 1863 he succeeded as the fifth viceroy of Egypt. During the American war of the rebellion he acquired vast wealth by the production of cotton. Regarding the Suez canal of Count de Lesseps as conducing to the powers and resources of Egypt, he actively encouraged the enterprise, having in it 176,602 shares out of 400,000 (these were sold to the British government for £4,000,-000). In 1866 he secured from the Sultan the hereditary succession in his line, and in 1867 had conferred on him the title of khedive (sovereign). Not satisfied with these privileges he demanded more, threatening to withdraw the troops he had sent against the Cretan insurgents, and to seize Crete if his demands were refused. By the advice of foreign powers he withdrew his demands. But in 1868-69, by extending his rule over the upper and White Nile, by making foreign loans for the increase of his army and navy, by proposing the neutralization of the Suez canal and inviting foreigners to be present at its opening, he made himself almost an independent sovereign. The Sultan commanded him to reduce his army, recall his orders for iron-clads and breech-loaders and the contraction of foreign loans, threatening him with deposition if he refused.

Not receiving expected aid from Russia and other powers, he submitted. Afterwards he received new prerogatives, giving him control of his army, and liberty to make loans and commercial treaties. In 1874 he obtained a victory over the Sultan of Darfur, Central Africa. By public roads, agriculture, and other methods, he endeavored to civilize the surrounding rude tribes, and introduced many and various public improvements. But in 1879 the governments of France and England, in view of the wretched financial condition of Egypt, and the dissatisfaction of the people with the administration, determined to interfere in behalf of good government, and united in demanding of the Porte that the Khedive should commit the portfolios of finance and public works to English and French ministers, but the Khedive resented any interference of the western powers with Egyptian affairs. The Sultan offered to depose Ismail Pasha,

and to appoint Halim Pasha, Ismail's uncle, as his successor, but the powers advised the Khedive to abdicate, promising to support his son Tewfik. The Sultan acquiesced in the course recommended, and, June 26, he signed the firman deposing the Khedive in favor of his son, prince Mohammed Tewfik I. Ismail at once complied with the demand, and his son was proclaimed Khedive as Tewfik I. Ismail received an annual allowance of £50,000; each of his sons, Hassan and Hussein £20,000; and his mother £30,000. Total \$576,000. Ismail Pasha left Egypt June 30, for Naples. He went to Rome where he makes his principal home, which gives him luxurious ease, away from the cares and perplexities of public life.

What right, it may be asked, had France and England to interfere with the domestic government of Egypt? We answer. The right of power and self-interest. England and France had become the principal stock holders of the Suez Canal. Ismail, by his prodigality was doing great injustice to their commercial interests, and because they had power over the Sultan, in consequence of the aid they had rendered the Ottoman empire in the Crimean war, they took the liberty of using that power for the promotion of their Egyptian interests. The course which these two powers took with the Sultan, demonstrates the problem of Ottoman supremacy; that it was then in the hands of France and England—for purposes which time is rapidly developing. England has long held India; and should national revolutions be such as to give France possession of Farther India, to France and England the Suez Canal, or Canals (as it may soon be) would be of vital importance. If, then, Russia is aiming at Chinese and Indian monopoly, the east end of the Mediterranean Sea must be under the control of the western powers (England and France particularly). This cannot be if Russia be allowed to overthrow and absorb the Ottoman empire. These points will come up under other phases.

We have already narrated the last struggle of the Ottoman empire with Russia, and have seen its disastrous results to the Turkish empire; yet that empire stands, and will stand as the nominal custodian of the eastern highways, and the guardian of the sacred localities, as long as the British empire can sustain her, England is bound to protect Turkey's Asiatic possessions. This she cannot do if she allows Russia to occupy Constantinople. It was the British fleet near the Turkish Capital, that, in the last war, prevented the Russians from moving on to Constantinople, when at Adrianople. The interests of western Europe will never allow Russia to absorb the Ottoman empire. Neither will the interests of Christianity or Mohammedanism suffer such a catastrophe.

Since the Turko-Russian war and the settlement of the Ottoman boundaries as agreed upon at the Berlin Congress in 1878, Turkey has had many difficulties with her own subjects in reconciling them to the new order of things. The principal uprising, however, has been in Ottoman Egypt. Under the administration of the Egyptian province by the Khedives and viceroys, commencing with Mehemet Ali, that chief officer first as viceroy, then as Khedive (sovereign) Egypt has had but little to do

with the Turkish Sultan, and, we may say that the English and French saved the life of the Ottoman empire, when so severely attacked by Mehemet Ali. Since those days the Sultan has been careful to secure the friendship of the British, and therefore followed British instructions. The causes of the late Egyptian uprising which was under the control of Arabi Pasha, may be outlined as follows:

Ismail held the Soudan "by a hand of steel though gloved in velvet." He had ruled Egypt in all its dependencies with watchful energy, and had put down one base pretender in Soudan, by sending against him a regiment of three battalions with artillery and cavalry. Ismail was too watchful of Egyptian rights, and too energetic to submit to foreign interference. But England and France were the two great powers representing his bond-holders, who fearing the safety of their bonds, if Egypt should be any longer under the control of Ismail, had him deposed and exiled, and his son Tewfik I. put in his place. Not possessing the experience and power of his father, he submitted to the dictation of these foreign national bond-holders. Tewfik was restrained by England and France whenever he attempted to act with vigor, for fear that any vigorous action by an increased expense would absorb the interest of their bonds. The ministers of State under the Khedive Tewfik were foreigners; and the administration was under foreign control—"Carpet-Baggers" in the estimation of the native population. The jealousy of the Egyptians joined to their deadly hostility to Christianity, produced an uprising among the lower classes. And as the administration of Tewfik was under the entire control of the English, there commenced an active rebellion against the government, which involved more or less the whole Ottoman empire. This rebellion was under Arabi Pasha as its commanding spirit. The Egyptian government, not being able to put down the rebellion, called on the British power to aid in crushing the rebel forces, which was accomplished in one general engagement. Arabi Pasha was taken and banished from Egypt to Ceylon, where he still resides. A brief sketch of the Ottoman Empire, as it now is, will close our remarks for the present, on the Ottoman Phase of the Eastern Question. In the conclusion of our work we shall examine the struggles of the nations for the supremacy, both in a civil and religious aspect. We shall view them as a triple empire, resisting the Stone Kingdom or the Kingdom of Messiah: viz. the dragon, the beast, and the false prophet, these three, combining and marshaling to battle, all the Satanic elements.

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THE OTTOMAN EMPIRE AS IT NOW IS.

Much is said relative to the weakness and decay of the Turkish empire. We shall treat the subject under two chief divisions: (1) Its power as an independent nation; (2) its delegated or official power.

(1). Its power as an independent Gentile nation. We shall consider (a) its size; (b) its resources; and (c) its absolute vitality.

(a). SIZE OF THE TURKISH EMPIRE.—Since the Berlin Conference in 1878, its European territory has been quite limited. Turkey in Europe

comprises the following: (1) the immediate possessions, including Constantinople, the vilayets of Monaster, Salonica, the isles, and Crete, and part of Janina and Adrianople, 64,000 square miles; population 5,350,000; (2) Autonomous province of Eastern Roumelia, 15,000 square miles and 1,000,000 inhabitants; (3) Provinces of Bosnia and Herzegovina, administered by Austria, 22,000 square miles; population 1,350,000; (4) tributary principality of Bulgaria, 33,000 square miles; population 2,000,000. Total of Turkey in Europe 135,000 square miles; population 10,000,000. The Berlin Congress made but little change in Asiatic Turkey. Some few positions were given to Russia, such as Batum, Kars, Ardahan; and parts of Turkish Armenia. These were ceded to Russia in 1878. Khotour, east of lake Van, was ceded to Persia. Late events in Egypt have demonstrated the weakness of the Ottoman empire in Africa. The internal resources of the Ottoman empire are vastly diminished since the late aggressive movements of Russia, though but little of that empire has fallen into the hands of the northern autocrat. Turkish industries, manufactures and trade, since the late Russian war, have dwindled to about one-third of its former dimensions. The countries which trade with Turkey are, in order of importance, Persia, Great Britain, France, Austria, Russia, Egypt, etc. The ports of the empire are, Constantinople, Trebizond, Smyrna. Previous to the war of 1878 the value of the Turkish imports were estimated at £18,500,000, (\$88,000,000), and her exports £10,000,000, (\$48,000,000). The mercantile marine of Turkey is quite small. In 1877 there were 230 sea-going vessels (about a dozen of them steamers); tonnage 34,800 tons. In 1878 there were over 780 miles of railway completed in European Turkey, and 175 in Asia.

**POPULATION.**—Of the races which compose the Ottoman empire, history makes the following summary: "A more heterogeneous aggregation of races than that which constitutes the population of the Turkish empire can hardly be conceived, Turks, Greeks, Slavs, Roumanians, Albanians, are largely represented, besides Armenian, Jews, Circassians, etc., and Frank residents. In European Turkey, the Turks are estimated at 2,200,000; the Slavs, including the Bulgarians at 1,250,000; and the Roumanians at 1,000,000. Then in Asia, there may be 450,000 Turks, not to speak of those in Africa; of the Turkomans 100,000; of Kurds 1,000,000; and of Syrians 190,000—all in Asia: 1,000,000 Greeks; 2,400,000 Armenians (partly in Europe); as well as Jews, Arabs (in Asia and Africa, Druses, Franks, or Western Christians, Gypsies, Tartars, Circassians and other kindred races, Copts, Nubians, Berbers, etc. Of these, the Greeks and Armenians are traders; the Slavic people and the Albanians are the chief agriculturists in Europe, and the Osmanlis, Armenians, Syrians and Druses in Asia. Of the whole population about 25,000,000 are Mohammedans, and 15,300,000 Greek and Armenian Christians. The total population of the empire (57,415,616 before the late war, now reduced to 50,300,000) makes the empire powerful as to population.

The government of Turkey has always been an absolute despotism. A constitution was granted in 1876, and was revoked in 1878, it having

been only nominal. Still the power of the Sultan (called padishah, grand seignior, khan, and hunkiar), is limited by the Sheikh-ul-islam, the chief of the Ulemas (theological jurists in Turkey), who has the power of objecting to any of the Sultan's decrees, and often has more authority over the people than his sovereign, since he is the legal expounder of the Koran. The supreme head of the administration, and next in rank to the Sultan, is the grand vizier (sadri-azam), the prime minister, under whom are the members of the cabinet or divan, namely, the presidents of the supreme council of state and of the tanzimat, the seraskier, the high admiral, and the other heads of departments of the administration. There are governors of provinces and districts. Each district is composed of villages and hamlets. Turkey has introduced the system of tax collection followed in western Europe, which has diminished extortion formerly practiced throughout the empire.

The established religion of the Ottoman empire is Islamism (Mohammedanism). This, by Mohammed, was claimed to be the only orthodox creed existing from the beginning of the world and preached by all the prophets ever since Adam. It is called Islam, resignation, entire submission to the will and precepts of God. All religions, however, are now tolerated. Since 1856, a Musselman has been free to change his religion at pleasure, without becoming liable to capital punishment, as was formerly the case. Education was long neglected, as they in their highest prosperity were unwilling to follow Christian practices. In 1847 a new common school system was introduced. Since that time schools have been established throughout the empire. Higher education has received attention, and colleges for the teaching of medicine, agriculture, naval and military science, etc., have been erected. Still, instead of patronizing their own institutions, many wealthy Turks send their sons to France or Britain to be educated. The Turks, therefore, become more and more assimilated in modes of thought, in their dress, manners and customs, to the enlightened nations of western Europe. The Ottoman Turk resembles the Caucasian race rather than their Mongolian ancestors, owing to the practice of inter-marrying. Such has been the power of European associations for the last four centuries, that the Ottoman is a European empire rather than Asiatic.

The Ottoman empire has within itself elements of national power. (1) in her soil and climate; (2) in her people; (3) in her religion; (4) and in her locality. Her religion commands the strength of the Ottoman world, including a population of 180,000,000. It seems doubtful if that empire can fall till Islamism is overthrown. It is sustained by a royal priesthood, the Sultan being a royal high priest. He is the supreme head of church and state, and can, therefore, command the power of the Islam world. Turkey, like all European nations, is laboring under the effects of an oppressive debt. In 1876 the Turkish government announced that no more interest payments would be made till the internal affairs of the empire should allow it. The enormous expenditure of the war, and the loss of valuable provinces, have only added to the utter disorganization of Turkish finances.

The revenue in 1878-79 could not exceed £15,000,000 (\$72,000,000), while, with a proportion of the war expenses to clear off, the outlay must amount to about £50,000,000 (\$240,000,000). Up to 1874, from 1854, fourteen loans had been made to meet deficiencies. At that time the foreign debt of Turkey amounted to £184,981,733 (\$887,212,584). The internal and floating debt is about £75,000,000 (\$360,000,000). The government has issued vast quantities of paper money to the nominal value of about £90,000,000 (\$405,000,000). The Ottoman navy is not large. In 1878 she had 15 armor-clad vessels, 18 smaller iron-clads (including 11 monitors and Danube gun-boats), and 45 other steamers. The two largest iron-clads have a tonnage of 9,140 tons, and armor 12 inches in thickness at the water-line.

The regular army (*nizam*) of the reserve and of irregular troops, the *nizam* contains 44 regiments of infantry, 27 regiments of cavalry, 7 regiments of field artillery, and a brigade of engineers. The irregular troops comprise 16 regiments of *gensd'armes*, the now notorious *Bashi-Bazouks* (volunteer infantry receiving from the government only arms and ammunition), and volunteer cavalry. The law of 1869 contemplated an active army of 220,000 men, with 80,000 in the first reserve, 420,000 men in the second reserve, and the *hiyade* or *landsturm*. Military service of 20 years (of which 4 are spent in the active army) is obligatory on all Moslems. By the statistics which we have given the national vigor or weakness of the Ottoman empire may be readily ascertained. The principal strength of that empire lies without itself; it is external and official. Its official location is the element of its strength. Its internal weakness may constitute, by its office, an element of strength. An apostle expresses the thought in these words: "When I am weak, then I am strong." 2 Cor. xii. 10. The idea is this, "I am well pleased with bodily weaknesses, with insults, with poverty, with persecutions, with distresses for Christ's sake; because, when I am most oppressed with these evils, then I am strong; my ministry is most successful through the power of Christ dwelling upon me," "the power of Christ may dwell upon me," (vs. 9) "the original word literally signifies, 'pitch its tent over me,' cover me all over, and abide on me continually."—*Macknight*. A nation upheld by Jehovah for a special purpose will be kept in that office till the work is accomplished. The weaker that officer becomes the greater the Divine aid. This is evident.

(2) The proposition we are about to discuss is the following: The strength of the Ottoman empire lies in its official position. While it continues to be Custodian, Guardian, and Avenger, in the purposes of the Almighty, it will be upheld, both by direct and indirect agencies. This position it is useless to attempt to controvert. We have many examples in the Bible illustrative of such Divine interposition to carry out certain fixed purposes. Two of these will be sufficient for illustration.

(1) Menephthes, the Amenophis of Manetho, and the Pharaoh of the Exodus, is an example. "And in very deed for this (cause) have I raised thee up, for to shew (in) thee my power; and that my name may be declared throughout all the earth." Ex. ix. 16. God had placed before him

elements which developed his wicked heart, during the plagues, and allowed him to follow the Hebrews, that His judgments might be executed in the sea.

(2) Abraham's seed served in a strange land while the Amorites were filling their cup. When that cup was full, in the fourth generation, Egypt was judged and the Hebrew bondage was terminated.

(3) Cyrus was an illustrious example of God's official work. Follow the history of Cyrus through the two great divisions of his life, (*a*) from his birth to the fall of Babylon; (*b*) from the fall of Babylon to his death. During the first period Cyrus was God's pupil and prime minister in the overthrow of the Jews' oppressor. In the latter division he was Cyrus in his own proper person; Cyrus in retirement. A nation is omnipotent till the expiration of his term of office; he then retires into his own private shell and soon turns to a fossil.

The four horns that scattered Israel and Judah were resistless till their missions were accomplished.

No person reads history to any profit that does not follow these Divine footsteps. God in history is a true, a noble thought. Who can read of great national movements, conflicts, and overthrows without searching into their philosophy. To Him there is no chance accident, or simple fortune. Every national movement is under the shaping control of the Supreme Ruler. Every event shapes affairs into Divine forms. They are then arranged into systems which tend to a unity of plan in Jehovah's arrangements to control the movements.

It is not God's usual method to interfere directly with human affairs. He uses one nation to carry out one division of his plans, another nation is raised up for another purpose. Still all have their spheres, and, as the heavenly bodies are held in their orbits by certain forces while they move on in their celestial mission, in like manner nations are held to the fields of their legitimate and purposed work. All nations have their work and their appointed fields. Out of these fixed orbits their agency is human and feeble. Who can doubt this position? Who can doubt the location of Russia's field and work? Whence comes that power to the mountains of Israel? Is it not from the north? But if that empire is allowed to absorb the Ottoman empire before the Hebrews are erected into a nation, will it own the land of Israel? And if the Russian once holds the land what nation can drive out the northern bear? The Ottoman empire was raised up to hold back the north so soon as the Greek empire became too feeble, till the King of the South should be prepared to aid and defend that middle empire, against the King of the North, till the Hebrews, by colonization and union of these unwalled villages, become rich and powerful. This central nation, this HUB of the great national wheel remains to be examined. In that examination Turkey will again claim our attention. We shall close the Ottoman Phase by a few general remarks which are designed further to illustrate the Turk's official position.

(1) Following up the idea that each nation has its specific location

and work, and that God designs to hold them to their location and work, we say (a) that Russia was held back to the north (1) by the Grecian chordon. (b) When their power became too feeble a new people (Ottoman Turks) was placed in that responsible station, has held it for four centuries. (c) When that power became too weak in itself to defend the chordon a new thought (balance of power) combined the western European nations to aid in sustaining the Ottoman empire and keep back the north. (d) That congress will sustain the Ottoman empire against annihilation till the British empire acquires sufficient strength in the East to sustain the Turkish empire in Asia, and protect the Hebrews fully in their colonization scheme. These colonies are composed of Jews, having a few of the ten tribes as companions. (e) That the British empire will soon hold that advanced position, will appear from the following: "By the 'conditional convention' made between Turkey and the United Kingdom, the English government undertakes to defend the porte's dominions in Asia, and receives in return the right to occupy and administer the island of Cyprus." This conditional agreement evidently points out the line of the British eastern policy towards the Ottoman empire.

We now have before us three empires, the Russian, the British, and the Ottoman ; the northern, the southern, and the middle ; the dragon, the beast, and the false prophet. Paganism will exist as long as there are nations to defend those idolatrous systems; apostate Christianity will continue while there are nations of the Latin and Greek families to uphold it; and Islamism will continue as long as there is an Ottoman empire, or Mohammedan nations to sustain it; and this triple empire will array all the Satanic elements against Messiah and His kingdom.

While we admit that the Ottoman empire is declining in its individual internal strength, in its official position, it has all the strength of the powers that defend it. When Moses was commanded to extend his rod over the sea, his arm was sustained. So will God sustain the Ottoman empire in its official work till His mission shall be accomplished. Without that middle empire the Jewish colonization scheme would evidently be a failure. How can the return of Israel and Judah be reconciled with Russian occupancy of the land of Palestine ?

# HEBREW PHASE.

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The origin, early history, character, and destiny of the Hebrew family are developed in sacred and profane history. To these fountains of light we shall resort to enable us to furnish a full exposé of the Hebrew Phase of the Eastern Question. God has presented the history of that people in plain narrations, and in a great variety of figures and symbolic representations. We shall, therefore, draw liberally from these divine sources. Jehovah was pleased to reveal to Isaiah, Jeremiah Ezekiel, Daniel, Hosea, and Zechariah, a very full history of the Hebrew family. In order, therefore, to understand their future, we must learn from the Bible their family and national relations to Jehovah and to the other divisions of the human race. The earth was made for man's special dwelling place. Whether he is always to be confined exclusively to this globe, or have a wider range through the universe, is not so readily determined. It is our opinion, however, that the redeemed, in their mortal state, will be fully occupied with the fixtures, the beauties and the glories of their habitation. Christ went away to make ready a place. Celestial systems, sun, moon, and stars, have their orbits, in which they move, and from which they could not deviate without confusion. Man was made with such a clay system as did not allow him to leave home on visits to other planets. God has seen fit to commit his messages of a more extended nature to a higher order of beings. We presume that the man, in his highest type, will remain at home. He will constitute a pure and happy family, a holy nation. We are now about to trace the origin, location, character, and destiny of the central family of the nation, the hub of the national wheel, while the Gentile families form its spokes and rim, God's immutable purpose being its axle.

That God had a right to locate the nations, according to His will, will be admitted; that He did so fix their special habitations, is positively declared, "When (after the flood—W.) the Most High divided to the nations their inheritance. When He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion (is) His people; Jacob (is) the lot of his inheritance. With this we will associate a similar passage from the New Testament:—"God, that made the world and all things therein, seeing He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands as though He needed anything, seeing He giveth to all life and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Deut. xxxii. 8, 9, and Acts xvii. 24-26. After the flood the earth was divided to the three sons of Noah, Shem, Ham, and Japheth. To Shem (from whom Messiah, the true seed or heir, was to descend), was

divided southwestern Asia. Out of this division God reserves sufficient territory for the children of Israel. This He made the lot of His inheritance. Dr. Boothroyd thus expresses the meaning: "When God fixed the boundaries of other nations, He allotted also a land sufficiently large to contain the children of Israel; and He so favored them by revealing His will to them and dwelling among them that they may be said to be His own inheritance." The Canaanites, therefore, were there by right of conquest, in reserved seats, to be surrendered to Israel the legal owners. This land, in its full extent, contained about 300,000 square miles. This was their home, and God's visible dwelling place on earth. On this territory was erected, first, a Theocracy, which continued about four centuries. God ruled that family under a succession of judges. This form of government being rejected they chose a regal government, after the pattern of the Gentiles. Under three kings, Saul, David, and Solomon, the twelve tribes, like confederate states, formed one nation. Under Solomon's son Rehoboam, ten tribes formed a new nation under Jeroboam, the son of Nebat. The ten tribes went into idolatry, and after continuing as a nation about 250 years, they were removed from their land into a captivity which still continues. The kingdom of Judah continued as a nation about 133 years longer when it was overthrown and removed into a 70 year's captivity. At the close of that period there was a return of a remnant of the two tribes, and the establishment of a remnant nation under Joshua and Zerubbabel, which continued mostly tributary and weak till its utter overthrow by the Romans, A. D. 70. Those that were not slain were carried into slavery. Since that time they have been sifted among the nations, a hissing and a curse (Jer. xxv. 18.), unto the present century. Have the Hebrews any national future? Each side of this question has its advocates. We affirm that they have a national future, and that it is the chief and central figure of the world's future distinguished group of eastern nationalities. Hence we have a Hebrew Phase of the Eastern Question. This question will be discussed by the light of Revelation and of history. We affirm that the history of the Hebrew family is given by Jehovah to men inspired to make a faithful historical record, and that such a record is found in the word of God. In tracing that history we shall find it necessary to demonstrate the difference between their past and their prophetic histories. We shall find it quite a laborious task to collect from the prophecies God's immutable purpose toward the Hebrew race. To do this it will be necessary to examine, more or less, into the divine object of the earth's formation, and dwelling place for man in his most perfect type of existence. The fall involved the earth as well as its invisible governor. "Cursed (is) the ground for thy sake. Thorns also and thistles shall it bring forth to thee." Gen. iii. 17. 18. The ruin of the fall was universal. It involved the entire globe, including its atmosphere, with every species of organic life: the whole "creation". The first intimation of the result of the terrible struggle now commencing between the two seeds, that of the woman and of the serpent, has God for its author, in these words: "And enmity I will put between thee and between the woman, and between thy seed and between her seed: it shall bruise

thy head; and thou shalt bruise him the heel." Gen. iii. 15. So barrne were the first sixteen and one-half centuries of man's existence on the earth, as to fruits of righteousness, that they did not average one in three centuries. Abel, Seth, Enoch, and Noah are its only examples on record. So totally estranged were they from their Creator that three centuries had nearly expired before a prayer was uttered or Jehovah called upon. To the time of the flood human life may be regarded a failure. Even upon the waters of the fatal deluge, where floated a single family of eight persons, with a righteous father, the seed of the serpent was coiled securely in the heart of the depraved Ham; nor have we any special reasons to count but one out of eight as in the seed of the family of the holy. The old world,—being beyond the power of the Angel of Mercy, sank beneath the death-angel. Satan's influence over the human affections, during man's first era in his new abode, had but little opposition, the rays of light from the Sun of Righteousness had such an immense distance to travel, before reaching man in his utter degradation, that they were like the sun's rays on Uranus. So terrible was the fall that centuries passed before a single ray of hope could reach him. As we advance towards Messiah's triumphant reign light increases, though rejected and avoided by the masses.

Since the deluge the old hatred between the seeds has resulted in an endless variety of conflicts, Satan usually claiming the victory. The grand Satanic combinations, which date back with the origin of the Hebrew family, are clearly symbolized by the metallic image of Dan. ii. 31-44. The triumph of the Messiah is represented by a stone dashing the image to dust, and as a mountain filling the whole earth. To the four great monarchies of this image add the early Egyptian empire, and we have the first Gentile enemies of the Hebrew family.

Our great object in delineating the Hebrew Phase is to place that people in their true position in the world's history. We shall aim to discover their office and work: God's intent in bringing them into being, and in locating them in Palestine. Why He allotted to the nations their fields, relative to the number of the children of Israel; why He will make an end of all nations, but not an end of Israel.

We shall aim to make clear their entire mission, past and future. What relationship they bear to God and to the Gentile families. We purpose also to examine into the causes and results of their various expatriations.

The Gentile, in his selfishness, is ready to complain of the course which the Almighty has seen fit to pursue relative to the formation, settlement, and government of the earth. Why has He made such a vast difference in soil, climate, and people? Why has He reserved a country for the Hebrews? Why has He allotted to other nations countries according to the number of that people? Why such partiality? Should we not allow Jehovah the privilege granted to ordinary mechanics? The right to select at pleasure? To construct and to guide? A mechanist forms a purpose to accomplish a certain work. He selects his material, constructs his machinery, and places it under his own or under delegated power. God had a

purpose in His construction and peopling of the earth, and in its government. And in carrying out His purpose He has a right to form and locate each member of His living machinery. Such attributes belong to Him as the Maker and Governor.

As introductory thoughts, the following suggest themselves: (1) After the flood God divided the earth to the nations, according to some fixed purpose over which He had entire control. (2) That division was made according to the number of the children of Israel, allowing them space for increase. (3) The land had a specific location and boundary. (4) The promise to Abraham was a seed for a land. (5) Their occupation of the land was to be endless. It was to be an everlasting, or age (Messiah's) possession. (6) The past occupation of the land has been partial and temporary. (7) A temporary removal from that land, for punishment and for other purposes, does not invalidate their heirship. (8) Being banished from their own land to the territories of other nations, as intruders upon a foreign soil, they would there be liable to ill-treatment and to a final banishment. Yet they would still be heirs after the close of their chastisement. (9) The metallic image symbolizes the Gentile domination. (10) The stone symbolizes Messiah and His kingdom. (11) We have, therefore, in this one symbolic representation the history of the world from the days of Daniel to the final consummation of all prophetic events. (12) The Hebrew nation, restored, will be the central figure of the righteous families that constitute the universal kingdom of Messiah, the hub of Messiah's national wheel, or the sphere within the sphere. The investigation of the Scriptures will prove all these propositions, and will clearly demonstrate the character of the Hebrew Phase of the Eastern Question.

The Hebrew family, in its progress towards universal empire, has developed a very remarkable history. Its pathway from birth to endless dominion we propose to follow. Noting, as we progress, the peculiar care of its divine Guide and Instructor. Its history contains the following epochs: (1) Its sojourn in Egypt; (2) Its Wilderness life; (3) Its Theocracy; (4) Its twelve-tribed Monarchy; (5) Its two nationalities; (6) Israel in its protracted captivity; (7) Judah from the captivity of Israel (B. C. 720) to the Babylonian captivity; (8) Judah during the 70 years' captivity; (9) Judah from the close of the Babylonian captivity to the birth of Christ; (10) Judah from the birth of Christ to the fall of Jerusalem by Titus; (11) Judah under her long banishment; (12) The return of Israel and Judah to Palestine, their union and universal empire under Jesus the Messiah. Under these twelve epochs we propose to describe the Hebrew family with a spirit of devout prayer that God would enable us to present their true history, and the divine purpose in their choice out of all the families of the earth. We claim equal attention to the following narration.

(1) Its Egyptian epoch. That the sojourn of the children of Israel in the land of Egypt may appear in its true light, and their servitude shaded in its darkest colorings of disappointed hopes, we subjoin a list of the promises of God to Abraham, Isaac, and Jacob, relative to their seed, and the land where they were to be accomplished. We shall examine the

original generic promise of a land to a seed, for an everlasting (age) possession.

(1) And Abram passed through the land (Canaan, W.) unto the place of Sichem, unto the plain of Moreh. And the Canaanite (was) then in the land. And the Lord appeared unto Abram, and said, "Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him." Gen. xii. 6. 7. This is the original generic promise, It is well to say: (1) That it was first made to Abram's seed. Paul said (Gal. iii. 16) that seed was Christ. It is very proper that Christ's name should head the list in this deed of the great Donor, as He is the Heir-in-Chief: Abram, Isaac and Jacob, whose names are inserted in the deed, are simply joint heirs. Their titles are worthless, without their interests in the merits of the Messiah. Christ the One Seed and royal heir. This will appear from other Scriptures: "Ask of me, and I shall give (thee) the heathen (for) thine inheritance, and the uttermost parts of the earth (for) thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Ps. ii. 8. 9. "Thou sawest till that a stone was cut out without hands which smote the image upon his feet, (that were) of iron and clay, and brake them to pieces, then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole earth;" interpreted as follows: "And in the days of these kings (Kingdoms—W.) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, (but) it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 34. 35. and 44. "I saw in the night visions, and, behold, (one) like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him, and there was given Him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion (is) an everlasting dominion, which shall not pass away, and His kingdom (that) which shall not be destroyed." Dan. vii. 13. 14. These are samples of the nature and dignity of the Chief heir. In Deut. xxxii. 8. 9., where the Most High divided to the nations their inheritance, the land is not specified; but in the deed, given to the seed and the joint heirs the land is named. Other elements come to light as the promise is repeated.

(2) "And the Lord said unto Abram, after that lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever." Gen. xiii. 14. 15. By substitution the promise enunciated in Gen. xii. and xiii. will read as follows: "Unto Christ will I give this land: Unto Abram and Christ will I give it (the land—W.) for ever." The land is a donation to Messiah and Abram for ever. That the fulfilment of this promise is still future, is clear from the fact that neither the heir nor the joint heir has ever pos-

sessed that land according to the conditions of the grant. It was said of Christ: "The foxes have holes, and the Birds of the birds of the air (have) nests; but the Son of man hath not where to lay (His) head." Matt. viii. 20. He was put for three days in a borrowed tomb. Of Abraham, Stephen said. "And he gave him none inheritance in it (the land deeded to him—W.), no, not (so much as) to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when (as yet) he had no child." Acts vii. 5. Paul said: "And these all (Abraham, Isaac, Jacob, etc.—W.), having obtained a good report through faith, received not the promise." Heb. xi. 39. Paul taught the promise contained a resurrection. "And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto which (promise) our twelve tribes, instantly serving (God) day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 6. 7. 8. Irenæus, a disciple of Polycarp, a disciple of John, and also other fathers of the Christian Church, taught the following, relative to the Abrahamic promise: God promised to Abraham and his seed, the land of Canaan as an everlasting possession; but since they did not thus possess it during their natural life, they must be raised from the dead, to have the land as promised; hence, the promise contains a resurrection. The second enunciation is to Abraham and his seed, for ever; or, for the age (evidently Messiah's age—W.). These elements of the promise must be carefully noted.

(3) Third enunciation. "And I will give unto thee, and to thy seed after thee, the land wherein thou (Abraham—W.) art a stranger, all the land of Canaan for an everlasting (age) possession; and I will be their God." Gen. xvii. 8. The land is defined. Canaan. It is the age (M<sup>s</sup>saiah's) possession. Abram's name is changed to Abraham, Father of many nations. The covenant of circumcision is instituted. The elements are, deed of a land, a seed, an everlasting possession. This last element requires a resurrection.

(4) Fourth enunciation. Made to Isaac. "Go not down into Egypt (on account of the famine—W.); dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. xxvi. 3. 4. Ishmael is excluded from the line of heirship. "I will perform the oath, which I swore unto Abraham thy father." His father is now dead; and, as Stephen said, died without having enough "to set his foot on." Abraham must have the land in Messiah's age, beyond his resurrection. As Abraham and Isaac are joint heirs with Messiah, they will have that land under Messiah, the one Seed and Chief heir, and not before Him, as joint heirs will not precede the Chief heir.

(5) Fifth enunciation. To Jacob. "And behold, the Lord stood above

it (the ladder—W.) and said I (am) the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed. And behold, I (am) with thee, and will keep thee in all (places) whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done (that) which I have spoken to thee of." Gen. xxviii. 13. 14. 15. Here Esau is rejected, and Jacob is in the line of the seed. In the famine of B.C. 2081, Abram went down into Egypt to sojourn there. Gen. xii. 10. During this famine, which was 177 years later, Isaac is commanded not to go down into Egypt. God foresees that such a residence would interfere with his purposes, relative to the sojourn of Jacob and his posterity in the land of Egypt.

The partiality of Jacob for his son Joseph marked the beginning of that chain of special providences that resulted in the removal of Jacob into the land of Ham. It is said that Israel (Jacob under his new name—W.) loved Joseph more than all his children, because he (was) the son of his old age; and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. Gen. xxxvii. 3. 4. God makes use of human frailties to carry out His own purposes. The partiality of Jacob excited the jealousy of his other sons, which begat an ungovernable hatred towards their brother. Here commences the peculiar developments and extraordinary life and character of Joseph. The position God designed for Joseph is clearly set forth in Jacob's final blessing: "Joseph is a fruitful bough, (even) a fruitful bough by a well; (whose) branches run over the wall; the archers have sorely grieved him, and shot (at him), and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty (God) of Jacob; (from thence (is) the shepherd, the stone of Israel;) (even) by the God of thy Father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren. These blessings belong to Joseph and his two sons Ephraim and Manasseh.

The second cause of jealous hate came from God and was a development in His providence to preserve Israel, His seed, from a protracted famine. "Joseph dreamed a dream, and he told (it) his brethren; and they hated him yet the more. Joseph was not at fault in dreaming (since that was from God), but he might have kept it to himself. Such, however, was not God's purpose, since it was a link in the chain. The dream was readily understood by his brethren, for they answer: shalt thou indeed reign over us? Shalt thou have dominion over us? Joseph had another dream, yet nearly of the same import. 'The sun, moon and stars made

obeisance to me.' This was also understood. Jacob rebuked him. Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee on the earth?"

Another provocation was soon added, which shows how little the envy and the passions of men avail with God to divert Him from His undeviating line of purpose. Jacob, desiring to know how his older sons succeeded in finding pasture for the sheep (as they were shepherds), sent his son Joseph to look after them, and bring him word of their success. Joseph, after some considerable hunt, found them in Dothan, in the vicinity of Shechem. Seeing him afar off, having on him that many colored coat of Joseph's vanity and his father's imprudence, they cried out, There comes the dreamer, let us put him to death; then what will become of his dreams? How powerless is man when contending with his Maker! little did those wicked men think that those dreams were for their salvation, and that Joseph had left his tender and indulgent parent on that divine mission. Reuben said, Let us not kill the lad but cast him into this pit, hoping thereby to save him alive. Having stripped off his coat, they cast Joseph into this wilderness pit.

Having accomplished the work of hate, they sat down to their food. What hard-heartedness!! that they could calmly eat bread under the agonizing cries of their brother, as he entreated them not to leave him there to die. At this critical moment a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry (it) down to Egypt. Judah, why should we slay our brother and conceal his blood? Let us sell him to these spice merchants. Between these countries Midianites were also passing. Joseph was drawn out of the pit and sold to the Ishmaelites and taken into Egypt. An angel of mercy sold into servitude by his own brethren for twenty (pieces) of silver! How singular are the ways of Providence. How severe are God's dealings with the human family to shape their acts and desires into His own purposes. Joseph, sent by his father to look after his older sons, is now on his way, as an Ishmaelite's slave, into the land of Ham. The sons of Jacob, in attempting to carry out their own wicked purposes, are accomplishing a vast scheme of mercy. "Thy way (is) in the sea, and Thy path in the great waters, and Thy footsteps are not known. Thou leddest Thy people like a flock by the hand of Moses and Aaron." Ps. lxxvii. 19. 20.

The deception they practiced on their father relative to the fate of Joseph was artful and exceedingly wicked. That unfortunate coat of many colors stained with blood is presented to their father. That coat which he had taken so much pride in making for his favorite son is now covered with what is represented as the blood of Joseph devoured by wild beasts. In deep sorrow "Jacob rent his clothes and put sack-cloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted, saying, I will go down into the grave (sheol) unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, (and) captain of the guard." Gen. xxxvii. 33-36.

We leave Jacob in deep affliction and follow Joseph as he makes his pathway to the right hand of Pharaoh, the acting governor of all Egypt. Joseph was peculiarly a man of destiny. From a lad of seventeen years dwelling with his father in Hebron till he was made known to his brethren in Egypt (21 years). He was about 39 years old when Jacob came into Egypt. About 20 years did Joseph serve. This was the second division of his life, that of servitude. This period was a remarkable era. Every act of Joseph during this time showed divine guidance. Joseph went up to a throne along a stormy path beset with "archers" grieving him, hating him, and shooting him. In the house of Potiphar by his fidelity he was made overseer; and all things were controlled by him. Potiphar's wife was the occasion of bringing Joseph into disrepute with his master; but this was overruled in an extraordinary manner. The dreams of Pharaoh, chief of the fifteenth dynasty of shepherd kings, brought Joseph out of prison where he had been confined for two years. The dreams of any persons lower than a Pharaoh could not have released him from confinement. By divine appointment Pharaoh dreamed; and by the same power Joseph is made the interpreter, developing an event which requires special preparations to avert its fatal consequences. The dreams were a double symbol of the same events and time. The kine and ears (symbolized years), the fat kine and full ears represented seven years of plenty, the lean kine and blasted ears symbolized seven years of famine, which would consume the years of plenty.

Pharaoh discerned at once the truth of Joseph's interpretation, and was convinced that this Hebrew was in favor with God, and that he (Joseph) would be the only suitable agent to see to this matter. Joseph was, therefore, appointed to this high office of executive trust. Where can there now be found such a monarch as this Pharaoh? Having implicit faith in the dreams and their interpretation, he puts himself directly to the work. "And Pharaoh said unto his servants, Can we find (such a one) as this (is), a man in whom the Spirit of God (is)? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, (there is) none so discreet and wise as thou (art): thou shall be over my house, and according to thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot that he had, and they cried before, Bow the knee; and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I (am) Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-pamneah (revealer of secrets); and he gave him to wife Asenath, the daughter of Poti-pherah, priest of On; and Joseph went over all the land of Egypt." And Joseph (was) 30 years old when he stood before Pharaoh, king of Egypt. In the seven plenteous years the earth brought forth by handfuls, which Joseph had laid up in immense store houses throughout

the kingdom. And unto Joseph were born two sons before the years of famine. The name of the first born he called Manasseh; (forgetting) for God hath made me forget all my toil, and all my father's house; and the name of the second called he Ephraim (fruitful), for God hath caused me to be fruitful in the land of my affliction. Gen. xli. 38-51.

The seven years of plenty being closed, the seven years of dearth began to cast its mantel of pinching want over all the East. Yet in Egypt by the provident care of God by Joseph, there was bread. And all countries came into Egypt to Joseph for the purchase of corn, for the famine was severe in all lands.

The news of plenty in Egypt reached Hebron the home of Jacob, who prepared his sons to go down into that land for the purchase of necessary provision. That trip was somewhat tragic in its closing results. The governor of Egypt was unknown to the Hebrews. Being a lad of only 17 years when sold united with the thought that Joseph, if alive, was only a slave, put him beyond the power of their recognition, though they were immediately recognized by Joseph.

Joseph addressed them with severity; called them spies come to see the nakedness of the land. We are all one man's sons, come to purchase food. Thy servants (are) twelve brethren, the sons of one man in the land of Canaan: The youngest is with our father, and one (is) not.

The following circumstance which took place in the presence of Joseph, as also the dialogue, was never read without the deepest emotion. Here were eleven brothers, ten of whom had neither seen nor heard of the eleventh, (now the governor of Egypt) since they sold him to the Midianites, the governor addressing them by an interpreter. Here follows the dialogue. "And they said one to another: We (are) verily guilty concerning our brother, in that we saw the anguish of his soul, and he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood (them), for he spake to them by an interpreter. And he turned himself about from them and wept; and returned to them again, and communed with them, and took from them Simeon (as a hostage—W.) and bound him before their eyes."

When these provisions were consumed, the famine continuing, another journey was undertaken, Benjamin being obliged, by the agreement, to form one of the sad party. The second interview with the governor was in its commencement painful and somewhat tragic. Their invitation to dine with the governor excited suspicion. The cup found in the sack of Benjamin, their return, and Joseph's making himself known to his brethren, are circumstances too familiar to require repetition. Joseph's dreams were fulfilled. Joseph's remarks to his brethren are so clear on the divine purpose relative to the Hebrew sojourn in Egypt, that we cannot omit them without our obscuring Hebrew narration. The Hebrews were God's peculiar people, His special family under His parental control. We

look for that guiding hand in every movement. "And Joseph said unto his brethren, come near to me, I pray you; and they came near; and he said, I (am) Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years (hath) the famine (been) in the land; and yet (there are) five years, in the which (there shall) neither (be) earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now (it was) not you (that) sent me hither, but God; and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not. And thou shalt dwell in the land, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast; and there will I nourish thee (for yet (there are) five years of famine), lest thou, and thy household, and all that thou hast, come to poverty. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen." After Jacob's death, Joseph said, "As for you ye thought evil against me, (but) God meant it unto good to bring to pass to save so much people."

Jacob goes down into Egypt. The joy of Jacob at the news of Joseph's life and glory in Egypt, now the land of plenty, was like that of a happy resurrection. The invitation of his son to remove to that land added to the pleasure of the news that Joseph was still alive. Five years of famine yet to come, thought Jacob, will reduce me to extreme penury. I will accept of my son's very kind offers, and remove into Egypt. Preparations are at once made and Jacob begins his journey. "Joseph my son (is) alive: I will go and see him before I die." Jacob's reflections on his journey from the land of promise to Egypt must have been somewhat peculiar. His vision of the ladder let down from heaven, the Lord standing above it, angels of God ascending and descending upon it, and the voice of God saying, "The land whereon thou liest, to thee will I give it, and to thy seed," these all were fresh in his memory. A protracted famine and the glory of his son in Egypt, and the invitation of Pharaoh with wagons and provisions, have induced him to leave that land, for a time at least, perhaps for the remainder of his life. These providences seemed to conflict with that made to Abraham and Isaac, and repeated to him in the ladder wilderness. These things troubled Jacob so as to disturb his sleep. A new revelation is necessary. This the Almighty gives him. "And God spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here (am) I. And He said, I (am) God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up (again): and Joseph shall put his hand upon thine eyes." Gen. xlvi., 2. 3. 4. Joseph shall be with thee to close thine eyes in death. Jacob now understands what God had said to Abram, "Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and shall

serve them and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shall go to thy fathers in peace; thou (Abram—W.) shall be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. xv., 13-16. Abram is told of a servitude and its duration, and the cause of the delay in the occupancy of Canaan, but what land is not here stated. Jacob learns what before had been obscure, that Egypt was the land, and that he was now following the chain of fulfilment. How remarkably do these prophecies unfold! What a change in Jacob's family has been required to keep it on the high way to the birth of the one seed! The promise is of a land to the one seed—Christ; then to Abram and the one seed. That Abram, a joint heir, might not think that he was to inherit that land before the chief heir, he was informed that he should die in good old age, and that his immediate posterity was to perform 400 years of servitude, as no nation of the Canaanites was to be driven out until its cup was full. Let us now follow Jacob into Egypt.

Pharaoh had said, "I will give you the good of the land of Egypt, and ye shall eat the fat of the land." God had said, "Fear not to go down into Egypt: for I will there make of thee a great nation, I will go down with thee into Egypt." See, with what parental care God goes before, watches over and follows the family of the seed. It is His own family for the reason that the one seed, His Son, Messiah is to be born of that family and to gather out of it, especially with a multitude from all Gentile nations, a people which shall have universal and endless dominion over the earth. The workings of that Almighty power begin this early to loom up, a working that will continue till the earth is full of God's glory. One other point, it is well here to notice the power that the Almighty possesses to shape kings and empires into such instruments as will be suited to accomplish his own purposes. When he wants a home for his family he prints visions on the mind of its supreme ruler, and by a series of the most extraordinary events opens his heart to allow his people to settle and occupy the most productive part of his kingdom, but when the time comes for them to leave that country for a national home in their own land, a Pharaoh is raised up that knew not Joseph, and who by a series of terrible judgments, is obliged to thrust the Hebrews out of his land.

Jacob being fully persuaded of his duty, left Canaan with his sons, and his sons' sons, his daughters and his sons' daughters, in all three score and six, with their cattle and their goods which they had gotten in the land of Canaan. Out of this family of 66 soul's God had promised to construct a great nation. That this pledge was redeemed will be fully seen the close of this epoch.

Pharaoh's address and charge to Joseph are affectionate and liberal. "Thy father and thy brethren are come unto thee; the land of Egypt (is) before thee: in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell, and if thou knowest (any) men of activity among them, then make them rulers over my cattle."

Gen. xlvi., 5. 6. The hand of Providence is seen in their location—"Goshen," "in the best of the land." To make a great nation, a productive soil is a very essential element. Soil, climate, and geographical position being favorable, an industrious, economical, and healthy people as was the family of Jacob, increase and prosperity are legitimate results. The land of Goshen was the garden of Egypt. Who can doubt the prime source of this kind arrangement? God, who had taken special charge of the Hebrew family, has brought them out of the severe famine of Canaan, and provided for them a home in this Eden of the Nile. Is not this a very noted providence? They were removed to preserve life, and to raise up a great nation, in both of which particulars the land of promise was the very deficient. It may be of some moment to discover a reason for God's blessing the land of Egypt, and making it the home of his special family rather than Canaan, the land of the promise? The cup of the Amorites was not then full; and till that was accomplished, the Canaanites could not be properly dispossessed, and as long as it remained under their domination it was liable to the curses, which are the legitimate fruits of wickedness. God made Egypt, at that time, the world's asylum, to furnish a home for Israel. To prepare that home, Joseph had been sent in advance. In this sense Joseph was "the Shepherd, the Stone of Israel." Gen. xli., 24. Since he was the shepherd of Jacob's family, and the foundation of the nation of Israel, and in this manner an eminent type of Christ.

Jacob's introduction and answer to Pharaoh are exceedingly interesting, since they illustrate patriarchal thought and manners. "The days of the years of my pilgrimage (are) a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh." Gen. xlvi., 9. 10.

Joseph settled his father and brethren in the land of Rameses (Goshen), the most fertile portion of Egypt. Joseph supplied them with necessary provisions. Joseph bought up for Pharaoh, in exchange for food, all the land of Egypt, except the land of the priests.

"And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly." Gen. xlvi., 27. "And the children of Israel were fruitful, and increased abundantly and multiplied and waxed exceedingly mighty, and the land was filled with them." Ex. i., 7. "Thy fathers went down into Egypt with three score and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude." Deut. x., 22. God had promised to make of them a great nation, and here we have the record of its full accomplishment. How readily can the Almighty, the Father of life, bring to pass His own promises. This great famine, so terrible to the heathen, was turned to the advantage of his own Hebrew common wealth. It planted them in the richest garden of the earth, which caused them to multiply into a mighty nation. This embryotic Hebrew home was pro-

vided by God with a view to their remarkable future. No other family has ever had parental care equal to that of the Hebrews. Jacob lived in Egypt seventeen years—in all 147 years. The request of Jacob shows his unbroken love for the soil of promise.

"And he called his son Joseph, and said unto him, if now I have found grace in thy sight, put, I pray thee, thy hand upon my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shall carry me out of Egypt and bury me in their burying-place. And he said, I will do as thou hast said. And he said, Swear unto me: and he swore unto him. And Israel bowed himself upon the bed's head." Gen. xlvi., 24, 30. 31.

The blessings of Jacob upon the sons of Joseph, as well as upon his own sons are truly prophetic. The elements of these special blessings will be noticed under their proper heads. One feature deserves present notice. Joseph's two sons which Jacob adopts as his own are (1) Manasseh, Joseph's first-born, and (2) Ephraim, God's first-born. Jer. xxxi., 9. In Ex. iv., 22. Thou (Moses, W.) shalt say unto Pharaoh. Thus saith the Lord, Israel (is) my son, (even) my first-born. Jacob crossing his arms in blessing Manasseh and Ephraim, clearly indicates a divine hand. "And Israel stretched out his right hand, and placed it upon Ephraim's head, who (was) the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh (was) the first-born. After Jacob had said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day. The angel (xxxii., 28) which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth. Joseph, discovering what seemed to be a mistake, attempted to correct his father. But his father refused to change, saying, I know it, my son, he also (Manasseh) shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. This point will be fully discussed under the American phase. God evidently guided Jacob in his prophetic blessings, as has been distinctly developed in the histories of Ephraim and Manasseh. Israel and Ephraim stand often for the same. It is said in Matt. ii., 15, "Out of Egypt have I called my son." Hosea (Hos. xi., 1) is the prophet intended. "When Israel (was) a child then I loved him and called my son (Hebrew nation) out of Egypt."

Since God calls himself the Father of the Hebrew family, collectively, that nation would be His first-born son, and His only begotten Son. And as Jacob was a joint heir, by Metonomy, the one can be substituted for the other. Ephraim often stands for Israel. Why Ephraim is called by God His first born instead of Manasseh will appear in the sequel of their history. In the death of Jacob, Joseph's brothers felt much alarm lest the "dreamer" should require of them an expiation for their unkind treatment; but he showed them much affection, treating them as brothers.

"And Joseph dwelt in Egypt, he and his father's house; and Joseph

lived one hundred and ten years." 93 years was he a resident of Egypt. And Joseph saw Ephraim's children of the third (generation); the children also of Manasseh were his tender care. "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, (being) one hundred and ten years; and they embalmed him, and he was put in a coffin in Egypt." Gen. 1. 23-26. It has been suggested that this coffin came out of the great pyramid erected by Joseph and remained in the king's chamber from Joseph's death to the time of the Exodus, from B. C. 1635 to B. C. 1491—134 years. Yet the date of the erection of the pyramid is B. C. 2170, which is 425 years before the birth of Joseph. This is the chronology of the erection of the Great Pyramid according to Prof. Piazzi Smyth, as shown by the pole-star date. The theory of Mr. J. W. Redfield is faulty in many of its essential elements, which we can not now turn aside to discuss.

One other element in the life of Jacob when about to die in Egypt, his faith relative to the land of promise. He made Joseph swear, saying, "Lo, I die; in my grave which I have digged for me in the land of Canaan, there thou shalt bury me." Gen. 1. 5. Jacob's blessings on his own sons, and on the two sons of Joseph whom he had adopted, clearly demonstrate his faith in God's purpose to fulfill His promise to Abraham, Isaac and himself; and since it was not accomplished in their natural lives, it being a possession belonging to Messiah's age, it would be fulfilled in the future, or age-life state. The resurrection of the true seed of Abraham was distinctly taught in the generic promise to the one seed, Christ, and to Abraham, Isaac, and Jacob, joint heirs. The same faith appears in Joseph's request, to have his bones taken with them out of Egypt. They were in Egypt merely sojourners. Jacob and his family were not removed to Egypt to make that land their national home, but simply a protective and preparatory land; a land where they could be saved from the famine, and which would sustain a dense population. Egypt was the home of the Hebrew nation in embryo. For further notice of the Hebrew sojourn in Egypt see Acts vii. (Stephen's defined, and Paul on the ancient worthies. Heb. xi).

From the death of Joseph, B. C. 1635, to the year of their Exodus, B. C. 1491, history furnishes but few items relative to the Hebrews, but from circumstances we have reason to believe that they had for a time a career of great prosperity, and that, through their servitude, their women were exceedingly prolific. They multiplied as fishes. It seems that God had their immense increase in His mind when he went down with them into Egypt. As fishes are conducted by unerring instinct (Divine power) out of the great waters into lesser streams, to multiply in places of security, in like manner were the Hebrews taken away from the idolatrous Canaanites to a land where, apart from other people, they might rapidly grow into a powerful nation. So soon as they had increased and arrived at the time of par-

turition Jehovah, their Almighty Chief, calls for their return to the land of promise. The events associated with their deliverance, briefly noticed, will conclude the Hebrew-Egyptian epoch.

Their condition and direct cause of removal first claim special attention, since they bring to view the watch-care of Jehovah. The occupation of the Hebrews (they were shepherds) was such as to make them a distinct people while in Egypt. The land of Goshen being assigned them they could there increase and were at liberty to follow their family calling and carry out the practices of their own peculiar institutions.

Their increase and great national power seemed to excite the jealousy of the Egyptians. They had long been laborers for the Egyptians. They began to oppress the Hebrews, increasing their daily tasks, and adopted a policy to prevent their national increase by destroying the male offspring. This policy alienated the Hebrews from their Egyptian homes and caused them to sigh again for the freedom of their own native hills. Such treatment was necessary to alienate them from the pleasures of Egypt, and prepare them for the Exodus. While their oppression was becoming exceedingly painful, God was preparing them a deliverer. God accomplishes His purposes relative to mankind by visible human agencies. By such a visible leader were the Hebrews to be conducted out of the land of bondage. The Egyptians were not willing to give up this nation of faithful slaves.

They had to be made willing by a series of terrible judgments. That nation (the Egyptians) God judged, and that sore judgment was executed in a series of plagues. The name of the Hebrew deliverer was Moses (drawn out), because he was drawn out from the rushes on the banks of the Nile, where he had been secreted by his mother. Moses, as the adopted son of Pharaoh's daughter, was taught all the learning and wisdom of Egypt. Moses was not ignorant, however, of his nationality. He was a Hebrew of the house of Levi, called by Jehovah to conduct His people out of the house of bondage, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and Perizzites, and the Hivites, and the Jebusites. Moses and Cyrus were remarkable types of Christ. Moses, the deliverer of the Hebrews from Egyptian bondage; Cyrus, God's shepherd to lead Judah out of the oppression of Babylon; and Jesus to deliver His people out of the bondage of corruption into the liberty of the glory of the children of God. It is not, perhaps, necessary to trace Moses through the years of private life. Having slain an Egyptian, he fled to the land of Midian, where he kept the flock of Jethro, his father-in-law, a Midian priest. In his occupation of a shepherd he sees a bush burning without being consumed. What a wonder is here!—a bush in flames, yet not consumed. Moses draws near to the bush. A voice out of the bush says, Moses, Moses! Moses says here (am) I. He was told to draw near in his bare feet, as the ground surrounding the bush was holy. Moses hid his face, when the voice said, I (am) the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. God said that he had seen the affliction of His people in Egypt, and have heard their cry by reason of

their task-masters. I am come down to deliver them from their Egyptian masters. Come, and I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt. Many lessons are taught: (1) Here is a nation of slaves which the God of angels and of kings; the God of the universe is not ashamed to call "My people." (2) God hears the cries of oppression, though they be so distant from His throne as this earth, even in Egypt. (3) God makes the executive judgments on one people to be the delivering angels of another people, though slaves. (4) God loves a righteous slave, far more than a tyrant monarch, though he be lord of empires. (5) What unbounded affection has the Almighty for the Hebrew family. It is His own peculiar people, joint heirs with His Son, under whom will commence the reign of righteousness.

Moses uses various arguments with God to induce Him to release him from such an arduous task. The dialogue, protracted and interesting, resulted in Moses' accepting the commission, God promising to be with him, having his brother Aaron as his speaker. "And thou shalt speak words unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Ex. iv. 15-16. Vs. 17. "And thou shalt take this rod (Moses' cane, vs. 2—W.) in thy hand, wherewith thou shalt do signs. Moses took leave of Jethro, and with his wife, sons, and Aaron, turned his face towards Egypt. Aaron and Moses, with his rod, were walking beside the ass that carried his wife and children; a lone pedestrian, sent to deliver a nation of slaves from the iron grasp of task-masters, backed by the power of a mighty empire; a weak thing to overcome the mighty. What a visible contrast! a man in middle age, with a cane, sent to manage and overcome an empire! (1) to convince his own people of the divinity of his mission; (2) to overthrow the power of what was then the giant monarchy of the earth. The world has had its mighty chiefs and resistless conquerors, its Cyrus, Alexander, Tamerlane, and its Napoleon; but in their conquests there was always a due ratio between the work and the visible instrument; but what ratio between this company leaving Midian for Egypt and the work assigned its pedestrian leader? What confidence, supreme, had Moses that the Almighty was with him! Talk of moral sublimity! Where else can be found its equal? It was not Moses, but God in Moses that worked the wonders. Moses' cane had more power in it than Pharaoh with his warrior hosts. The weakness of the visible agency made the Almighty the more distinctly seen, and fully appreciated by Moses.

The instructions of the commission was minute and distinct in every particular. Moses was instructed what to say and what to do; and was informed what would be the results. Pharaoh when afflicted would resist till God had inflicted upon him His executive judgments for the oppression of the Hebrews; after which they would be thrust out; then be followed and delivered by the waters of the sea. With what parental familiarity does

God speak to Moses, and how affectionate the terms applied to His Hebrew family: "When thou goest to return into Egypt see (that) thou do all those wonders before Pharaoh which I have put in thy hand; but I will harden his heart that he shall not let the people go. And thou shalt say unto Pharaoh, thus saith the Lord, Israel (is) my son, (even) my first-born, And I say unto thee, let my son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy son, (even) thy first-born." Ex. iv. 21-24.

Moses went from the wilderness with Aaron (he having there joined him by the command of Jehovah) to visit his people in Goshen. All the elders of Israel were assembled, before whom the commission was explained, and the wonders performed before the people. The result was the conversion of the Hebrews to the Mission of Moses.

Moses and Aaron then appear before Pharaoh, saying, "Thus saith the Lord God of Israel, Let my people go that they may hold a feast unto Me in the wilderness." They put the request in the mildest form possible. Pharaoh develops his heart in his answer: Who (is) the Lord that I (Monarch of Egypt—W.) should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." x. v. 2. 3. God is said to have hardened Pharaoh's heart, and again that Pharaoh hardened his own heart. So the rays of the sun, after a shower, are said to soften one soil and harden another, still the property is in the soil and not in the sun's rays, for their qualities are the same in all kinds of soil. Pharaoh hardened his own heart by resisting God's orders. The immediate result of Moses' mission was to double the Hebrew oppression. This caused the people to complain bitterly against Moses, "You have made our Savior to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." Moses presents the case to God, "For since I came to Pharaoh to speak in Thy name he hath done evil to the people, neither hast Thou delivered Thy people at all." Ex. v. 22. 23. Moses is in too great a hurry. He seems to forget that they are to be delivered by executive judgments on Pharaoh. God's instruments are double-edged. Their angels of mercy will be Pharaoh's messenger of death.

God's answer to Moses is very clear and emphatic, "Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. I (am) the Lord (Ye-ho-wah), and I appeared unto Abraham, unto Isaac, and unto Jacob, by (the name of) God Almighty ("בָּאֵל שָׁמֶן") but by my name Jehovah (יְהוָה) I was not known." The name Jehovah was heard even as early as the days of Eve; but that name is made known in terrible judgments. In that sense it is here used. Pharaoh did not then know Jehovah; since his judgments were then future, but the plagues made that name known to Pharaoh; also to the Hebrews. This interpretation solves a difficult problem, "And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of

Israel, whom the Egyptians keep in bondage, and I have remembered my covenant. Wherefore, say unto the children of Israel, I (am) the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm and with a real judgment, and will take you to me for a people, and I will be to you a God; and ye shall know that I (am) the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you into the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage. I (am) the Lord." This message the Hebrews did not receive on account of their cruel bondage. God commands Moses and Aaron to say to Pharaoh, King of Egypt, that he let the children go out of his land; not simply for three days to sacrifice in the wilderness, but to leave his country. This was giving the command in its most offensive form. God is resolved to deliver His people. A charge is now given to Moses and Aaron to bring the Hebrew out of Egypt. Moses says, "I (am) of uncircumcised lips, and how shall Pharaoh hearken unto me?" And the Lord said unto Moses, "See, I have made thee a god unto Pharaoh; and Aaron, thy brother, shall be thy prophet. Thou shalt speak all that I command thee; and Aaron, thy brother, shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies (and), my people, the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know (by these judgments.—W.) that I (am) the Lord (Jehovah) when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them." Moses is now 80 years old, and Aaron 83 years.

(1) God said, when Pharaoh demands a miracle, Throw down thy rod and it shall become a serpent. This miracle was imitated by Pharaoh's magicians. This hardened Pharaoh's heart.

(2) By the rod of Moses the waters became blood. This second miracle is imitated by Egyptian enchantments.

(3) By the command of Jehovah Moses stretched forth his hand with his rod over the rivers and ponds of water, and the frogs came up and covered the land of Egypt. This was also imitated by magical enchantments. Pharaoh now asks Moses to remove the frogs, since these plagues began to be rather serious throughout Egypt, for though these three miracles had been imitated, the imitations were on so small a scale as to leave Pharaoh in doubt as to whether Moses' Jehovah was not more powerful than all the Egyptian deities. So soon as the frogs were removed Pharaoh forgot his promise.

(5) Swarms of flies filled Egypt, while Goshen had none. Pharaoh commanded Moses to go and sacrifice, but not to go far off. Moses entreated, and the flies were removed. Pharaoh again refused to allow the people to go. The flies were the fifth miracle. The fourth (4) miracle was that of lice, which the magicians said, This is the finger of God, as they had no imitation.

(6) God sent in the sixth plague murrain upon all the cattle of Egypt, - the cattle in Goshen escaping. Still Pharaoh hardened his heart, and refused to give up Israel. God still is executing His judgments.

(7) At the command of Jehovah Moses pointed his rod towards the heavens, and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt, all that (was) in the field, both man and beast, and the hail smote every herb of the field, and break every tree of the field. Only in the land of Goshen, where the children of Israel (were) was there no hail. This terrible hail-storm was a great terror to Pharaoh, who commanded the children of Israel to remain no longer. Still when, by the entreaty of Moses, the storm was removed, Pharaoh refused to let the children of Israel depart. His heart was again hardened. God had hardened Pharaoh's heart that He might execute upon him all His executive judgments.

(8) Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all (that) night, and (when) it was morning the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt, very grievous (were they); before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field through all the land of Egypt."

Pharaoh called for Moses and Aaron in haste, "I have sinned against the Lord your God and you; forgive me only this once. Entreat the Lord to take away this death." By a strong wind Jehovah removed the locusts. Pharaoh's heart was hardened, as the vials of Jehovah's wrath were not all poured out.

(9) By Jehovah's command Moses stretches out his rod towards heaven, and there was a thick darkness in all the land of Egypt three days; and they saw not one another, neither any rose from his place for three days; but all the children of Israel had light in their dwellings. Pharaoh, calling Moses, said, Go ye, serve the Lord; only let your flocks and your herds be stayed; let your little ones go also with you. Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle, also, shall go with us; there shall not a hoof be left behind, for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither. Pharaoh's heart being hardened, answered Moses, Get thee from me, take heed to thyself, see my face no more; for in (that) day thou seest my face thou shalt die. And Moses said, Thou hast spoken well. I will see thy face again no more." Ex. x. 25-29. How feeble and helpless are earth's proudest monarchs when contending with the Almighty! Moses, as a private man, was

but a worm of the dust. Officially, he was to Pharaoh the visible Jehovah. What power had Pharaoh to kill Moses when acting as Jehovah's vice gerent? Pharaoh has now but a few days to live. The waters of the sea are being made ready to engulf him and his hosts. Pharaoh seems to be insensible of the nature of his enemy. God is resolved to deliver His first-born from Egyptian bondage. No power in the universe can successfully resist His will, sustained by His oath.

(10) "And the Lord said unto Moses, Yet will I bring one plague (more) upon Pharaoh and upon Egypt; afterwards he will let you go hence; when he shall let (you) go he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow (ask, demand **לֹא־שָׁאַל**) of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold. And the Lord gave the people favor in the sight of the Egyptians. Moreover, the man Moses (was) very great in the land of Egypt in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the Lord, About midnight I will go out into the midst of Egypt, and all the first-born in the land of Egypt shall die.

From the first born of Pharaoh that sitteth upon his throne, even unto the first born of the maid servant that (is) behind the mill; and all the first born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these, thy servants, shall come down unto me, and bow down themselves unto me saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger. Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

Before entering upon a narration of the execution of the last plague it will be well to give an illustration of the meaning of the word, that is translated, "borrowed" and "borrow," in Ex. iii. 22; xi. 2; xii. 35. Infidels have made a handle of this; that the Hebrews borrowed without intending to pay, **לֹא־שָׁאַל**—sha-al. He asked, requested, demanded. Ex. iii. 22, Jos. xix. 50, Eze. vii. 21, and also in Ex. xi. 2, xii. 35. The quotation from the Talmud (translated) is as follows: "An Egyptian prince came to Alexander the Great and said, Our nation have heard that you are so very benevolent as to pay all the just debts of your subjects. I came, therefore, to inquire if this is the fact. The king answered in the affirmative, and inquired of the prince the nature of his demand. He replied, The Jews, who are under your jurisdiction, have, several hundred years ago, borrowed jewels of silver and of gold from our people, and have never returned them; and I have now come to demand both principal and interest. Alexander wished to know what evidence he could adduce in favor of his claim. He replied, The Bible. This is excellent evidence said the king,—will you be so good as to allow

me three days to examine into the nature of your claim? To which the prince readily consented, and referred him, as an evidence of it, to Exod. iii. 22. The king consulted with his secretary, Gaviah ben Pasea, who was a very learned Jew, and who, on the morning of the third day, called on Alexander, and told him, first, to get the prince when he came, to consent, that if a balance were due on either side, it should be paid with interest; second, that the Bible should be evidence for and against both parties; third, inquire of him if their law did not allow servants and slaves a just and equitable compensation for their services,—all of which he will readily admit. 1. Then refer him to Gen. xlvi. 6, where Jacob and his posterity took their cattle and all their wealth with them into Egypt. 2. The Israelites were three or four hundred years in bondage in his nation. 3. When they left Egypt, they could not as slaves, take their property with them. Now, then, estimate the value of the property that Jacob took into Egypt, and the interest; and also the services of all the Jewish nation for four hundred years, at so much a day for each one; then add the interest, and double both principal and interest, for the Egyptians made them do double labor, and they had also to find their own materials to make brick. Let him, from this immense sum, deduct the small amount of jewels of silver and gold, and there will be such a large balance in our favor that their whole nation can not pay; besides he does not understand our language; for **שָׁאַל** — (sha-al) means to ask, demand, as a debt, or an equivalent, and not to borrow. For a confirmation of this see Gen. xxxii. 17, Exod. xiii. 14, Num. xxvii. 1, Jos. xix. 50, 1 Sam. i. 20, Ez. vii. 2, Ps. xxvii. 4. The king was delighted with this critical view of the case, and accordingly adopted the course pointed out by his able counsel. When the prince came, and Alexander explained the whole history of the case to him, and proved beyond doubt that his nation was largely in debt to the Israelites, the prince fled into a foreign country."

After the passover was instituted, and all the preparations made for the departure of the Hebrews from the land of Egypt, God makes ready to inflict the last plague upon Pharaoh and his empire. "And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat upon his throne, unto the first-born of the captive that (was) in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he and his servants, and all the Egyptians, and there was a great cry in Egypt; for (there was) not a house where (there was) not one dead. And he (Pharaoh—W.) called for Moses and Aaron by night, and said, Rise up (and) get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds as ye have said, and begone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We (be) all dead (men). And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed (demanded—W.) of

the Egyptians jewels of silver and jewels of gold, and raiment. And the Lord gave the people favor in sight of the Egyptians, so that they lent (gave) unto them (such things as they required), and they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot (that were) men, besides children. And a mixed multitude went up also with them; and flocks and herds, (even) very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Now the sojourning of the children of Israel, who dwelt in Egypt, (was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

We have now followed the children of Israel from the day that Jacob and his family arrived in Egypt till the moment when that people, under the visible command of Moses and Aaron, began their journey towards the great wilderness beyond the Red Sea. Let us pause for a moment at some of the most noted events of their sojourn in the land of the Pharaohs: (1) Why they went there; (2) their settlement in Goshen; (3) the period of their increase and prosperity; (4) their oppression; (5) God's special care and agency; (6) Moses their deliverer; (7) God's judgments; (8) Pass-over reflections.

(1) God sent Joseph, in advance, into Egypt to provide a place for them during a seven years' famine, which, for wise purposes, he was bringing upon the land of Canaan especially; also to retire the family of promise into a fertile land where they might rapidly increase, like fishes, into a nation. In the time which transpired from the first dream of Joseph till Jacob and his family were settled in Goshen, there was a continued series of the most remarkable events, which demonstrated the direct and minute agency of the Almighty as the special Father of that people. All the events follow in what we call a natural way, and seem to transpire under the direct control of human agency; and yet the Divine power instigates and directs every movement. The whole chain of events turn out according to a plan previously arranged in the governing mind. The dreams of Joseph and of Pharaoh are simply openings in the clouds, which shut out the workings of the Divine machinery from the view of the masses. Those only in high favor with God are admitted, at times, to step through the clouds into the presence of the Deity, and be shown parts of His plan in advance. Of these we may reckon Abraham, Isaac, Jacob, Joseph, Moses, the greater and lesser prophets, and St. John. Nothing but purity and holiness will remove the curtain, soon, however, to close the views against the best of mortals, since the scenes are too great for mortal endurance.

(2) Their settlement in the garden of Egypt, the land of Goshen, had in it a definite purpose; not simply to be fed during the remaining five years of famine, they could have been supplied while occupying sterile lands; but it gave them a home nearest to the land of Canaan, a land

where they might follow their occupations without giving offense to the Egyptians; and more particularly to enable them to multiply with great rapidity. Goshen was the hot-bed of the Hebrews. After their settlement in the land of Goshen they were kindly remembered by the Pharaohs, through the greatness of Joseph, and allowed to increase and spread throughout the Delta. They were occupied as farmers, tradesmen and domestics through the whole valley of the Egyptian Nile. Their females were exceedingly prolific, often bearing children by triplets. They were robust, capable of sustaining any amount of labor. God had promised to make of them a great nation; and as their sojourn in Egypt was limited it was necessary to adapt the means to the ends proposed. But this great increase and prosperity brought about another result foreseen, and, we might say, purposed. They, in time, became so numerous as to excite the jealousy of the Pharaohs. There had been shepherd kings who held the dominion of Egypt and who had changed their religion. May it not be so again? If they are allowed freedom they will drive us from the soil. Thus reasoned the new Pharaohs that knew not Joseph. Let us oppress them; bind such tasks upon them as will put an end to their rapid increase; scatter them among the Egyptians, so that combinations shall be prevented.

God overrules their acts so as to cause their more rapid multiplication and Egypt was crowded with Hebrew slaves. During this embryotic period the special care of Jehovah was in constant exercise. He has to bring about the accomplishment of His own purposes, however, by violently defeating human agency. In all the Divine Providences, from the first dream of Joseph to the time of the overthrow of Pharaoh in the Red Sea, there was a continued thwarting of human purposes, all with a view to carry out His own fixed plan relative to the Hebrews. The first dream of Joseph was the visible beginning of that series of purposes towards that people which have continued through every epoch of their eventful history to the present time. Joseph's dreams excited the bitter envy of his brethren, which culminated in his sale to a company which disposed of him in Egypt. He was introduced to Pharaoh by another series of dreams. His interpretation of those dreams (a power direct from God) pointed him out as the only suitable governor of Egypt during the seven years of plenty and of famine. This Divine Providence brought Jacob and his family into Egypt. Here God prospers them as before predicted. The cup of the Amorites is now full; they have become a great nation as promised. They are to return with all their substance to Canaan, the land of promise. Yet the Hebrews are prosperous and contented, and to Egypt's prosperity they have become a necessary fixture. Two great changes must be brought about in what is called a natural way: (a) they must be made willing to leave their comfortable homes in the land of Goshen; (b) Pharaoh must be made willing to surrender a nation of faithful and profitable slaves. To bring about these changes extraordinary means must be used; acts of violence must be used. The Egyptians are allowed to carry out the promptings of their fears and

cupidity by reducing the Hebrews to a severe bondage, under whose lash they cry for the liberty of their own native hills; and for which selfish oppression the Egyptians are to suffer a series of executive judgments till Pharaoh will willingly thrust them out of his country. The bondage fills the cup of Egypt's iniquity; the ten plagues are the emptying of the vials of Divine wrath. The instrument used by Pharaoh to fix the Hebrews to his soil is turned to the salvation of the slave and the destruction of his master. The sword of the Almighty, keen-edged and handled with supreme intelligence, cuts every way. God's purposes will have their execution.

God's care and agency must have a visible agent; a deliverer in human form. Moses is born and protected; brought up as the son of Pharaoh's daughter; and educated in all the wisdom of the Egyptians. Through Moses, with his rod, (a symbol of Divine power) Jehovah purposes to execute His wonders and signs in the land of Ham. Moses having slain an Egyptian flees to the land of Midian, where he dwells for many years, and is then commissioned for his work of deliverance of God's "first born," "my son." "Israel (is) my first born—my son." "Children of the Lord your God." "I am a father to Israel." "When Israel (was) a child then I loved him, and called my son out of Egypt." "To whom (pertaineth) the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises."

"And was there (in Egypt—W.) till the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Matt. ii. 15 and Hos. xi. 1. Here a prophecy that refers originally to Israel is applied to Jesus of Nazareth. Israel is his first born; Jesus is his first born. Does this problem admit of any national solution? How can Israel and Messiah be each God's first born? The one is such by adoption; the other by a miraculous generation. Christ is the seed to which the promise was originally made. Abraham, Isaac, and Jacob (Israel) are joint heirs, included in the deed of purchase by the blood of the chief heir. Israel then, by joint heirship, is as truly the son as the chief heir; the one made such by adoption; the other by generation. God called His adopted son out of Egypt; as also His natural son. Is it reasonable that God should utterly, and beyond redemption, cast off His adopted son? Does chastisement destroy heirship? Not unless that punishment is specifically declared to be the disinheriting. God has seen fit to make the Hebrew family the hub of the national wheel. When Messiah takes the management of that wheel under the new order of ages, Israel shall again constitute its hub, as it revolves, during endless ages, on the axle of Jehovah's immutable purpose. One other point claims our attention, the institution of the passover. Pharaoh attempted to hold in a crushing servitude God's first born, for which Jehovah slew all Egypt's first born. That His first born might escape the hand of the executive angel, they were required to mark the two side-posts and the upper door-posts of their houses with the blood of an unblemished lamb. This institution was typical, and was to be observed till Messiah, the true passover, should be slain.

The blood of the Lamb of God shall protect God's chosen when God's Divine wrath shall be executed on His enemies, when Messiah takes to Himself His great power.

(2) The Wilderness Epoch. The children of Israel were in full march on their journey out of the house of bondage. From the direction of their line of march Pharaoh concluded that they (were) entangled in the land and that the wilderness had shut them in. "And the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over everyone of them; and the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with a high hand. And the Egyptians pursued after them, all the horses, (and) chariots of Pharaoh and his horsemen, and his army, and overtook them encamping by the sea. The Hebrews had a visible symbol of the Divine presence, a cloud by day and a pillar of fire by night. And when Pharaoh drew nigh the children of Israel lifted up their eyes, and behold the Egyptians marched after them; and they were sore afraid; and the children of Israel cried to the Lord." How strong are the chains of habit; notwithstanding the testimony they had been permitted to have of God's presence and protection, the sight of their former masters waked up their fears, and they began to cry for help. "And they said unto Moses, Because (there were) no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt with us to carry us forth out of Egypt? (Is) not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For (it had been) better for us to serve the Egyptians than we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest unto me? Speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go on dry (ground) through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honor on Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I (am) the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God which went before the camp of Israel, removed, and went behind them; and the pillar of cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness (to them); but it gave light by night to the Hebrews; so that the one came not near the other all the night. And Moses stretched out his hand over

the sea ; and the Lord caused the sea to go (back) by a strong east wind all night, and made the sea dry (land) and the waters were divided. And the children of Israel went into the midst of the sea upon the dry (ground) ; and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued them, and went in after them to the midst of the sea, (even) all Pharaoh's horses, his chariots, and his horsemen. And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire, and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily, so that the Egyptians said, Let us flee from the face of Israel ; for the Lord fighteth for them against the Egyptians." It is now too late to escape the Deity's anger. They are in the snare ready for the last vial of Divine wrath. At the command of Jehovah the rod of Moses was again extended over the sea behind them, and the rushing water again filled the channel, and the Egyptians sank beneath the floods, and not one of the hosts of Pharaoh returned to carry the sad intelligence. But the children of Israel walked upon dry (land) in the midst of the sea ; and the waters were a wall unto them on the right hand, and on the left. Thus the Lord saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea-shore. Seeing this terrible overthrow, the people feared and believed the Lord, and Moses, His servant, such a stupendous miracle, was required to bring to birth the Hebrew nation ; a commonwealth born from the waves of a turbulent sea, a symbol of its future life.

Then followed the song of Moses and of the people of Israel ; a song, which, for its composition, the occasion, and the multitude of the choir, had never been surpassed but once, "when the morning stars sang together and all the sons of God shouted for joy." Job xxxviii. 7. It is a song both to and of the Lord. The triumph is full and glorious ; a triumph of the seed of the woman over the seed of the serpent. The song is unselfish in all its elements. Moses and the children of Israel hide themselves behind the throne of God and make music for their deliverer. "Who like unto thee, O Lord, among the gods ? Who like thee, glorious in holiness, fearful (in) praises, doing wonders ? Thou stretcheth out Thy right hand the earth (waters—W.) swallowed them. Thou in Thy mercy hast led forth Thy people (which) Thou hast redeemed ; Thou has guided them in Thy strength unto Thy holy habitation." The song becomes prophetic. "The people (heathen—W.) shall hear (and) be afraid. Sorrow shall take hold on the inhabitants of Palestine ; the Dukes of Edom shall be amazed, the mighty men of Moab, trembling shall take hold upon them ; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them ; by the greatness of thine arm they shall be still as a stone ; till thy people pass over, O Lord, till the people pass over, (which) Thou hast purchased. Thou shalt bring them into the mountain of thine inheritance (in) the place, O Lord, (which) Thou hast made for thee to dwell in ; in the sanctuary, O Lord, (which) Thy hands have established." Neither Moses nor Aaron is named. What a contrast between the language of this song

and that used by earth's mighty conquerors, Is not this great Babylon that I have made by the might of my power? Moses exalts the Deity. Human monarchs glorify and exalt themselves.

The wilderness epoch of the Hebrews: The Red Sea is now behind them; the watery grave of Pharaoh and his host. In exultation they hold a musical festival. (1) A song of Moses and the people answered by Miriam the prophetess, sister of Moses and Aaron, with all the women, having timbrels. (2) This having been concluded, they now have time for more serious contemplations. While Pharaoh was in pursuit, that danger absorbed every thought, but the sea closing over him they began to look forward to the trials of their journey. Standing upon the eastern shore of the sea, which had been divided for their safe passage, are a mixed multitude of slaves just liberated from those taskmasters that now sleep under the waves. Men, women and children, a nation without any material or mental wealth, without food or clothing for the coming future, a wilderness before them, through which they are obliged to pass to the land of promise. Serpents and savages, numerous and deadly. In Egypt they had been accustomed to company, and continued excitement of toil. Now they enter an unknown wilderness, waste and howling, not knowing their fate. Moses is their visible leader; God their guide. A cloud by day, and a pillar of fire by night. They are without laws or religion, a helpless, needy family, called away from slavery to a life of hardship. Three days they went in the wilderness and found no water. The first water was too bitter for drink. And the people murmured against Moses, saying: What shall we drink? The waters were made sweet by casting a certain tree into them which the Lord pointed out to Moses. How provident is their invisible Guide. They in Egypt, had been released from the cares of providing food and raiment. A new life is struggling for birth; one so unlike that in the past they sigh for its return, with its servitude. A wilderness must be traversed before they are allowed to enter the land deeded to their fathers, through the special seed. That people is under God's special protection since the Messiah, yet to come, is in its bosom. What a remarkable history now begins to open its inspired pages. Let the reader take interest, as he follows their encampment through the wilderness. Never allow the cloud, the symbol of divine presence to sink out of view, or the marching hosts to cease to be objects of attraction. How can the howling desert be lonely while blessed with such exalted company? They press on towards the goodly land without any knowledge of their approaching history, only that trials await them. With Moses, their guide, they prepare to move forward, not knowing whither.

According to the divine Injunction, the children of Israel moved towards the South along the Red Sea, and finally encamped near the sea. Here at the foot of Sinai they are to organize as a nation of priests and receive the law.

Let us read the narrative of this sojourn as given by Moses, their leader and Law-giver.

This vast assembly was an emigrant family, and possessed within itself

the elements of a great army. Their commissary department was peculiar, its supplies being furnished direct from the heavens.

Having arrived at the foot of Mt. Sinai, the cloud indicates that they are now to halt for a season. Wonderful events are here to transpire. Moses is called up into the mountain to meet Jehovah, from whom a code of laws is to be given, to guide them in the future, as a nation of priests. These laws were to furnish all nations with the rudiments of civil and religious thought, and by this divine code the Hebrews were to be made the instructors of all nationalities, to the most distant generations.

A family just out of severe servitude had every national idea to learn. In Egypt their daily tasks occupied their thoughts fully, since food and raiment were necessarily provided for them by their task-masters. Now they are to be moulded into a nation with new thoughts, both civil and religious. Both classes of thoughts were new to the Hebrews, and equally foreign to the Egyptian mind. Whence came they? They could have no other than a divine origin. No one can become familiar with the elements of this law as recorded in Exodus and Leviticus, without being irresistibly forced to admit their Superior origin, that they came out of the clouds of Sinai, and were the utterings of its trumpet thunders. These laws seemed for a time, above their capacity as a people. To say, then, that Moses originated these Laws, is absurd, since they were unlike to those with which he was made familiar in Egypt. The laws written upon those stone tablets were still above his abilities to compose, and he could not have copied them from any human record. It is true that Moses was called a law-giver, but only in the sense of an agent of Jehovah, to the people under divine guidance. These laws were designed to subserve both the civil and ecclesiastical policy; not simply during their wilderness sojourn, but during their national existence in Palestine.

It could be no matter of surprise that these quasi slaves did not render strict obedience to a code of laws so far superior to those under which they had performed their onerous servitude.

In the wilderness the Hebrew nation spent its infancy. Their 39 years training, from the giving of the law till they crossed the Jordan, was the most remarkable ever experienced by any other people. The laws regulating the tabernacle worship, were carried out by an established priesthood of which Aaron, the brother of Moses, was constituted the head, and a civil code, under the visible control of Moses, who obtained his instructions directly from God.

The conduct of the Hebrews under their wilderness tuition had many very noted features. The manner in which the report of the spies was received, exhibited a want of confidence in the power of Jehovah, and their complaint relative to food and drink, was a specimen of the disposition of a people, depraved in their habits and fond of good living.

The wilderness period continued about forty years, yet full of a rich and varied experience. Our limited space will not allow us to protract our remarks. God's care, during this, their infancy, finds no parallel in the history of any other division of the human family. It is replete with use-

ful and interesting lessons; such as will enable us to comprehend the divine character, and fully satisfy us, that He will accomplish towards the Hebrew race all His promises. A nation so dear to Him in its infancy, bearing in its bosom the true seed, His Son Messiah, will be equally precious as the central family under Messiah's reign. This period leaves the Hebrews at the fords of Jordan. Let us hasten.

III. The Hebrew Theocratic Epoch, extending through the periods of Joshua and the Judges. This may be denominated as the period of subjugation, preparatory to their somewhat peaceful occupation under Solomon.

The history of Joshua is full of interest, since he is called to subdue the Canaanites in the land of Israel, preparatory to Hebrew occupation, as the Messiah will subjugate all nations during His official reign, preparatory to the endless joint reign of the Father and the Son. The personal presence and visible literal work of the first Joshua, sufficiently indicates the character of Messiah's work. Joshua marched at the head of visible armies. The nations will not surrender to any but a visible ruler. The gathering out of a people from the Gentiles, by the Spirit, as has been going on since the day of Pentecost, bears no analogy to Joshua's invasion and subjugation of the land of Canaan. This thought is worthy of special attention, since it shows that Christ's work will be visible and literal.

Joshua crosses the Jordan and enters upon his work of subjugation and occupation. The nations had been amply warned of his coming; yet they were resolved to contest with him the right of possession. It must be conceded that He that created and fashioned the whole earth, and created all living beings to dwell on it, had a right to dispose of the whole; consequently of all or any of its parts as He might think proper, and, as in His divisions of the earth after the flood, He had allotted the land now occupied by the Canaanites, to the Hebrews, and since, as usurpers, they had violently held that land, God's heritage, till their cups were all full. Why should not God, its original Creator and Owner, have a perfect right to dispossess them for the purpose of placing that family in possession, to whom He had, with a solemn oath given a deed of warranty. Paul sums up the matter in these words: "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought He them out of it. And about the time of forty years suffered He their manners in the wilderness. And when he (by Joshua—W.) had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave (unto them) judges about the space of four hundred and fifty years, until Samuel the prophet." Acts xiii. 19. 20. (See Acts vii. 45. 16).

The seven nations are named in Deut. vii. 1. 6. "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, (and) utterly destroy them, thou shalt make no covenant with them, nor

show mercy unto them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take to thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them, ye shall destroy their altars, and break down their images, and cut down their groves and burn their graven images with fire. For thou (art) a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that (are) upon the face of the earth." (See Josh. xiv. 1-6.) How can the thought be entertained, in the face of such declarations, relative to the Hebrew family, that their banishment from their land is final and endless? That the ten tribes are for ever lost; and that Judah will never be erected into a nation on the mountain of Israel! Has God's original plan relative to Israel been a failure? Such a result is contrary to God's Word and conflicting with His revealed attributes. Just out of the Wilderness they are illy prepared for self-government. God therefore continued to act as their invisible Chief, and, during four hundred and fifty years, gave them judges, who should administer the government among the people.

During this protracted period of four and a half centuries their discipline was severe. Instead of exterminating the Canaanites as they had been commanded, they made alliances with them, intermarried, and were led into the most degrading idolatry. Some years they had tabernacle service; again the Ark is taken from them, and they are for years without any God-appointed worship.

Such continued to be the state of affairs till near the close of Samuel's administration, when, owing to the corrupt habits of his sons, the people brought the Theocracy to a close by demanding a king. The Theocratic Epoch had many remarkable features.

(1) Their subjugation of the Canaanites was so imperfect, that they were as thorns to them; often becoming their masters, ruling them with great severity. The native tribes led them into idolatry, the most hateful sin against Jehovah.

(2) Civil wars continued through this entire period, and became exceedingly bloody and wasting.

(3) During this period there is no intimation however from God, that He intends to change His covenant, or that He had any intention of disinheriting them. The Hebrews were still His children, though disobedient and exceedingly wayward. The Hebrew family still carries in its womb the future seed, Messiah, the Son of God. The original promise of Jehovah including a land and a seed, will not allow us for a moment to regard any temporary punishment as abrogating God's oath, or changing Jehovah's original plan of nationalities.

(4) Fourth Epoch, Hebrew twelve-tribed Monarchy. The theocracy ceased with Samuel when the people demanded a king to go in and out before them visibly, and fight their battles, as with other nations. Samuel

told the people what their kings would do ; that they would make servants of their sons and daughters, tax them severely, and carry out a very expensive establishment. Still they insist that Samuel should appoint them a king. Since God, to this time, had been their king, this request was truly His deposition, as He informed the prophet. God, in His wrath, gave them Saul.

In consequence of certain conduct, very offensive to Jehovah; Saul is deposed from his kingdom ; a clear proof that God had not deserted His people. Saul violated the sanctity of the priestly office by offering sacrifice. Samuel said to Saul, "Thou hast done foolishly, thou hast not kept the commandment of the Lord thy God, which He commanded thee : for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue : the Lord hath sought Him a man after His own heart, and the Lord hath commanded him (to be) captain over His people." 1 Sam. xiii. 13. 14. David was anointed king over Israel in Saul's stead. A deadly jealousy against David took possession of Saul, and he took every opportunity to slay him, though his son-in-law. By the friendship of Jonathan, Saul's son, David's life was spared.

Saul's disobedience in case of the Amalekites developed God's purpose towards Saul. His taking hold of Samuel's skirt, by which it was rent, was turned by the prophet, "The Lord hath rent the kingdom of Israel this day, and hath given it to a neighbor of thine, better than thou." 1 Sam. xv. 28. Vs. 135. "And Samuel came no more to see Saul until the day of his death : nevertheless Samuel mourned for Saul ; and the Lord repented that He had made Saul king over Israel."

"And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel ? Fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite : for I have provided me a king among his sons." 1 Sam. xvi-1. Jesse caused seven sons to pass before Samuel. Neither of these was to be the Lord's anointed. The shepherd boy alone remained. David, ruddy and of beautiful countenance, approached Samuel, who by inspiration, arose and anointed him king over the twelve-tribed Israel. Here properly ends Saul's reign, though he still continued to occupy the throne. One thing is worthy of special note, though Israel had rejected God as their king, God has not forsaken Israel. He still continues the supreme power behind their visible throne ; deposes their king, and filled it with one of His own choice. The Hebrew is still God's own chosen family, over which He exercises the authority of a Father and Supreme Governor.

In closing our account of Saul we shall simply state : (a) the Hebrew monarchs were subordinate, visible rulers, under the Supreme Jehovah, held in power or deposed at His will ; (b) obedience is better than sacrifice ; (c) God evidently had a far-reaching purpose in every change of Hebrew government ; (d) Jehovah sees the human heart and selects in righteousness ; (e) David, in human estimation, was the least promising for the position of all the sons of Jesse ; (f) up to this point in the history of the Hebrew family, divine Providence is very distinctly seen. The one seed is

in this family; so, also, is the multitudinous seed, viz. in the sub-family of Joseph, containing Ephraim and Manasseh; (g) we have now reached the house of David, which is promised an endless perpetuity; (h) we shall not allow the reader to loose sight of God's original plan of peopling the earth after the flood, of the central position of the Hebrew family, and of the infinite pains which the Almighty took in rendering Israel worthy of being a sound, and suitable hub of the great national wheel, to be constructed by and governed under the supreme control of His Son, the Messiah.

We have read the original promise to the royal seed Christ, then to Abraham, Isaac, and Jacob, etc., joint heirs, followed Joseph and Jacob into Egypt, watched over this their embryotic period, brought them out of Egypt by the power of ten national judgments, instructed, maintained, and guided them through the waste howling wilderness, drove out seven Canaanite nations and divided it by lot among His Hebrew families, ruled and judged them 450 years, and has been their invisible Ruler during the reign of Saul, and has now appointed David to be their king, whose house is to have perpetual succession. Thus has God been their Father and Governor, from the day that Jacob entered Egypt, to the anointing of David to be king over all Israel, B. C. 1706 to B. C. 1063, 643 years. And if God's plan required that He should be the Father and Governor of that people 643 years, why should He ever desert the Hebrews?

The reign of David, God's anointed, carries the Hebrew history forward about forty years. It is clearly demonstrated during that period, that David's occupancy of the throne of the Hebrews is precarious and defective—temporary. He succeeds well in his foreign conquests; yet his domestic troubles are numerous and weighty. The rebellion of his son Absalom was to him a matter of great affliction. Absalom's conspiracy well nigh lost David his crown. His lamentation over his son's death, though natural and exceedingly pathetic, evinces the weakness of parental justice.

David's acts were overruled for the glory of God. His passions often led him into great errors of conduct. Still his faults brought chastisement, but he was not disinherited. This fact should teach us a lesson relative to Israel's future. Under the reign of David the Hebrew nation took a high stand among earth's nationalities, for the purity and elevation of its religious system and worship, also for the superiority of its civil code.

David began his reign in Hebron, where he reigned over Judah seven years and six months. Then came all the tribes of Israel (10 tribes) to David unto Hebron, and spake, saying, "Behold, we (are) thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel (10 tribes): and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. So all the elders of Israel (10 tribes) came to the king to Hebron; and King David made a league with them in Hebron before the Lord, and they anointed David king over Israel (10 tribes). David (was) thirty years old when he began to reign, (and) he reigned forty years. In Jerusalem he reigned thirty and three years over all Israel and Judah." 2 Sam. v. 1-6.

It seems that there must have been, even as far back as in the wilderness, a jealousy existing between Judah and Israel. The original prophetic enunciations relative to the future of Judah, Ephraim and Manasseh, might have originated this feeling of jealousy. Judah led their encampments through the wilderness. During their instructions and discipline, there existed a union of the two confederacies, Judah and Israel, or the ten tribes. Of the ten tribes Ephraim was the head; after that tribe stood Manasseh. Their religious and civil education was national; still they had a tribal drill that fostered jealousy and division, ready to break out when occasion might offer. Under David and Solomon the central government was too powerful to allow any division, but when these powerful monarchs, types of Messiah, had finished their lengthy and prosperous reigns, their successor Rehoboam had not power sufficient to hold under one central government these northern and southern confederacies.

David's reign was necessarily too bloody to allow him to erect that temple whose materials he had been collecting. This work was left to be completed by his son and successor, Solomon, a remarkable type of Messiah, prince of peace. No one can read the life of David without being made sensible that he is tracing the footsteps of an extraordinary person, made such by his natural passions, overruled at times by Jehovah. When anointed king, David was simply Jesse's shepherd boy, without any special development presaging his future. The anointing oil marked the commencement of David's greatness. Before oil touched his person he was Jesse's shepherd boy. By that act he is made God's anointed King of Israel. What a change! From the sheep-cot to the throne of Israel,—the throne of God! The change is accomplished by the spirit of the Almighty. As the anointing oil descended from the horn onto David's person, the spirit of the Lord came upon him from that day forward. 1 Sam. xvi. 13. When Jehovah takes hold of a man for any special purpose he is shaped for His work. As God's anointed David is carried beyond the infirmities of his own polluted nature. When that work is accomplished he sinks under his own infirmities. Here are two Davids in one liberal person: David of the flesh and David of the spirit; both equally real and liberal; the one is called fleshy, the other spiritual. The one is the child of natural generation, the other is the child of a spiritual generation. Jesse was the father of the one David, God's spirit the father of the royal David. Existing in one personality they seem to conflict, both in nature and office. They are Paul's outer and inner man. What is true of one man may be equally true of any number or of a nation. David's life was full of extremes, according as the one nature or the other bears rule. The government of David exhibits God as the Supreme Ruler, keeping charge of His family during this their early national training. They are evidently in process of training for a new and far more extended sphere. It is to that new position that we are to direct attention that we may discover the uniformity of the divine purpose towards that people.

It is not necessary to our purpose that we should examine all the acts of David, but only such as are designed to exhibit the plan of Jehovah rela-

tive to the Hebrew nationality. After David began to reign in Hebron his house grew in power, while that of Saul continued to decrease. God said, By the hand of my servant David I will save my people Israel out of the hands of the Philistines, and out of the hands of their enemies. 2 Sam. iii. 18. God went before David in his conquest of the Philistines, and thus established his position as sovereign of that people. Why should Jehovah fight Israel's battles if the Hebrews were not designed to subserve some great purpose in Messiah's kingdom? It was so when the king sat quietly in his house, and Jehovah had given him rest from all his enemies Nathan, the prophet, was sent to him with the following instructions. "Shalt thou build Me (God—W.) a house to dwell in? I have not dwelt in (any) house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all (the places) wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not Me a house of cedar? I took thee (David—W.) from the sheep-cot, from following the sheep, to be ruler over my people, over Israel; and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great (men) that (are) in the earth. Moreover I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own and move them no more, neither shall the children of wickedness afflict them any more as before-time. And as since the time that I commanded judges (to be) over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that He will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took (it) from Saul, whom I put away before thee. But thy house (family —W.) and thy kingdom shall be established forever before thee; thy throne shall be established forever. According to these words, and according to all this vision, so did Nathan speak unto David." 2 Sam. vii. 5-17. The occasion of this revelation is found in 2. Sam. vii. 2. The king said unto Nathan, the prophet, "See, now I dwell in a house of cedar, but the ark of God (the symbol of the divine presence) dwelleth within curtains." This divine chart of Hebrew history, from their abode in Egypt to the triumphant reign of Messiah, cannot be too closely followed in developing the Hebrew phase, since it is a masterly outline of all their past and future. Any deviation from this outline must be incorrect. Of its past history, to the reign of David, we have been writing. Of the future history, from David's reign, we now write. That this divine prediction extends beyond the reign of Solomon will appear from the outline itself, which we shall now review.

Vs. 12. David is here informed that he is to sleep (die—W.) with his

fathers, and that the events narrated are consequently to transpire after his death. David understood the vision to extend to very distant ages, for he says, "Thou hast spoken also of Thy servant's house (family.—W.) for a great while to come." Vs. 19. David's prayer, which follows Nathan's vision and prophecy, carries in it the same series of thoughts running through many generations. A part of that prayer we copy: "And what one nation in the earth (is) like Thy people (even), like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemest to Thee from Egypt (from), the nations and their gods? For Thou hast confirmed to Thyself Thy people Israel (to be), a people unto Thee forever; and Thou, Jehovah, art become their God. And now, O Lord, the word Thou hast spoken concerning Thy servant and concerning his house (family—W.), establish (it) forever, and do as Thou hast said. And let Thy name be magnified forever, saying, The Lord of hosts (is) the God over Israel; and let the house of Thy servant David be established before Thee. For Thou, O Lord of hosts, God of Israel, hast revealed to Thy servant, saying, I will build thee a house (family—W.), therefore hast Thy servant found in his heart to pray this prayer unto Thee. And now, O Lord, Thou (art) that God, and Thy words be true, and Thou hast promised this goodness unto Thy servant; therefore now let it please Thee to bless the house of Thy servant, that it may continue forever before Thee; for Thou, O Lord, hast spoken (it); and with Thy blessing let the house (family—W.) of Thy servant be blessed forever." Vss. 23-29.

David's expression, "Thou hast spoken also of Thy servant's house (family—W.) for a great while to come," emphatically expresses David's understanding that the far future, the most distant epoch, of his family fell within the scope of the vision. Solomon was evidently not that "seed," since Solomon was made king and began to reign before David's death, as we learn from the following: David said to Bath-Sheba, "As the Lord liveth that hath redeemed my soul out of all distress. Even as I swear unto thee, by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, even so will I certainly do this day." And it was done that day, as we learn from the following: And King David said, "Call me Zadok, the priest, and Nathan, the prophet, and Benaiah, the son of Jehoiada." And they came before the king. The king said unto them, Take with you the servants of your Lord, and cause Solomon, my son, to ride upon mine own mule, and bring him down to Gihon; and let Zadok, the priest, and Nathan, the prophet, anoint him their king over Israel; and blow ye with the trumpet and say, God save King Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead, and I have appointed him to be ruler over Israel and over Judah. And Beniah, the son of Jehoiada, answered the king, and said, Amen, the Lord God of my lord, the King, say so (too). As the Lord hath been with my lord, the King, even so be He with Solomon, and make his throne greater than the throne of my lord, King David. And Zadok, the priest, took a horn of oil

out of the tabernacle and anointed Solomon, and they blew the trumpets ; and all the people said, God save King Solomon." This coronation was made with haste, because Adonijah usurped the kingdom. Solomon exercised his regal power while David was alive, as we learn from 1 Kin. 1. 50-53.

David's last words are far-reaching, evidently looking to a greater than Solomon as the Star and Rock of his family. "Now these be the last words of David. David, the son of Jesse, said, and the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of the Lord spake by me, and His word (was) in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men (must be) just, ruling in the fear of God. And (he shall be) as the light of the morning, (when the sun riseth, (even) a morning without clouds; (as) the tender grass (springing) out of the earth by clear shining after rain. Although my house (family—W.) (be) not so with God ; yet He hath made with me an everlasting covenant, ordered in all (things), and sure ; for (this is) all my salvation, and all (my) desire, although He make (it) not to grow." 2 Sam. xxiii. 1-6.

It is very evident that the house of David was not the Temple which Solomon built ; for the Temple was the house of God, where the ark, the symbol of God's presence, was to dwell. David thus explains the matter : "Here me, my brethren, and my people: (As for me) I (had) in my heart to build a house of rest for the ark of the covenant (2 Sam. vii. 2. Ps. cxxxii. 2-7.) of the Lord, and for the foot-stool of our God, and had made ready for the building. But God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed much blood." "How be it the Lord God of Israel chose me before all the house (family—W.) of my father to be king over Israel forever ; for He hath chosen Judah (to be) the ruler ; and of the house (family—W.) of Judah, the house (family—W.) of my father (Jesse—W.) and among the sons of my father He liked me to make (me) king over all Israel. And of all my sons (for the Lord hath given me many sons) He hath chosen Solomon, my son (ch. xxii. 9-10), to sit upon the throne of the kingdom of the Lord over Israel. And He said unto me, Solomon, thy son, he shall build my house and courts ; for I have chosen him (to be) my son, and I will be His father. Moreover, I will establish his kingdom forever if he be constant to do my commandments and my judgments as at this day. Now, therefore, in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God ; that ye may possess this good land, and leave (it) for an inheritance for your children after you forever. And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind ; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts ; if thou seek Him He will be found of thee ; but if thou forsake Him He will cast thee off forever." 1 Chro. xxvii. 2-10. It will be seen at once that the promise to Solomon is conditional, and as he violated the terms, his right to the throne of Israel ceased. Nathan's

prediction, therefore, refers to another son, one giving perfect obedience. David then gave Solomon a pattern (ichnograph) of the building, with elevations, sections, and specifications of every part; and all this he himself received by inspiration from God himself (vss. 12-19) just as Moses had received the plan of the tabernacle. Solomon and his temple were, therefore, types; the one of the Messiah, the other of the universe. David's house is named twenty-five times, and in every passage, it signifies his family. David's house, or family, was to be perpetuated, and a future son was to establish his family forever. That this Son is the Messiah appears from Gabriel's enunciation to Mary. "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne (2 Sam. vii. 11-12. Is. ix. 6-7) of His father David. And He shall reign over the house of Jacob forever; and of His kingdom (Dan. vii. 14-27 and Mi. iv. 7) there shall be no end." Lu. i. 32-33. David's family, or house, was not to be perpetuated in Solomon, but in Messiah, a greater than Solomon. We think that sufficient testimony has been adduced to establish the far-reaching character of Nathan's vision; that it is truly a chart of Hebrew history, and especially of the family of David into Messiah's age. God accepts the good purpose of David in building Him (God) a house, and directs Nathan to say that God will build him (David) a house (family) which shall be perpetuated through all generations. Though, for centuries, through the iniquities of Israel and Judah, and of their kings, the succession may be broken, it shall be restored in a far more glorious form in the person of Messiah, whose kingdom and dominion shall be established under the whole heavens and shall stand forever.

Solomon succeeded David—and began to reign before the death of his father—on his throne. During the early years of his reign he was prospered exceedingly; built the temple, the house of God, and established the Temple worship in all its typical splendor. In the latter part of his government, through repeated violation of God's commandments and his sins of idolatry, he fell under the curses of Jehovah. It is said Solomon loved many strange (idolatrous—W.) women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, (and) Hittites; of the nations (concerning) which the Lord said unto the children of Israel, "Ye shall not go in to them, neither shall they come in unto you; (for) surely they will turn away your hearts after their gods; Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart (after other gods—W). For it came to pass, when Solomon was old (that) his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as (was) the heart of David, his father. For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as (did) David, his father. Then Solomon built a high place for Chemosh, the abomination of Moab, in the hill that (is) before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which

burnt incense and sacrificed unto their gods." 1 Kin. xi. 1-9. Such were the idolatrous practices of Solomon, for which he brought ruin upon his house.

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice (ch. iii. 5. ix. 2). And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; (but) I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; (but) I will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." (Deut. xii. 11; 1 Kin. xi. 9-13.) Solomon reigned over the twelve tribes 40 years. When Solomon expired the reign of the twelve-tribed kingdom came to an end, since which it has never existed. Two kingdoms arose out of its ruins, that of Israel or ten tribes, that of Judah, consisting of two tribes Judah and Benjamin. Was this rending the transfer of the kingdom from Judah to Israel? What meaning shall we attach to the word "rend"?

The reign of Solomon closing the existence of the twelve-tribed kingdom deserves more special notice, after which we shall examine the term "rend," and describe the formation of the Northern and Southern Hebrew confederacies.

Solomon (shelomon) means "the peaceful one," was the youngest son of David, the son of his old age—a name indicative of the nature of his reign. Solomon in his earliest youth was under the religious tuition of the prophet Nathan; also under the national instruction of his father. At first Absalom being David's favorite was in the way of any thought of David towards the heirship of his youngest son. After Absalom's death Adonijah, a goodly man, came next. But Bathsheba, mother of Solomon, had obtained from David (1 Kin. i. 13) a secret pledge that her son should be heir to his throne. This seems to have been first directed by Jehovah, as we learn from 1 Chro. xxii., 9. 10, "Behold a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon (peaceable), and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and he shall be my son, and I (will be) his father; and I will establish the throne of his kingdom over Israel for ever." This evidently includes God's promise to David relative to his house, family, throne and kingdom. Solomon through idolatry fell from his lofty position, yet the twelve-tribed kingdom was not taken from him. "Notwithstanding in thy days I will not do it (rend the kingdom from thee—W.) for David thy father's sake; (but) I will rend it out of the hand of thy son." 1 Kin. xi., 12. We are now prepared to define the term "rend," and show that rend did not signify transfer.

Rend is thus defined, (1) "To separate into parts with force or sudden violence; to tear asunder: as, powder rends a rock in blasting, lightning rends an oak. (2) To part or tear off forcibly, to split. 'An empire from its old foundation rent.' 'I will surely rend the kingdom from thee.'" 1 Kin. xi. 11. The Scriptures define the word by a symbolic action: "And the man Jeroboam (of the tribe of Ephraim) was a mighty man of valor; and Solomon seeing the young man that he was industrious he made him ruler over all the charge of the house of Joseph. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah, the Shilonite found him in the way; and he had clad himself with a new garment; and they two (were) alone in the field; and Ahijah caught the new garment that (was) on him, and rent it (in) twelve pieces; and he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel. Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. But he shall have one tribe for my servant David's sake and for Jerusalem's sake, the city I have chosen out of all the tribes of Israel." 1 Kin. xi. 28-32, vs. 34. Howbeit I will not take the whole kingdom out of his hand.

The rending of the twelve-tribed kingdom from Rehoboham, Solomon's son, was the terminus of the united kingdom and the formation of two kingdoms, that of Israel, composed of ten tribes, and that of Judah, formed of two tribes, that of Benjamin and of Judah. Henceforth the ten-tribed kingdom formed the northern confederacy, and the two-tribed kingdom, known as the southern confederacy or the kingdom of Judah.

V. Epoch of the two Hebrew Nationalities, Israel and Judah.—We have followed the Hebrew family through its first four stages or epochs of progressive growth and race development. We have traced it through its embryotic or Egyptian state as it multiplied into a nation; followed it in its infantile nursing during forty years in the wilderness; followed it during its theocratic childhood under Joshua and the judges while subjugating the Canaanites and taking possession of the land, and have now traced their history through the twelve-tribed monarchy, including the reign of Saul, David, and Solomon. During these four epochs God has uniformly recognized that family as His own in a sense peculiar to that race alone, as distinguished from every other human family, and called Himself their Father and Supreme Ruler, and that people His son and first-born. The supreme power continues under Saul, David, and Solomon. The promised one seed evidently lies in embryo somewhere in this lineage. God is watching over that seed, and has a watchful eye over the destinies of that family that carries in its bosom that priceless jewel, the stone which, increased to a mountain, is in the future to fill the whole earth. Every movement of the Hebrew family, during these four progressive epochs, marks the development of some vast and complicated plan of Jehovah in the destiny of this peculiar people. He has for that family a place and a work. In the coming kingdom of His Son, Messiah over all the earth, the Hebrew family has its peculiar location and work. We have called that location the centre of all countries, the hub of Messiah's great national wheel. That

its education and discipline have all been shaped to enable it to subserve God's purpose in that useful and very responsible position. In tracing Hebrew history their remarkable destiny must always be kept in view. We shall then be prepared to see the reasonableness and certainty of their future return and nationality. God's original purpose, relative to the future royalty of His Son, must and will have its accomplishment.

If it is declared that the future national arrangement has the Hebrew family as its centre or hub, they must be restored to that national center at any cost of treasure and blood. Has not the Almighty stated His purpose? (Deut. xxxii. 8. 9.) Is He not able to execute His plan of nationality? and will He not carry it in His own way, by His own people, and in His own appointed line? To doubt Jehovah's ability would be equivalent to His dethronement. And in carrying out His arrangements He puts into execution His own system of education and national drill. This system it is our purpose to follow through every epoch of Hebrew history. In this way we shall be prepared to solve every problem connected with Israel and Judah, past and still to come; from the call of Abraham to their national union on the mountains of Israel under the triumphant reign of Prince Messiah.

The specialties of their drill and their purposes will come under review also. Why these are removed from country to country. Why, in one land, they multiply and prosper; in another, they are made nomadic; in another, put up into an empire; in another, sifted, scattered and made a hissing. We shall see that there is a unity of purpose in this variety of training. Why was Abraham called out of Ur, of Chaldea? God gives the reason, "I will make of thee a great nation, and I will bless thee, and make thy name great; and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all the families of the earth be blessed." Gen. xii. 2. 3. How could Abraham be made a great nation and the father of many nations, be blessed himself and bless all nations, unless he with his family is made a kosmopolite? He and his family, or one division of it, must associate with the families of Ham and Japheth, and impart to each family some traits of character which will result in substantial good, tending to their happiness. The Chaldeans were "mad on their idols." Or appears to have been a nursery for idolatrous priests, as Benares in India is now among the Hindoos. If Abraham had continued in that country of idols, he would never have risen above that of an idolatrous idol-maker and worshiper. His future history would have been a blank. God had selected a family of great physical, moral, and mental elasticity; and, having chosen suitable material, He begins to shape and develop the agent. For a full and perfect development he must have a land for himself and posterity, and at the same time associate with all other families.

God's special instruction of this family cannot be better expressed than in the language of inspiration: "He found him in a desert land, and in the waste-howling wilderness. He led him about. He instructed him. He kept him as the apple of his eye. As an eagle stirred up her nest, fluttereth over her young, spreadeth abroad her wings; so the Lord alone did lead him, and no strange god with him." Deut. xxxii. 10, 11, 12. It is impossi-

ble that Jehovah should manifest such parental affection for any people as is here written without He has chosen them to answer in His purpose of national arrangement—some special mission. Such a mission appears in every division of Hebrew training. Abraham, raised in Chaldean idolatry, becomes a nomad, a shepherd, travels through Palestine till made familiar with a wandering life; then goes down into Egypt, at that time the centre of the world's civilization; then returns to the land of promise, there to spend his latter years in training Isaac to a quiet life, and giving birth, through other wives and concubines, to those persons who should found various other nationalities. Abraham's life fitted him to be the father of the faithful. Descended from Shem, he associates, in Egypt and in the south, with the family of Ham; and in other positions with the tribes of Japheth. Thus were the races crossed and mixed. Isaac gave name to the seed, "In Isaac shall thy seed be called." His posterity have been traced into the islands of the West, to the Saxon race. See "British Phase of the Eastern Question." Jacob's education was peculiar, yet under the immediate eye of Jehovah, and well adapted to the mission he was called to fill. His name is changed to Israel and in Egypt: under Joseph he multiplies into a vast multitude. It was the land of Israel's spawning. In Egypt the Hebrew family learned agriculture and many other industrial branches. In servitude they learned industry and obedience. Here they formed associations with the family of Ham, and improved their social qualities: but the principal object in their lengthy sojourn was that they might rapidly multiply into a host. The future nation here lay in embryo waiting for the period of their birth at the Red Sea.

Their education in the wilderness continued for the space of forty years, during which as a nation, they were rocked in the cradle of infancy, their training partook of a negative character so far as Egyptian idolatry was concerned. Their making a golden calf in the absence of Moses, when contemplating a return into Egypt, was one instance which showed the necessity of being excluded from all heathen worship, especially as they were receiving the rudiments of the only true religion. As infants receive parental food, care, and training, so God saw fit to have His "first-born," spend its early infancy in a wilderness away from the enticements of corrupt nations. Forty years of separation in a desert was not sufficient to secure them from the idolatry of the Canaanites. The commissary, the social, civil, and theological departments were under the special supervision of the Almighty as their Father, who had His visible abode (tabernacle) in their midst, and the cloud as the visible symbol of His presence. A code of laws or rules was written on tables of stone and carried with them as their divinely given text book. This divine code was composed of minute regulations about their faith and practices. They were therein taught their own nature, the attributes of God and all reciprocal obligations. The ten commandments were their civil and theological library, not only for the Hebrews in the wilderness, but for that people and for all other nationalities whose moral obligations are recognized.

In the wilderness was erected the first university, with its departments

sufficiently numerous and ample in instruction to answer the wants of man from infancy to old age. In this wilderness university, founded by Jehovah himself, is furnished the most thorough system for human development and training that was ever devised. Since the giving of this divine text-book, amid the thunders of Sinai, man has made many feeble imitations, and its principles form the moral basis of all civilized codes even to this day. Who can doubt the divine origin of those laws? Could a nation of bond-men have originated it? The thoughts are not Egyptian, neither Hamitic, neither did they originate in the brain of Japheth, nor are they of Shem, but they are of God. The wilderness seminary was movable, following the Hebrews into the land of Canaan.

The education of the Hebrews under Joshua and the Judges, which continued over 450 years, was peculiar. The Canaanites had to be driven out, the land cleansed of its idolatry, and fitted for the location of the pure worship of Jehovah, and adapted to the wants of a nation of royal priests. God still continued to be their Governor, and their government was, therefore, a Theocracy, (God ruling). This was a period of great temptation. In many instances they made leagues with the Canaanites, and followed their worship. The land was not conquered and the Canaanites still dwelt in the land. The Theocracy gave way to the twelve-tribed kingdom. Under Saul, David and Solomon, that kingdom grew to one of great note. Under Saul there was a contest between the Canaanites, and finally between their families. David's family finally exterminated that of Saul. David's reign was bloody, but quite free from heathen idolatry. So free that God promised his family an endless perpetuation under one of his sons. Under all these educational changes, God holds the presidency. Under Solomon peace was secured, and idolatry introduced. So oppressive and idolatrous was the latter years of Solomon's reign, that God resolved to rend his kingdom, but not in the days of Solomon for David his father's sake.

Having given a sketch of Hebrew history to the close of the reign of Solomon, let us examine the natural cause of the division under Rehoboam, and trace them through their separate nationalities.

Solomon's reign in its closing period was idolatrous, this idolatry formed no objection to the masses, though, in the estimation of Jehovah, it was a sin of the first class. The people complained of his oppressive taxes. Solomon, the son of David, was of the tribe of Judah. Ever since their wanderings in the wilderness the tribe of Ephraim, which was powerful, and stood at the head of ten tribes, was jealous of the position of Judah. Ephraim and Manasseh, sons of Joseph, remembered that their father was the savior of the Hebrews, found them a home in Egypt, and acted as their shepherd and founder of Jacob's family. In the blessings of Jacob on his sons, Ephraim and Manasseh, are adopted as his sons, and receive great and glorious promises from their grandfather. These historic facts had been kept in memory. There had, therefore, long existed a hostile feeling between Judah, which was made the chief of the tribes in their marches, and Ephraim the head of what became the northern confederacy. What has Judah done, they often thought, that we should follow him? Under

David they submitted, and there was an apparent union of the two hostile factions; but under Solomon's reign their taxes became so enormous that nothing but Solomon's centralizing power and the temple worship, prevented an open rupture and the rending of the kingdom. God by His direct agency prevented the rupture till the death of Solomon. Jeroboam, the son of Nebat, son of Zeruah, had lifted up his hand against Solomon, the king. Jeroboam, of the tribe of Ephraim, was a man of great valor. And Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. Solomon learning the symbolic act of Ahijah (the rending of his garment into twelve pieces) and of the interpretation given by the prophet, sought to kill Jeroboam. He fled from Solomon into Egypt. After the death of Solomon he returned, and appeared before Rehoboam at the head of the congregation of Israel saying, "Thy father made our yoke grievous; now, therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." (Judah under Rehoboam—W.). Rehoboam, promising an answer in three days, consulted with the old men that stood before Solomon, his father, while he yet lived, and said, How do ye advise me to answer this people? They say, Treat the people kindly and they will serve thee forever.

This counsel of Solomon's sages was excellent, but did not suit the intended practices of the youthful king. The advice of the young men, his companions, was then obtained, when the following answer, returned to Israel, saying, My father made your yoke heavy, and I will add to your yoke; my father (also) chastised you with whips; but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that He might perform His saying, which the Lord spake by Ahijah, the Shilonite, unto Jeroboam, the son of Nebat, I will rend the kingdom out of the hand of Solomon, (Rehoboam) and will give ten tribes to thee (Jeroboam). The people answered the king, saying: "What portion have we in David? Neither (have we) inheritance in the son of Jesse; to your tents, O Israel, (10 tribes) now see to thine own house, David. So Israel (10 tribes—W.) departed to their tents." See 1 Kin. xi, xii. and xiii. "But (as for) the children of Israel (Judah and Benjamin—W.) which dwelt in the cities of Judah, Rehoboam reigned over them. Then King Rehoboam sent Adoram, who (was) over the tribute; and all Israel (10 tribes—W.) stoned him with stones, that he died. Therefore, King Rehoboam made speed to get him up to his chariot to flee to Jerusalem. So Israel (10 tribes—W.) rebelled against the house of David unto this day." If the ten tribes rebelled against the house of David, how could it be that the house of David went off with the ten tribes? "And it came to pass when all Israel (10 tribes—W.) heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel (10 tribes—W.); there was none that followed the house of David (kingdom of David—W.) but the tribe of Judah only (only whole tribe—W.). And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benja-

min, a hundred and four score thousand chosen men, which were warriors, to fight against the house of Israel (kingdom of Israel, or ten tribes—W.) to bring the kingdom (12 tribed as under David and Solomon—W.) again to Rehoboam, the son of Solomon. But the word of God came unto Shemaiah, the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, (how is he king if his kingdom was transferred to Jeroboam?—W.) and unto all the house of Judah and Benjamin, and to the remnant of the people (of the ten tribes) saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren, the children of Israel (10 tribes—W.); return every man to his house; for this thing (the rending of the ten tribes—W.) is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.” 1 Kin. xii. 17-24. Such is the reading of the inspired record relative to the rending of the twelve-tribed kingdom as it existed under David and Solomon, and of the formation of the kingdom of Israel out of ten tribes; a new kingdom with Jeroboam, of the tribe of Ephraim, as their first king; and the continuance of the house of David, with its capital and worship under Rehoboam, the son of Solomon. The kingdom (house—W.) was “rent,” but not “transferred.” This distinction must be kept up to avoid a great error, relative to the house of David and the genealogy of the true seed which is to occupy the throne of David, the point on which we insist is this, The rending was not a transfer. Ten tribes were rent from the twelve tribes, leaving the house of David as it was during his 7½ years reign in Hebron. All the kingdom was not rent away; only ten parts leaving the house, (the kingdom of David—W.) the king, government, capital, temple and its worship intact. The language of Jehovah relative to the act, the cause and its results, is very explicit. He (God) had sworn to David that his house (kingdom) should never cease as did the house of Saul. “I will take the whole kingdom out of his (Solomon’s—W.) hand. I will take the kingdom (10 tribes) out of his son’s hand and give it unto thee (Jeroboam). And unto his (Solomon’s—W.) son will give one (whole) tribe, and a part of a tribe (Benjamin—W.). Why? that David, my servant, may have a light always before me in Jerusalem, the city which I have chosen me (Jehovah) to put my name there.” 1 Kin. xi. 35-36. A transfer of the house of David would render this language incorrect. Jerusalem had been chosen by Jehovah to put His name and His house there. Jesus, the heir to David’s throne, called Jerusalem the City of the Great King. How could it be such with the house of David removed? If the kingdom of David was transferred to the 10 tribes, or Israel, why was any left for David’s sake and for Jerusalem’s sake? Would not David’s interest have followed his house (kingdom)? How could the kingdom have been taken from the Jews (Judah—W.) if it had been transferred to Israel (10 tribes) a thousand years previous? The language of Jesus distinctly teaches that David’s royalty, and the Lord’s house, were, at that time, in Jerusalem. And the genealogies as given by Matthew and Luke follow the tribe of Judah, in an unbroken line from David to Solomon, then to Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Uzziah, Jot-

ham, Ahaz, Hezekiah, Manasseh, Amon, Jakim, Jechoniah, (here follows the 70 years' captivity in Babylon), Salathiel, Zerubbabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazer, Matthan, Jacob, Joseph—the legal father of Christ. Luke follows the genealogy from Jesus through his mother Mary, whose name could not appear in the Hebrew genealogical tables. Jesus was supposed to be the son of Joseph. Joseph's father was Jacob, (Matt. i. 16.) but having married the daughter of Heli, and being perhaps adopted by him, he was called his son, and as such, was entered in the public registers. Joseph, Mary's husband's name, is inserted as the son of him who was, in reality, but his father-in-law. Hence, as Matthew wrote principally for the Jews, he traces the pedigree of Jesus Christ from Abraham, through whom the promise was given to the Jews, to David. And from David, through the line of Solomon, to Jacob, the father of Joseph, the reputed, or legal father of Christ; St. Luke, who wrote for the Gentiles, extends his genealogy upwards from Heli, the father of Mary, through the line of Nathan, to David, and from David to Abraham. The two branches of descent from David, by Solomon and Nathan, being thus united in the persons of Mary and Joseph, Jesus, the son of Mary, reunited in Himself all the blood, privileges, and rights of the whole family of David, in consequence of which He is emphatically called "The Son of David." The house and lineage of David (though existing in poverty), in its two branches, Joseph and Mary, through Solomon and Nathan, were living in the city of Nazareth, though of Bethlehem. (Lu. ii. 4-5.) And as Jesus was to be David's royal son that was to occupy his throne forever, and as He was born in Judea, the land of promise, it was necessary that Judah should hold the unbroken line of the sceptre till the birth of the true seed, the Lion of Judah, there could not be allowed any lengthy break in this line, or Jesus' right to David's throne could not have been established. Hence, the Hebrew genealogy names those that were in the regular line during the Babylonian captivity; Jechonah, Salathiel and Zerubbabel. Matt. i. 12. This point is of the first consequence, since Judah's mission was to give birth to the one seed, and remain in the land of the seed till He (Messiah) heir to David's throne should be born, Israel was to be lost;—disappear under a new name.

It will be necessary to follow critically the House (family or kingdom) of David till its future establishment on the mountains of Israel. When? and under what circumstances did it leave the land of Israel? When? and under whom shall it be restored? The new kingdom under Jeroboam, forming the Northern Confederacy of the ten tribes, continued as a distinct royalty in Canaan, the land of promise, from B. C. 975 to B. C. 720—255 years. Some authors say 274 years. They went into captivity 133 years before Judah was carried into Babylon. This period of 2½ centuries was occupied by five reigning families at least; perhaps six dynasties, having nineteen successive monarchs, viz. (1) Jeroboam, who reigned 22 years. When seated on his throne he thus reasoned, "If my subjects are compelled to go up to Jerusalem to worship in the temple of Solomon they will soon return and I shall be driven from my throne." He resolved, therefore,

to change the religion of his subjects. He made two golden calves and introduced idolatry in its most offensive forms. A new temple was erected and a new priesthood was appointed. Jeroboam is considered the father of Israel's idolatry, and is thus spoken of during the entire history of that nation.

(2) Jeroboam was succeeded by his son Nadab, who reigned two years, walking in the footsteps of his father.

(3) Baacha, of the house of Issachar, put an end to the house of Jeroboam, and reigned twenty-four years. His reign was idolatrous and full of evil.

(4) Elah, his son, in the 20th year of Asa, King of Judah, followed in an idolatrous reign of only two years; a short reign and distinguished by its open corruption.

(5) Zimri, his servant, destroyed the whole house of Baasha, and reigned only seven days. He carried out the idolatry of Jeroboam.

(6) Omri built Samaria and reigned twelve years. He was more wicked than all that had reigned before him, walking in all the corrupt practices of Jeroboam.

(7) Ahab, his son, reigned in his stead, beginning to reign in the 38th year of Asa, King of Judah. Taking to wife Jezebel, daughter of the Sidonian king; a people addicted to all the vices incident to luxury, united with idolatry. She was a Phoenician princess. She possessed the reckless and licentious habits of an Oriental queen, and the sternest and fiercest qualities inherent in her own people. She ruled her husband, and fully established the Phoenician worship throughout Israel, especially in the court of Ahab. "At her table were supported no less than 450 prophets of Baal and 400 of Astarte. She put to death the prophets of Jehovah. She attempted to slay Elijah, but met the hand of an offended Majesty. The imprint of her character never left Israel till they went into their long captivity." Ahab reigned from B. C. 910 to B. C. 896—25 years.

(8) Ahaziah, his son, was put to death after a reign of two years. He was a zealous supporter of the worship of Baal, following the pattern of Jeroboam.

(9) Jehoram, his brother, succeeded to the throne of Israel (ten tribes) in the 18th year of the reign of Jehoshaphat, King of Judah. He was on the throne twelve years. He put away the image of Baal, but walked in all the sins of Jeroboam, the son of Nebat, polluting God's holy land.

(10) Jehu was the son of Jehoshaphat, the son of Nimshi, not of Asa, was anointed to destroy the house of Ahab. He slew the kings of Israel, Jehoram and Ahaziah, also destroyed Jezebel. He was anointed to this office by a young man sent by Elisha, one of God's special prophets. His destruction of the prophets of Baal in the immense temple of Samaria was one of the most noted events of his reign. At one stroke the whole idol worshiping population of Israel was suddenly removed by the hands of 80 trusted guards. He did not, however, destroy the calf worship of Jeroboam. His name is the first of the Israelite kings which appears in the Assyrian monuments, probably not until that reign was

the kingdom of Israel, particularly known to the Assyrian. Jehu was the founder of the fifth dynasty and reigned over Israel twenty-eight years, with the promise that his family should occupy the throne of Israel through four generations.

(11) Jehoahaz, his son, began to reign in the 23d year of Joash, King of Judah, and continues on the throne seventeen years. He walked in all the sins of Jeroboam. God began to cut Israel short under Jehu, which continued until they were finally removed. Under Jehoahaz "the anger of the Lord was kindled against Israel and He delivered them into the hand of Hazael, King of Syria, and into the hand of Ben-hadad, the son of Hazael, all (their) days." Jehoahaz besought the Lord, and the Lord hearkened unto him; for He saw the oppression of Israel, because the king of Syria oppressed them. "And the Lord gave Israel a savior (deliverer—Joash) and they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents as before time. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, (but) walked therein, and there remained also the grove in Samaria. Neither did He leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them and had made them like the dust by threshing." 2 Ki. xiii. 3-8.

(12) Joash, son of Jehoahaz, succeeded his father in the 37th year of Joash, King of Judah, and reigned sixteen years. He carried out all the idolatrous practices of Jeroboam.

(13) Jeroboam II., his son, began to reign in the 15th year of Amaziah, the son of Joash, King of Judah, and reigned 41 years. "He followed the sins of Jeroboam, the son of Nebat. He had success in restoring the northern boundaries of Israel. For the Lord saw the affliction of Israel (that it was) very bitter, for (there was) not any shut up, nor any left, nor any helper for Israel. And the Lord said not that He would blot out the name of Israel from under heaven; but He saved them by the hand of Jeroboam, the son of Joash." 2 Kin. xiv. 23, 24, 25, 27. After the death of Jeroboam II. there was an interregnum of 11 years.

(14) Zachariah, son of Jeroboam, began to reign in the 38th year of Azariah, King of Judah, and filled the throne only seven months, being put to death by Shallum, who reigned in his stead.

(15) Shallum reigned only one month and fell.

(16) Menahem slew Shallum, and began to reign in the 39th year of Azariah, King of Judah, and occupied the throne of Israel, in Samaria, ten years. He was an idolater as well as a monster of cruelty. He robbed Israel to give tribute to the king of Assyria.

(17) Pekahiah began to reign over Israel instead of his father Menahem, in the 50th year of Azariah, King of Judah. His reign continued two years, and was after the pattern of the reign of Jeroboam, the son of Nebat. Israel still filling her cup.

(18) Pekah, son of Remaliah, slew him and took his throne. Under this king began Israel's first captivity to Tiglath-pileser, King of Assyria.

Pekah reigned over Israel 20 years, following the practices of Jeroboam, the son of Nebat. Thus did Jeroboam establish a system of idolatrous worship that clung to Israel till the beginning of their long captivity. This Assyrian king removed the first colony of Israel into captivity.

(19) Hoshea began to reign over Israel in the 12th year of Ahaz, King of Judah. In the 9th year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah, and by the river Habor, in Gozan, B. C. 720.

"Israel was rent from the house of David." 2 Kin. xvii. The fact that Israel was rent from the house of David is worthy of note since it demonstrates that the house of David in its rent form remained with Rehoboam, and continued in that kingdom till it gave birth to Jesus, the Messiah, David's royal son. We do not purpose to follow Israel any further at present. We have traced them through the British Phase. Their history will come up again in our conclusion. Their separate history, in the land of promise, is remarkable in every particular. For more than two and one-half centuries, under nineteen kings, they were permitted to occupy God's own favored land. What was their education? What character did they develop? The attentive reader is fully prepared to answer these questions correctly.

Their religious education was principally idolatrous. God exercised parental authority by sending them His true, His boldest, and His most able prophets. Among these were Elijah, Elisha, and Micaiah. These prophets taught Israel in the darkest period of the idolatrous reign of Ahab with his Sidonian Jezebel. Baal's prophets were counted by hundreds, while Jehovah's prophets were nearly all banished from the kingdom. Elijah thought that he was alone, but God showed him that He had reserved seven thousand that had not bowed the knee to the image of Baal. Among all their kings there was not one redeeming reign. Jehu was anointed to exterminate the family of Ahab. The Israelites were more idolatrous than those who were driven from the land. Many of the tribes were taught to navigate the ocean. Their commerce grew and spread westward to the sea islands. Their separate training prepared them to form other nationalities. Still the terms which God authorized His prophets to use showed that He regarded them as a member of His own family. Another point of special note is the constant change of dynasties or reigning families. Ahab was the fifth dynasty from Jeroboam. Two others followed. They were rent from the house of David, and the reigning family was constantly changing. During these years of separate regal existence they were not the house of David. David's house was a unit as to family, while seven successive families reigned over Israel. Jeroboam's family became extinct according to God's declaration. Ahab introduced the fifth dynasty, and Jehu was anointed to destroy the family of Ahab. And here let us call the attention of the reader to the rent house of David, over which Rehoboam, the son of Solomon, was called to reign. During the same period the rent house of David, ruled by Judah, has no change of dynasty. Let us see. David, Solomon, his son; Rehoboam, his son; Abi-

jam, his son; Asa, his son; Jehoshaphat, his son; Jehoram, his son; Ahaziah, his son; Ataliah (queen and daughter of Ahab); Joash, his son (of Ahaziah); Amaziah, his son; Azariah, his son; Jotham, his son; Ahaz, his son; Hezekiah, his son; Manasseh, his son; after the captivity of the ten tribes, Amon, his son; Josiah, his son; Jehoahaz, his son; Eliakim, son of Josiah; Jehoiachin, his son; Mattaniah, changed to Zedekiah, son of Josiah. Here we come to Judah's captivity in Babylon. In 274 years Israel has seven dynasties; and in 407 years Judah has only one, house of David. Since the house of David continued with Judah to the captivity in Babylon, 407 years, and the reigning house of Israel had changed seven times, at least, before its captivity, it is very evident that the house of David was not with Israel during its separate nationality (274 years). If, therefore, there is ever a transfer of the house of David to Israel it can not be earlier than the captivity of Judah in Babylon, 133 years later than the captivity of Israel. In tracing the house of David we find it necessary to follow the kings of Judah. The royal line of David will be traced in the kingdom of Judah till Jesus of Nazareth appears; of the house of David both in his legal and blood (by his mother) lineage.

The education and character of Judah from Rehoboam to its captivity in Babylon demand special notice, because in that kingdom we shall find the line of the promised seed, and the house and lineage of David.

Rehoboam, the son of Solomon, succeeded his father to the twelve-tribed throne. After the secession of the ten tribes under Jeroboam, the son of Nebat, Rehoboam undertook to put down the rebellion, and again establish the twelve-tribed kingdom of his father. In this effort he was met by Jehovah, who informed the king that the rending of the kingdom had His own supreme authority. Learning this sad intelligence he disbanded his army and returned home. He was to be satisfied with what his grandfather David ruled over in Hebron, Judah and part of the tribe of Benjamin. There was usually either war or an unpleasant feeling existing between Judah and Israel during their joint occupation of the land of promise, wisely, perhaps, in order to keep Judah free from Israel's gross idolatry. It was idol worship in Solomon that rent his kingdom under his son, and it was the same great sin that removed the ten tribes into their long captivity. The same sin banished Judah 70 years.

It is well to see what Rehoboam lost in the defection. A garment is selected as a symbol of the twelve-tribed kingdom under Solomon. The garment is rent into twelve pieces, each piece representing a tribe, ten parts are given to Jeroboam and two parts remain with Rehoboam. Rehoboam suffers the loss of ten tribes. No symbol of royalty is removed. He is left in the possession of a kingdom rent of ten of its parts or tribes; a kingdom debased by the loss of ten, out of twelve provinces. It is still a kingdom reigned over by the house of David of the tribe of Judah, while the ten tribes form a new kingdom of the house of Joseph, which commences here its separate history and originates the house of the multitudinous seed.

To Rehoboam remained the family of the one seed, the house of David.

The holy city of Jerusalem, where Jehovah had recorded His name to the temple, its sacred features, priesthood, and service. All the symbols of the royal priesthood still remained intact—the same nation humbled through its idolatry. The ten tribes under Jeroboam laid no claims to the house of David; for against that house they rebelled, saying, What portion have we in David? Neither (have we) inheritance in the son (David—W.) of Jesse; to your tents, O Israel; now see to thine own house, David. The house of David was not divided, nor rent; but the twelve-tribed kingdom over which the family of David reigned was rent and divided between two people, composed of two rival interests—those of Judah and Benjamin, attached to the house of David; and those of the ten tribes under the dominant rule of the house of Joseph, which gives birth to the national tree, whose branches run over the wall; whose sons (Ephraim and Manasseh) were to be a “multitude of nations,” and a great nation. In the twelve-tribed kingdom were the elements of two rival empires, the house of Joseph, who, in Egypt, was the support (stone) shepherd of the Hebrew nation, and those elements associated with the family of David, from which Messiah, the one seed, was to be born. With these preliminary thoughts as our guide, let us hasten towards the Lion of the tribe of Judah, of the house of David. Rehoboam reigned seventeen years. His sin was that of idolatry. The rebellion was not sufficient to banish idolatry out of Judah.

(2) Abijam, son of Rehoboam, reigned two years. His reign was noted for the growth of all the idolatrous practices of his father.

(3) Asa, his son, reigned in his stead. He did right in the eyes of Jehovah, and, therefore, had a protracted reign of forty-one years. He carried on wars with Israel, all of which had their origin in the growth of idolatry.

(4) Jehoshaphat, his son, reigned twenty-five years. He did right in the sight of the Lord, and was prospered, and increased the agricultural and commercial wealth of the nation. He patronized the worship of the true God as established in the temple service. “Righteousness exalteth a nation.”

(5) Jehoram, his son, reigned first in partnership, then alone on the throne of Judah, eight years. “He walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife, and he did evil in the sight of Jehovah, yet Jehovah would not destroy Judah for David, His servant’s sake, as He promised him to give him always a (lamp-light), (and) to his children.” 2 Kin. viii. 18-19. God’s promise to David protects Judah.

(6) Ahaziah, his son, reigned one year, and was slain by Jehu. He was an idolater, and he allied himself with his uncle Jehoram, King of Israel, brother and successor of the preceding Ahaziah. Ahaziah died B. C. 884. He fell by Jehovah’s executioner.

(7) Athaliah (queen). “And when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash, the son of Ahaziah, and stole him from among the king’s sons (which were)

slain; and they hid him, (even) him and his nurse, in the bedchamber, from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land." 2 Kin. xi. 1-4. Who can question the Divine Providence of this act? The one seed was to be born of the house of David. He was to be the son of David, by law and by the flesh. A wicked woman undertakes, by destroying, as she thought, all the seed of the kingdom, to falsify God's oath to David. She, confident of her success, sits on the throne of David—on the throne of God. The sister of Ahaziah is used by Jehovah, as an agent, to protect and perpetuate the royal line of David. Athaliah attempted to carry out two events or purposes, in both of which she was defeated, they both being against the will of Jehovah. (1) She aimed to unite under her rule both Israel and Judah, abolish the priesthood and temple service, and establish the worship of Baal. She was the daughter of Ahab, granddaughter of Omri. Her mother was the Sidonian Jezebel, the wife of Jehoram, King of Judah. After a reign of six years she was slain, and Joash, at the age of seven, took the throne of Judah as a son of David, he being of that house. (2) Her attempt to destroy all the seed royal was also a failure.

(8) Joash, son of Ahaziah, reigned in Jerusalem B. C. 896 to B. C. 856—40 years. His reign was long and prosperous, "doing what was right all his days wherein Jehoiada had instructed him. But the high places were not taken away; the people still sacrificed and burnt incense in the high places." 2 Kin. xii. 1-2.

(9) Amaziah, his son, reigned in Jerusalem twenty and nine years. And he did right in the sight of the Lord, yet not like David, his father, but followed the pattern of his father Joash. The high places dedicated to heathen worship still continued.

(10) Azariah, (correctly) Uzziah, his son, reigned fifty-two years in Jerusalem. "And he did right in the sight of the Lord, according to all that his father Amaziah had done; save that the high places were not removed, the people sacrificed and burnt incense still on the high places. He was influenced in a high degree, during the forepart of his reign, by a prophet, Zechariah. The southern confederacy was brought to the prosperity of the days of Solomon. Towards the close of his reign, elated by his success, he determined to burn incense on the altar of God, but was opposed by the priest Azariah and eighty others. The king was enraged at their resistance, and, as he pressed forward with his censer, was suddenly smitten with leprosy which clung to him to his death. God's order of worship was strict as to the supreme object of worship and also in its form and its administrators. Kings ruled, priests attended to the services of the altar. In the days of Uzziah was a great earthquake, typical of the one named in Zech. xiv. 5. How distinct is God seen in the midst of His people, governing their national worship.

(11) Jotham, his son, reigned sixteen years in Jerusalem. He did right, like his father, yet the high places of idol worship remained.

(12) Ahaz, his son, reigned sixteen years. He was a wicked ruler, fol-

lowing after the pattern (in worship) of the kings of Israel, and "made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree."

(13) Hezekiah, his son, reigned twenty-nine years in Jerusalem. He followed the pattern of his father David. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent, that Moses had made (it being worshiped): for unto those days the children of Israel did burn incense to it, and he called it Nehushtan. "He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Judah, nor (any) that were before him, and he clave to the Lord, (and) departed not from following Him, but kept His commandments, which the Lord commanded Moses. And the Lord was with him; (and) he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. He smote the Philistines (even) unto Gaza, and the borders thereof, from the tower of the watchman to the fenced city." 2 Kin. xviii. 3-9. "In the fourth year of king Hezekiah, which (was) the seventh year of Hoshea, the son of Elah, king of Israel, Shalmaneser, king of Assyria, came up against Samaria (Capital of Israel—W.) and besieged it. And at the end of three years they took it: (even) in the sixth year of Hezekiah, that (is) the ninth year of Hoshea, king of Israel, Samaria was taken." 2 Kin. xviii. 9. 10. It is remarkable that Israel should close its idolatrous history in Palestine, when Judah was under the reign of the best king of David's family next to the Messiah. For wise purposes it was thus ordered.

Israel's captivity and the reason which Jehovah condescended to assign evidently had an influence upon the conduct of Hezekiah. In Israel's overthrow he saw the legitimate fruits of idolatry. On account of debasing idolatry, the Canaanites had been dispossessed. The land of promise was God's own land, to be occupied by Himself as supreme Governor and His own special family, devoted to His laws, and to His wise plan of nationalities to fill the earth. The Hebrews entered the land under the divine code whose laws were prefaced by, "Thou shalt have no other gods before me. Thou shalt not make to thee any graven image, or any likeness (of anything) that (is) in heaven above, or that (is) in the earth beneath, or that (is) in the water under the earth. Thou shalt not bow down thyself to them, nor serve them." Why thus forbidden?

(1) I (am) the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. (2) For I the Lord thy God (am) a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth (generation) of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments. Instead of driving out the idolatrous heathen whose cups were all full, that they might not be tempted to the practice of their idolatry, they spared many, and intermarried with them. Solomon was idolatrous, because of which his kingdom was rent, under his son. The northern confederacy

formed, under Jeroboam, of ten tribes, went into the practice of every species of idolatry practiced in Canaan. Associated in commerce with the Phoenicians, they imitated them in their idol worship. Israel, though apart of the special family of Jehovah, became grossly idolatrous, even going beyond those nations who had been driven out. Under Ahab and his wife, the Sidonian Jezebel, Israel stood at the head of heathen idolatry. The idolatrous worship introduced by Jeroboam, the son of Nebat, their first king, followed Israel 274 years, even down to the commencement of a captivity that has continued 26 centuries. Of their seven dynasties and nineteen kings, covering a space of 274 years, there was not one redeeming administration. All were idolatrous, either worshiping Baal and other gods of Canaan, or else following the idol system of Jeroboam. Jehu, under Elisha, was anointed to destroy the house of Ahab, which was effectually and furiously done: still, the worship of the two golden calves of Jeroboam continued, and the high places, groves, and green trees were visited by the nation of Israel, till God removed them out of his presence.

(6) Sixth epoch of Hebrew history, Israel in its protracted captivity; from B. C. 720 to the present time, 2604 years. Her profane history we have already given under the British Phase of the Eastern Question, to which we refer the reader. Their divine or prophetic history will be found in the writings of the prophets, which now claim attention. Did the Omnipotent make known to the prophets the future history of Israel or the ten tribes? Did He predict their banishment? Did He reveal an outline of their history during their protracted exile? These questions we now propose to investigate. What say the prophets? Did they foretell their banishment? If so, what did they say would be their state in exile? In order to understand the prophetic predictions, we must separate the prophecies concerning Israel from those that relate simply to Judah. How do the prophets use the terms Israel and Judah? This question is vital to the proper understanding of our subject. The origin of the term "Israel" (the name of Jacob) is so familiar that we pass it without any special remarks. The term Israel was applied generically to one division of the twelve-tribed kingdom under Rehoboam. In Egypt, in the wilderness under Joshua, the theocracy; and under the dominion of Saul, David, and Solomon, the term Israel was applied to the twelve tribes indiscriminately. The prophets who uttered their predictions before Israel's captivity, use the term specifically. Relative to the term Israel we may lay down this general rule: In Bible history the term includes the whole family of Jacob (Israel), till it was divided under Jeroboam and Rehoboam. During the 274 years of their national separation, Israel generally refers to the ten tribes, Judah to the two tribes. From the captivity of the ten tribes (B. C. 720) to the dispersion of the Jews under Titus, the term is applied to Judah and the Jews as the people of God. The term Israel is never applied to Gentiles. It is a national term, as that of Turk, French or English. Conversion does not make an Israelite out of a Gentile. The earliest prophets, such as Elijah, Elisha, and Micaiah, committed nothing to writing, their predictions being principally of a temporal nature, are recorded

in the historical books with their accomplishment. Elijah, of the reign of Ahab, was one of Israel's boldest prophets. He was raised up by Jehovah to rebuke the Sidonian idolatry of Israel (ten-tribed kingdom) under Ahab and Jezebel. Elisha and Michaiah had similar commissions. When the prophetic telescope took in a wider range, and brought to view events more distant, such predictions were recorded. The prophets, according to the time of their utterances, were arranged by Horn under three periods: 1. Before the Babylonian captivity, Jonah, Amos, Hosea, Isaiah, Joel, Micah, Nahum, Zephaniah. This period covers the second books of Kings and Chronicles. 2. During the captivity, in part or in whole, Jeremiah, Habakkuk, Daniel, Obadiah, and Ezekiel. 3. After their return, Haggai, Zechariah, Malachi. This period will be found in the books of Ezra and Nehemiah. What do these prophets say of the ten tribes during their 26 centuries of banishment? These predicted events belong to the sixth epoch of Hebrew history. The prophets that uttered their predictions before Israel's captivity were: Jonah, B. C. 856 to B. C. 784, under the reign of Jehu and of Jehoahaz; Amos, B. C. 810 to B. C. 885, under the reigns of Joash and Jeroboam II.; Hoseah, B. C. 725 to B. C. 625, under Jeroboam II.; Isaiah, 810 to 696; Joel, B. C. 810 to B. C. 660; Micah, B. C. 758 to B. C. 699. These prophets were principally of Judah. The chief prophets that sketch Israel's future were Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah. Amos stands first on the list of the prophetic historians of the ten-tribed Israel. He was a prophet in the days of Jeroboam II., the thirteenth king of Israel, when that kingdom was far gone in idolatry. The mission of Amos seems to be confined to Israel before its captivity. Still the range of his telescope takes in its dispersion, their sufferings by famine and by the sword (ix. 4), and their return and endless prosperity. "Behold, the eyes of the Lord God (are) upon the sinful kingdom (Israel—W.), and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations. Like (as corn) is sifted in a sieve, yet shall not the least grain fall upon the earth." We learn from these passages that Israel was to be scattered among all nations, suffer hunger and yet be protected by divine Providence, and finally be returned to their own land and live in great prosperity (ix. 11-15). Hosea was contemporary with Amos, yet continued longer in the work of his mission, since he records more of the history of Israel in its 26 centuries of banishment from the land of its nativity. God's messages came to Hosea in the days of Uzziah, Jotham, Ahaz, (and) Hezekiah, kings of Judah, and in the days of Jeroboam II. the son of Joash, king of Israel, and continued about sixty years. God commands Hosea to take a wife of whoredoms and children of whoredoms, "For the land hath committed great whoredom, from the Lord." Hos. i. 2. Whether this act was literal or symbolic is not generally agreed; it is certain, however, that she and her children were designed to illustrate the idolatrous character of the ten-tribed Israel, and God's intended dealings with that corrupt people. They were once His people as well as

Judah, He was married to them, but their gross idolatry divorced them for a time; but abandoning idolatry they are received again into favor. Hosea's prophetic glass takes in very little but his own people Israel, their idolatry, banishment, and return to favor and prosperity in the distant era. Following Israel through ages of dispersion and sorrow he gives this remarkable epitome of their future history: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and (without) teraphim. Afterward shall the children of Israel return and seek their Lord, and David (Messiah, son of David.—W.) their king, and shall fear the Lord and His goodness in the latter days," (iii. 4. 5.) With this connect the following: "I will go (and) return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early." (v. 15.) The Targum says "weyisht ammon limsheecha var dawid malkhon." "And they shall obey the Messiah, the son of David their king." (See Jer. xxx. 9, and Eze. xxxiv. 23, 24). "And I will set up one shepherd over them, and he shall feed them, (even) my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken (it). On this "My servant David," the learned Bagster says, "David king of Israel had been dead upwards of 400 years; and from that time till now there never was a ruler of any kind in the Jewish nation of the name of David. By David, then, we must understand the Messiah, as the Jews themselves acknowledge, so called because descended from him, and also as being the well beloved Son of the Father, as the name imports, and in whom all the promises made to David were fulfilled." The expression "many days," and "latter days," forbid its application (Hos. iii. 4, 5), to the return from captivity in Babylon: and, since there has not been any return of Israel, or the ten tribes, they must look to a future return. Hosea sees, therefore, their wanderings and troubles, and the glory that follows.

The subject which we are now gathering from the prophets is the history of ten-tribed Israel while lost in their long banishment. We quote the history of their union and prosperity under Messiah, to be traced hereafter because the history of their dispersion, and after glory are connected. Joel from B. C. 810 to B. C. 660, to the time of Pekah and Hoshea. The prophetic telescope of this prophet, sweeps over the landscape of Judah principally. Joel uses the term Israel only three times, once, where he may include the ten tribes. Once it denotes all the land, (iii. 2); once (iii. 16), he evidently refers to the 12 tribed kingdom the future reign of Messiah. No history of Israel in banishment. Passing along in Israel's history during its 26 centuries of banishment, we shall gather the remainder of its prophetic history from Isaiah, Jeremiah, Ezekiel, Daniel and Zechariah, giving extracts only that will illustrate the history of the ten tribes during their dispersion.

Isaiah's prophetic history of the ten-tribed Israel, during their 26 centuries of exile Isaiah prophesied from B. C. 810 to B. C. 698, commencing

about 90 years before Israel's captivity. He must have been familiar with Israel's idolatry, and somewhat acquainted with their lives in their early captivity. What Jehovah revealed to him of their history as wanderers, that he recorded. He was emphatically a prophet of Judah; and, therefore, we need not feel disappointed if his history of Israel is somewhat meagre. In Is. viii. 17, it is said, "The Lord hideth His face from the house of Jacob" (Israel—W.). Casting them out of the land where he dwelt he is said to hide his face from them. "By another tongue will I speak unto this people." Is. xxviii., 2. They were not to be known by the name Israel, but the Jews were always to be known by their name and countenance. Is. iii. 9. The sketches of Isaiah and most of the other prophets will be understood more distinctly by dividing Israel's captivity into two periods. (1) the period of her divorce from her legal husband, which extended over many centuries; (2) and the period of her re-betrothal, which covers the remaining part of her banishment. Isaiah sees Israel in both of these states, and also in a third position, (3) that of wedlock. Isaiah's prophetic telescope, in its vast field, took in Israel in her three distinct periods; John in the isle of Patmos saw Israel and Judah in the last state. (See Rev. xiv. 1, 4; also Rev. vii. 4-9.) It must be kept before the mind, that Isaiah's prophetic glass keeps Israel, Jew, and Gentile distinct. Though he uses Israel in its generic sense as "The God of Israel" still he nowhere confounds Gentile and Israel. Should he use terms so loosely, "Gentile" would be a name that could be readily expunged. Israel, Jew (Judah) and Gentile, are names of nationalities, family names. Conversion to Christ does not allow interchange of family names, though they can take a common name to indicate one common nature, such as "Christian." A person of any family nationality may by conversion become a Christian, but neither is his family or its name annihilated, he is still a Jew or a Gentile, Turk, Russian, Persian, Briton, Frenchmen, or an American. Take the following passage: "Blindness in part hath happened to Israel until the fullness of the Gentiles be come in." Here "Israel" and "Gentile" include all the families of the earth. The fact that Israel (10 tribed) was to be lost, necessarily implies a change of family name. This feature is distinct in Isaiah's telescopic views. If they had called Israel in their period of captivity, the Gentiles would have followed them as readily as the Jews, since they would have been recognized every where by their original family name, Israel. According to Isaiah's prophetic history Israel was to be Scythians or wanderers for many years. Such a construction may be given to Is. xl ix. 1, 8. (2) That Israel should become a powerful nation is taught in Is. xli. 12, and that by the favor of Jehovah, vs. 13-21. Not only a great but a Godly nation. Isaiah is denominated the evangelical prophet, because he dwells more on Israel's future glories, than on her past tribulations. Of these, however, we shall write under another head. It will not be necessary to record all that Isaiah has stated relative to Israel, since other prophets have been commissioned to give that history in national symbols which are very expressive and readily understood.

A few other passages we shall select from Isaiah, illustrative of Israel

during her protracted captivity. Their conversion in an island home. "Keep silence before me, O Islands." Is. xli. 1. "The Isles shall wait for His law." Is. xlvi. 4. "Sing unto the Lord a new song, the Isles, and the inhabitants thereof." Is. 10. 12. "Listen, O Isles, unto Me." Is. xlvi. 1. "To the Islands will He repay, recompense." Vs. 18. These passages show the worship of Jehovah. These were not of heathen nations, since they long held to idolatry, nor to the Jews who are still bound by the Mosaic Ceremonial law. When Isaiah speaks of heathen nations he calls them Gentiles. Isaiah is sketching Israel's history under Christianity. Their wanderings are over and they have become a settled Christian people in the Islands of the West. "Wherefore glorify ye the Lord in the fires (valleys), (even) the name of the Lord God of Israel in the Isles of the Sea." (Western Ocean—W.) Is. xxiv. 16. "So shall they fear the name of the Lord from the West." Is. lix. 19. That the prophet here describes Israel will appear from vs. 20; that he does not mean the Jews is evident since they are converted in the land of Israel. See Zech. xii. and xiii. That the Gentiles are not intended, is seen from Ch. lx. 3. "And the Gentiles shall come to Thy light." When Isaiah means Gentiles he calls them by that name, and not by the name of Israel or Judah. In vs. 11 it is said, "Therefore thy (Jerusalem) gates shall be open continually; they shall not be shut day nor night, that (men) (Israel—W.) may bring unto thee forces of the Gentiles and (that) their kings (may be) brought; for the nation and kingdom that will not serve Thee shall perish; yea, (those) nations shall be utterly wasted." "The forces of the Gentiles shall come unto Thee." Vs. 5. Who brings the Gentiles? Not Judah, nor the Gentiles; Israel previously converted and formed into a mighty empire of the sea, carries them into the land now occupied by God's ancient people. Isaiah reveals another feature of Israel's captivity and prophetic history. It would appear from the reading of 2 Kin. xvii. 18, that every individual of the ten tribes went into the Assyrian captivity, for it says, therefore (in consequence of their practicing the sins of Jeroboam—W.) the Lord was very angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah only," and yet Isaiah says (lxvi. 19): "And I will set a sign among them, and I will send those that escape of them (Israel?—W.), unto the nations (to) Tarshish, Pul, and Lud, that draw the bow, (to) Tubal and Javan, (to) the isles afar off, that have not heard my fame, neither have seen my glory; and they (who?—W.) shall declare my glory among the Gentiles. And they shall bring all your brethren (for an offering unto the Lord, out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts (cars), to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and Levites." Vs. 20. 21. These evidently extend into a part of their history, yet in the future. In Isaiah lxv. the prophet describes two distinct families, placing them in contrast. The one family is blessed, the other cursed, who are these families? Is either a Gentile family? Such is the usual interpretation. The one family is said to be

composed of apostate Jews; the other, of converted Gentiles—Christians. This view, in our opinion, is quite foreign from the revealed truth. Let us submit the chapter in question to a close examination. The part in question thus reads: "Thus saith the Lord. As the new wine is found in the cluster, and (one) saith, Destroy it not; for a blessing (is) in it; so will I do for my servants' sake that I may not destroy them all." Vs. 8. Here the cluster is not destroyed, because the new wine (a blessing) is in it. The ten-tribed Israel is the cluster and the righteous of Israel. Such as the seven thousand that had not bowed the knee to Baal—the new wine. No Gentile, so far, is seen by the prophetic telescope. Israel, the seed of Jacob, alone appears. Vs. 9. "And I will bring forth a seed out of Jacob (ten tribes—W.) and out of Judah (two tribes, Judah and Levi—W.) an inheritor of my mountains (no Gentile—W.); and mine elect (of Israel and Judah—W.) shall inherit it (the promised land) and my servants (mine elect of ten-tribed Israel and two-tribed Judah—W.) shall dwell there." A learned author says: "Throughout this chapter, and indeed throughout the Scriptures, two classes of people are pointed out, to one of which belong its promises, and to the other its threatenings. This distinction should be carefully marked." So far our author is evidently correct: two seeds, one of God, the other of Satan. But when he heads the chapter: "The calling of the Gentiles," we beg the privilege of recording our dissent. The seed here spoken of is out of Jacob and Judah, and not from the Gentiles; a remnant of each of the two houses—Israel and Judah. Another part of each division remained wicked, they were the idolatrous seed; the seed of the serpent.

Vs. 10. "And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people (of Israel and Judah—W.) that have sought me." The two names, Sharon and Achor, clearly indicate Palestine as the land here introduced, the land that God gave to Abraham, Isaac, and Israel; and the land where God's oath requires them to dwell as a nation under the endless reign of His Son, the Messiah. No interpretation can be correct, which either spiritualizes this land or surrenders it to the Gentiles. The other class of Israel and Judah are now addressed.

Vs. 11. "But ye (are) they that forsake the Lord, that forget my holy mountain (Mt. Zion—W., or Moriah the location of the temple), that prepare a table for that troop, and that furnish the drink-offering unto that number." That "troop" (Gad). That "number" (Meni). These were false gods, worshiped by idolatrous Israel and Judah. Stars, the moon, or some other object of idolatrous devotion. With Israel and Judah, God had a class that did not serve other gods; and Baal had a class, very numerous and zealous, that did serve other gods. Between these two classes in Israel (ten-tribed) and Judah (two-tribed) lies the contrast, no Gentile being yet named.

Vs. 12. "Therefore will I number you to the sword, and ye (idolatrous Israel and Judah—W.) shall bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil be-

fore mine eyes, and did choose (that) wherein I delighted not." A clear description of idolatrous Israel and Judah. No one can mistake the application.

Vs. 13. "Therefore thus saith the Lord God. Behold, my servants (mine elect seed of Israel and Judah, who shall inherit my land—W.) shall eat, but ye (idolatrous Israel and Judah—W.) shall be hungry; behold, my servants (of Israel and Judah—W.) shall drink, but ye (of idolatrous Israel and Judah—W.) shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed." Vs. 14. "Behold, my servants (of Israel and Judah—W.) shall sing for joy of heart, but ye (idolatrous Israel and Judah—W.) shall cry for sorrow of heart, and shall howl for vexation of spirit."

Vs. 15. "And ye (idolatrous Israel and Judah—W.) shall leave your name for a curse (all called Jews—W.) unto my chosen; for the Lord God shall slay thee (idolatrous Israel and Judah—W.) and call His servants (of Israel and Judah—W.) by another name." (Neither Israel nor Judah, for those names are held by idolatrous Israel and Judah—W.) nor yet Christian, for that would cover all Gentile converts, but by a new name that would include the good seed of Jacob. "In Isaac shall thy seed be called." Gen. xxi. 12. Paul quotes this passage. Heb. xi. 18. "To whom it was said, That in Isaac shall thy seed be called." This name would be appropriate to designate the seed of Jacob. That name is fully discussed under the British Phase of the Eastern Question, to which we refer the reader. There it is shown that "Saxon" is the word Isaac, changed through a series of years. We have, so far, in this chapter associated Israel and Judah. Since Judah was not to be lost, but to be known by his countenance, and as he has always gone by the name of Jew, we infer that the new is applicable to Israel only. Such appears reasonable.

Vs. 16. "That he who blesseth himself in the earth shall bless himself in the God of truth; and he who sweareth in the earth shall swear in the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."

Isaiah has many of those items in Israel's prophetic history, which more or less illustrates this period, but we shall close with only a few additional quotations. Isaiah usually keeps up a marked distinction between Israel and Judah, some of these distinctive features it is well to notice. There are not less than twenty distinctive features; two or three, however, will be sufficient to name at present. (1) Israel was to become unknown by a change of name. (2) They were to increase into powerful nations. Manasseh, one tribe of Israel, was to become a great people. This was not accomplished before his captivity. (3) Ephraim, the royal tribe, should have a seed that should become a multitude of nations—the mother of nations. (5) One other feature is worthy of special notice: Israel was to be divorced from the law and its priesthood; it was necessary that Judah should hold to the law and the prophets till the birth of Messiah, the promised seed, or his title to David's throne could not have been established. Christ came to fulfill the law and the prophets. Their temporary captivity in Babylon was simply a short chastisement, necessary and corrective, but

which was not to be so protracted as to destroy the chain of Judah's genealogy. Hence, on their return, the first thing was to see to their genealogical tables. These tables belonged to Judah. Israel had no use for such tables. A fact which we do well to keep in view as we progress; for how could Israel have been lost if her genealogy had been kept. That Israel did not return in the close of the Babylonian captivity, we think, is very clear. By this we do not wish to be understood that no individual returned. Judah had his companions out of the other tribes, such as had intermarried with Judah, and those that were ardently attached to the temple service. These, however, were few, and called Judah's "Companions." It is said in Ezra ii. 64: "The whole congregation together (was) forty and two thousand three hundred (and) three score" (42,360), and yet they were principally from Judah. Bagster has the following: "Though the sum total, both here and in Nehemiah, is equal, namely 42,360, yet the particulars reckoned up only make 29,818 in Ezra, and 31,089 in Nehemiah; and we find that Nehemiah mentions 1,765 persons which are not in Ezra, and Ezra has 494 not mentioned in Nehemiah. This last circumstance, which seems to render all hope of reconciling them impossible. Atting thinks it is the very point by which they can be reconciled; for, if we add Ezra's surplus to the sum in Nehemiah, and Nehemiah's surplus to the number in Ezra, they will both amount to 31,583, which, subtracted from 42,360, leaves a deficiency of 10,777, which are not named because they did not belong to the tribes of Judah, Benjamin, or to the priests, but to the other Israelitish tribes." The 10,777 were composed of priests and of Levites, who had lost their genealogy, and a few Israelites of the ten tribes, who were companions of Judah and Benjamin.

It now remains that we explain some expressions used by Ezra, which would seem to favor the idea of the return of ten-tribed Israel from Babylon. The passages from Ezra (ch. vi. 17; viii. 35; x. 5) will be placed before the reader and investigated. "And the children of Israel (two-tribed Israel—W.), the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God (second temple—W.) with joy. And offered at the dedication of the house of God a hundred bullocks, two hundred rams, four hundred lambs, and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel." "(Also) the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering; all (this was) a burnt-offering unto the Lord." "Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware." These are the words of Ezra looking towards Israel's return. The terms "All Israel," and "Lord God of Israel," should be well understood in their Scripture applications. Jews were of Israel, as the generic term must include every species (Judah being one), and the species must include every individual, every Jew must be an Israelite, but every Israelite is not a Jew. We should keep in mind the origin of the

term Israel. (1) Jacob is first called Israel. (2) Then his children are called the children of Israel, (Ephraim and Manasseh. Sons of Joseph, being adopted): (3) Afterwards they are called Israel. (4) And God claiming them as His family, calls Himself the God, the Lord God of Israel. In Egypt, and in the wilderness under the Theocracy, and during the reign of David; also of Solomon the term Israel usually included the 12 tribes (not always. Since the tribe of Ephraim drew many of the tribes into a combination against Judah, long before their final separation). David, for seven years and one-half reigned in Hebron over two and one-half tribes—over Judah, and not over Israel. The spirit of separation had been growing for centuries. God is still called the God of Israel after the captivity of ten-tribed Israel. That term looks to their union on the mountains of Israel under the endless reign of Messiah. The Jews never understood Ezra to teach that they as a people returned: and Jacob's prediction of Ephraim and Manasseh requires them to be mighty nations. (1) The Jews have always been searching for their lost brethren of the ten tribes, which would not have been done, had they understood Ezra to have taught their return. (2) The language of Ezra does not convey such an idea. The true thought conveyed by Ezra, is presented by Ezekiel (xxxvii. 16) in a symbol: "Take the one stick, and write upon it. For (to represent—W.) Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and (for) all the house of Israel his companions." Ezra 31 years later, describes simply the first stick, but certainly sees not the stick of Ephraim (Israel); for Ephraim here stands for Israel.

Examine the entire book of Ezra, and it will appear evident that he is describing those that returned from the captivity in Babylon, and such only of the ten tribes as had made choice of the kingdom of Judah (Judah and Benjamin) by reason of marriage or of their attachment to the temple service at Jerusalem, rather than to Baal service at Samaria. Ezra thus speaks (i, 5). "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all (them) whose spirit God had raised to go up to build the house of the Lord which (is) in Jerusalem." The decree of Cyrus had nothing to do with the ten-tribed kingdom, which at that time had been in captivity in Media 203 years. His decree and Isaiah's prediction (Is. xliv. 28, xlvi. 1, 13) had to do with Babylon, not Media. Judah's captivity was to close in 70 years, and the Lord stirred up the spirit of Cyrus, king of Persia, saying, Build me a house in Jerusalem, that the Jews taken by Nebuchadnezzar, king of Babylon, may return to their own land, city and worship. The Jews were of Israel, when the ten tribes were in a divorced state, as they were at this time. They had nothing to do as a people with the captivity in Babylon, that was peculiar to the kingdom of Judah. Josephus denies their return. "And thus did these men go, a certain and determinate number out of every family, above the age of twelve years, of the tribes of Judah and Benjamin." "So he (Ezra) read the epistle (of Xerxes) at Babylon to those Jews that were there; but he kept the epistle itself, and sent a copy of it to all those of his own nation

that were in Media. And when these Jews had understood what piety the king had towards God, and what kindness he had for Esdras (Ezra—W.), they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem; but then the entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers." Antiq. B. XI., Ch. V., Sec. 2. The term, "All Israel," is sometimes generic, at other times specific. It is used generically in the wilderness, and principally under the reigns of David and Solomon. The twelve tribes are usually included during their union. In the following passages it is used specifically, "All Israel and Judah loved David." 1 Sam. xviii. 10. In 1 Kin. xii. 20, it is used twice to designate the ten tribes. It is used the same in vss. 16 and 18. So also in 2. ch. xxx. 1, 5. In Ezra vi. 17 it is used as in 1 Kin. xviii. 31. "And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name." (See vs. 19.) The twelve tribes did not serve Ahab. That number seems to look to all Israel when united under the triumphant reign of Messiah. Jeremiah will be examined relative to the history of the captive ten tribes. What is his testimony? Jeremiah was a prophet of Judah; and, therefore, says but little of Israel, she being then in her protracted captivity. What he says is often by way of comparison. Israel in consequence of her gross idolatry, had been divorced from Jehovah, and banished from the land of promise, yet Judah, knowing the fact, became more corrupt than her sister, and would have suffered a more severe and protracted banishment than that of Israel (who was to be taken into favor on repentance), if her mission had not been in Palestine, till she gave birth to the Messiah, while the mission of her sister Israel was far West, in the Isles of the sea. Hence backsliding Israel is removed to the land of her mission, where she was in time to be converted and become the mother of nations. Of Israel's state, in her captivity and in her wanderings and growth, Jeremiah has but little to say. He distinctly shows that Israel will return. That return, however, belongs to another epoch of Hebrew history. That Israel would reform and be again received into favor the prophet declares in ch. iii. 12-20. God says, "And I will cast you (Judah) out of my sight, as I have cast out all your brethren, (even) the whole seed of Ephraim." (Israel—W.) Jer. vi. 15. Jeremiah said of Israel in her captivity. "Fear thou not, O Jacob my servant, saith the Lord; for I (am) with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." Jer. xlvi, 28. God here promises to be with Israel (ten tribes). He will correct them reasonably for their idolatry, yet they shall outlive all other nations (Gentile monarchies). We here discern the kingdom of the Stone. He will not gather them wholly unpunished. Israel's punishment is for correction. Yet God's original chart of nations must finally be completed.

Israel (Generic) composed of Judah and specific or ten tribed Israel must constitute the hub of Jehovah's great national wheel. This is God's great and unalterable, pivotal truth. His purposes must be accomplished.

Ezekiel, on the epoch of the captivity of the ten tribes. The prophecies of Ezekiel, were uttered during Judah's captivity in Babylon B. C. 595, and 34 years after Jeremiah had commenced his predictions and occupy about 25 years. His topics are similar to those of Jeremiah, though expressed in quite different language. So far as he touches the history of the ten tribes then in their long captivity, it is our purpose now to write, reserving the remainder of his history for a more advanced Hebrew epoch.

Ezekiel was a prophet of Judah. Still he does not loose sight of Israel. He began to prophecy in the fifth year of Zedekiah. Ezekiel uses the term Israel, generically, where he includes the twelve tribes, specifically where it applies to Judah, and also to Israel. We must always discriminate, or we fail to grasp his true prophetic meaning. The term, "God of Israel," is generic. Israel, during the co-existence of the two kingdoms, when followed by Judah, applied to the ten-tribed kingdom usually. After the captivity of the ten-tribed Israel, the kingdom of Judah has the name. We have generically the twelve-tribed Israel, the ten-tribed Israel and the two-tribed Israel. Israel, being primarily the name of Jacob, then the name of his children, of his family, of the Theocracy, of the twelve-tribed kingdom, of the ten-tribed kingdom, and of the two-tribed kingdom. It requires close investigation, to discern where it is used generically and where specifically, and if specifically, whether it points out the ten tribes or the two tribes. As an example take the following: (Ezekiel's commission) "Son of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: they and their fathers have transgressed against me, (even) unto this very day." Ez. ii. 3. Here they are called "Children of Israel," "House of Israel," ch. iii. 1, 4; 5, 7, 17. In ch. iv. 1-12, the siege of Jerusalem is portrayed, which clearly indicates that the prophet's mission is to the two-tribed Israel. Since, however, there are two dates 390 days, the number of days Ezekiel lies on his left side, and 40 days answering to the days of his right side, and as the house of Israel is connected with the 390 days, vss. 4, 5, and Judah with the 40 days," vs. 6. Israel is in chapter iv. ten-tribed Israel; for there were 390 from the time of Jeroboam's setting up the calves in Dan and Bethel to the last gleaning of those tribes in the captivity of Zedekiah, vss. 9-13, very clearly delineate the ten-tribes.

"All the house of Israel," (vs. 4) is used specifically since the type of the "hair" refers to Jerusalem (vs. 5), the capital of the two-tribed kingdom of Judah and Benjamin, and not to Samaria, the capital of ten-tribed Israel. At the time the prophet speaks, ten-tribed Israel had been in captivity 145 years, and yet God here says what He would do unto Jerusalem's future at that time.

Israel (vi. 1.) is used to represent Judah and Benjamin ; for ten-tribed Israel were all removed, of Judah a remnant (poorer class) were left. In vs. 8 it is said, "yet will I leave a remnant." (See Jer. xliv. 28). So of the

seventh chapter. Israel is applied to Judah and Benjamin (viii. 6-17). Israel is used specifically in ix. 8. The answer of God. Vs. 9 seems to include both families, Israel and Judah. Simply the Israelitish companions of Judah are here intended for God's judgments on Jerusalem are pointed out.

When Israel is applied to the land of promise, the terms are used generically as "Land of Israel," "Border of Israel." In Eze. xi. 15-22, ten-tribed Israel is brought to view. "Son of man, thy brethren, (even) thy brethren, the men of thy kindred, and all the house of Israel (ten-tribed) (are) they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord, unto us is the land given in possession. Therefore say, Thus saith the Lord God, Although I have cast them (ten-tribed Israel—W.) far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary where they shall come. Therefore say, Thus saith the Lord God, I will even gather you (Judah—W.) from the people, and assemble you (Judah—W.) out of the countries ye have been scattered, and I will give you the land of Israel (generic—W). And they (ten-tribed Israel—W.) shall come thither, and they (ten-tribed Israel—W.) shall take away all the detestable things thereof, and all the abominations thereof from thence. And I will give them (ten-tribed Israel—W.) one heart, and I will put a new spirit within you (Judah—W.); and I will take the stony heart out of their (Israel and Judah—W.) flesh; and will give them (Israel and Judah—W.) a heart of flesh; that they (Israel and Judah—W.) may walk in statutes, and keep mine ordinances, and do them; and they (Israel and Judah—W.) shall be my people, and I will be their God." Ezekiel here gives us a very important historic item of ten-tribed Israel under their severe and prolonged captivity, "I will be to them as a little sanctuary in the countries where they shall come." Volumes are here written. A little home to these wandering exiles. Expatriated and wandering among strange and savage nations. I will take care of them as the offending members of my own chosen family, I will be to them a little pleasant home as they move towards their abode in the great west and in their islands of the sea; and when settled there I will bless and multiply them into great nations, and make them rulers of the world. We see in these exiles in their western sanctuaries the people of the second great European emigration; the Scythians, Goths, or Germans, the one noted family whose history is none other than the ten-tribed Israel. Whence the Goths? the origin of their name.

(1) When were they Scythians? (2) When Goths? (3) When Germans? These names denote their progress westward. In northern and western Asia they were called Scythians (wanderers), this name following them into s. e. Europe.

(2) In Eastern Europe they were called Goths, denoting their religious cast. "Gaw-thei," people of God. "Cossack," "Goi-sons of Saac (Isaac), sons of Isaac." "In Isaac shall thy seed be called." Gen. xxi. 12. Rom. ix. 7. Heb. xi. 18.

(3) In Northwestern Europe as they rushed down upon the Roman empire from the North they were denominated North-men, Norman, German, the most warlike of whom were the Saxons—Sax-sons—sons of Isaac. In all these localities God was their little sanctuary, watching over them while they were gradually progressing towards their “Island Homes” in the western seas, where they were to erect an empire to girdle the world. The promise made relative to Ephraim and Manasseh (Gen. xlvi. 19), being never lost sight of by Jehovah.

In Eze. xii. the terms “Israel,” and “House of Israel,” designate Judah, uttered in the sixth year of Zedekiah, and fulfilled in five years. (See vs. 13). The same is true of Eze. xiii., xiv. and xv., xvii., xviii. In Eze. xx. 1, “Israel” means Judah, but in vs. 5-27 it designates twelve-tribed Israel. Vs. 27-40 Judah is intended, but in vs. 40 the future twelve-tribed Israel is brought to view. The same is true of vs. 42. Eze. xxi. 1-2, “Israel” is applied to the land which God gave to His Son, to Abraham, Isaac and Israel, and to Israel’s 12 sons. In vs. 12 it refers to Judah; also in vs. 25 Zedekiah is called “Profane, wicked prince of Israel,” who was king of Judah, B. C. 593, about 127 years after the captivity of ten-tribed Israel. From Zedekiah the overturnings continue till the reign of Messiah. The world’s diadem (Messiah’s diadem) by God’s immutable purpose is given to four horns, beasts, or metals (in symbols), till the stone kingdom fills the earth. The Hebrew royalty is, therefore, a scene of continued changes and overturnings till He (Messiah) comes, whose is the right. Eze. xxii. 6, refers to Judah. So, also, does vs. 18.

We are taught from Eze. xxiii., under the symbols of two lewd women, Aholah (ten-tribed Israel), and Aholibah (two-tribed Israel), the history of the ten tribes under the royalty of Ephraim, and of the house of Judah, under the house of David. We learn that this division of feeling and interests dates back to their sojourn in Egypt, continued to grow in the wilderness, ripened under the theocracy, existed under Saul, temporarily ceased under the reign of David and Solomon, but was fully consummated under Jeroboam and Rehoboam, never again to be joined till the reign of Messiah, the Son of David.

“Israel,” in Eze. xxiv. 21, denotes Judah, whose capital was Jerusalem. In chap. xxv. “Israel,” when denoting the land, is generic; in vs. 14 it means Judah. In chap. xxvii. 17 the term is specific, denoting the territory of the ten-tribed kingdom. In Eze. xxviii. 24, 25, 26, the term “Israel” is probably generic, including the future twelve tribes (see Jer. xxxii. 6); so also in Eze. xxix. In Eze. xxxiii. 7, Israel (“House of Israel”), denotes Judah and Benjamin, since Ezekiel was a watchman to the house of Judah, the same is true of vs. 11, 20; in vss. 24 and 28 it is generic. In Eze. xxxiv. 2, “Israel” denotes Judah, since the shepherds spoken of were those that were then feeding Judah and Benjamin. In vs. 13 it is generic; so also in vs. 30. Eze. xxxv. 5, “Israel” stands for the twelve tribes; so also in vss. 12 and 15; two people and two lands.

Eze. xxxvi. This chapter is the commencement of a series of predictions relative to the land of Israel (land promised to Messiah, and through

Him, to Abraham, Isaac and Israel), and its people to whom God promised it as an endless possession. The land belonged to the twelve tribes,—to Israel generically. Through their gross idolatry, both houses, of Israel (the ten tribes and the two tribes) were banished from their land, ten-tribed Israel into their long captivity for correction, and to enter upon the work of their mission in the Isles of the distant West; the two tribes, for chastisement only, then to return to their native mountains, during which their lands would be waste and desolate. The surrounding heathen boasted of God's failure. For God's honor and name He directs the prophet to enunciate from Him what the land and people should be. This chapter is a plain historical narrative of the future of the land and of its true and proper owners. Of their (12 tribes) former occupation of the land, God thus speaks: "Son of man, when the house (12 tribes) of Israel dwelt in their own land, they defiled it by their own way and by their doings; their (Israel and Judah) way before me was as the uncleanness of a removed woman. Wherefore I poured out my fury upon them (Israel, then Judah 133 years later), for the blood that they (Judah and Israel) had shed upon the land, and for their idols (wherewith) they had polluted it; and I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them. And when they entered among the heathen, whither they went, they profaned my holy name; when they said to them, These (are) the people of the Lord, and are gone forth out of His (God's) land. But I had pity for my holy name, which the house, (all the house of Israel, vs. 10) of Israel had profaned among the heathen whither they went." Vss. 17-21. God then directs the prophet to address the land, mountains, hills, rivers, and valleys, shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come. Vs. 8. The prophet, then, in a plain narrative of their future, delineates their return, conversion, and the riches and populousness of the land, and of the honor paid to His name by the heathen. Both houses of Israel were involved in idolatry and blood, and both were banished for their corruptions. We do not find any separate history of ten-tribed Israel in this chapter. The history of both houses is given under the generic term Israel. No vision is found in this chapter. The land is personified. Jehovah, through the prophet, commands the land, in its mountains, hills, valleys, and rivers. When the God of nature orders any division of His works to unusual activity, He imparts the power; He energizes His own dictations. When the time comes for the events of this chapter to begin their accomplishment, those waste, uncultivated lands, so long resting under its sabbaths, will begin to move in its cavernous sepulchres. Copious showers will begin to pour their watery fountains of life from the heavens. Seeds, for centuries destitute of moisture, will rapidly germinate, and mountains, hills, plains, and valleys, will be clothed with a new and dense vegetation. The desert lands will bud and blossom like the rose. This chapter is a history of the new, the future genesis of the land of Israel. So certain as that land was emptied of its true and proper in-

habitants, fell under the literal curse of the Almighty, so sure will the promised and predicted events of this chapter have their literal accomplishments, in being rendered a fertile and suitable dwelling place for God's ancient people of the Hebrews.

The following twelve chapters of Ezekiel describe events still future, and therefore belong to an advanced epoch of Hebrew history. We shall therefore reserve those chapters for the period of the restitution of Israel. 4. Daniel's history of ten-tribed Israel, from their banishment to their return to the land of promise, B. C. 720, to their restitution. Daniel was a prophet of Judah, and uttered his predictions during the Babylonian captivity. His prophesies are said (some of them at least) to date back of the 70 years' captivity—such as the metallic image—and they extend through the captivity. That we may understand his ten-tribed history, it will be necessary to define his use of the term ISRAEL. In Dan. 1. 3. the term was applied to Judah. Daniel was of that tribe. Vs. 6. The ten tribes had been in captivity over a century. "All Israel," ix. 7., refers to twelve-tribed Israel as they existed in two distinct nations, both of which were then in captivity: first, the ten-tribed Israel; then the two-tribed Israel, Judah and Benjamin. The same is true of the use of the term in vss. 11. 20. Daniel has not given us any literal history of the ten tribes during their protracted captivity. Under the symbols of four wild beasts, denoting the four Gentile universal monarchies, their history may be traced. Zechariah, in connection with Daniel, will aid us in tracing Israel's history. Zechariah sees four horns. "And I said unto the angel (Gabriel, the interpreting angel.—W.) that talked with me, What (be) these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem." These four horns (symbols of national power) were the four great enemies of the Hebrew family; who, first, as the Assyrian empire, led into captivity the ten tribes. Afterwards, under the Babylonian empire, overthrew Jerusalem, and took the two tribes into servitude. In the histories of Assyria, Persia, and Greece we have the wanderings of ten-tribed Israel. Under the Roman empire, the fourth Gentile monarchy, we have the fall of Jerusalem and the final dispersion of Judah. The four carpenters, or laborers, are those agents that came to fray those Gentile powers. God has always accomplished His own purposes among the nations. For punishment and for other purposes God allowed the Gentile nations to be the executors of His wrath. But when any one nation transcended the limits of its commission another was raised up to punish the first for cruelty towards His people. Thus it was with Assyria, Persia, Greece, and thus it will be with the Roman empire. In Dan. vii. we have the acts of the horns; also of the carpenters. The entire machinery is under the direct control of the Almighty. In Chap. viii. 13. Zechariah makes a distinction between Judah and Israel, saying, They were a curse among the heathen. In Chap. x. the house of ten-tribed Israel is called the house of Joseph, since his sons Ephraim and Manasseh were to be growing up into mighty nations. Vs. 9. I will sow them among the people, and they shall remember me in far countries. Israel, in Chap. xi. 14, is applied to the ten tribes, between which and

Judah existed a brotherhood, which was broken at the crucifixion. In Chap. xii. 1. Israel denotes the good out of Judah, and, perhaps, the good of Israel; but these events to do not belong to the present epoch, and must therefore be omitted for the present. This mourning belongs to Judah, since the ten-tribed Israel had nothing to do with the crucifixion of Messiah.

In closing our prophetic history of the separate existence and wanderings of the ten tribes it will be necessary to show how the term "Israel" was used by Christ and His Apostles. Let us read the New Testament. We have four inspired records of the sayings and doings of Jesus, those of Matthew, Mark, Luke, and John. These we shall examine in the order named, and carefully note the use and meaning of the term "Israel," hoping thereby to gain further knowledge of that popular family name. Matthew 11. 16.—"Out of thee (Bethlehem—W.) shall come a Governor, that shall rule my people Israel." Here the term Israel is evidently to be understood generically, for twelve-tribed (13) Israel, since Jesus, the Messiah, occupying David's throne, will rule over as many as were under His sceptre. Of this there can be no reasonable doubt. The same is true when the land is named as in Vs. 20. C. viii. 10. Israel is here used generically also; for, whether the land or the people, it must apply to all the tribes, or to the land of promise. C. ix. 33. "It was never so seen in Israel" (land of Israel —W.) Term is here generically used, Never so seen in the land of promise. C. x. 5. 6. "These twelve Jesus sent forth, and commanded them, saying, Go not in the way of the Gentiles, and into (any) city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." Some doubts may arise as to the number of tribes here intended. One class of expositors confine the house of Israel to the ten tribes, while others say that Jesus intended the twelve tribes. The expression, "lost sheep," is applicable to both Judah and ten-tribed Israel. "My people (Israel and Judah, Jer. 1. 4.—W.) hath been lost sheep, in the sense of going astray from God, their Father." Jer. 1. 6. See Ps. cxix. 176.—"Israel is a scattered sheep: the lions have driven him away; first, the king of Assyria hath devoured him; and last, this Nebuchadnezzar, king of Babylon, hath broken his bones." Vs. 17.

Paul understood the Jews to be included in the term Israel: for he says, "Then Paul and Barnabas waxed bold and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts xiii. 46. Paul was here among the Jews, as will appear from vss. 42, 43. Paul certainly understood the Gospel to be to the Jews; for he says, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. i. 16. The commission was to begin at Jerusalem. Luke xxiv. 47. We are inclined to the opinion, that the expression "lost sheep of the house of Israel" is to be generically understood, and therefore not confined to the ten-tribed Israel. The people excluded from this first mission were the pure and the mixed Gentiles. The Jews are not excluded; and they must, therefore, come under the term Israel.

This view is certainly reasonable. Vs. 23. The term Israel is here generic since it includes the land.

C. xv. 24. "I am not sent but unto the lost sheep of the house of Israel." We regard "Israel" in this passage generic also. Jesus, during His first advent, confined His mission given to His disciples to the land of Israel; but His own work extended beyond the Hebrew family, thereby teaching that Gentiles would be subjects of His kingdom. The instances are: (1) a Samaritan woman; (2) the servant of a Roman centurian; (3) here a Syro-Phoenician woman, an outcast among the heathen. The families of Japheth and Ham are to participate in the blessings of the Gospel of the favored and mighty son of Shem. It was necessary that Jesus should teach this Gospel-lesson, that His mission as a Savior included the races of Hebrew and Greek. A Gospel that should call into one nationality the three races of men. Israel, vs. 31, is likewise generic.

C. xix. 28. "And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." "The times of the restitution of all things." Acts iii. 21.

Luke i. 16. "And many of the children of Israel shall he turn to the Lord their God." Israel here includes all the tribes. John the Baptist's mission was to the Jews (Judah). Vs. 32. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David. Vs. 33. And He shall reign over the house of Jacob (Israel—W.) for ever: and of His kingdom there shall be no end." Here the house of Jacob, or Israel, includes all the tribes. Vs. 53. Israel is in this verse used in its primary sense. Vs. 80. "And was in the deserts till the day of His showing unto Israel," to Judah, or to the Jews, as is very evident.

C. ii. 25. "Waiting for the consolation of Israel." Generic, the entire family.

C. iii. 25. "Many widows were in Israel" (ten-tribed Israel). Elijah was the great prophet, sent to warn the ten tribes.

C. xxiv. 21. "Which should have redeemed Israel."—Generic. The term is evidently used to represent the future twelve-tribed Israel.

John i. 31. "That He should be made manifest to Israel." Judah is here signified by the term Israel, since the Jews principally occupied the land, Jerusalem, and the temple. Vs. 47. "An Israelite indeed, in whom is no guile." Jesus has here defined a true Israelite, and consequently true Israel the righteous of Jacob's family without regard to tribalship. No Gentile is here counted. The kingdom of Messiah will have all the pious of every age whether Hebrew or Gentile. Yet, if a pious Jew is not made a Gentile by virtue of his piety, neither will a Gentile, by a similar process, be converted into a Jew. Such a transformation is neither national, reasonable, nor Scriptural. Nathaniel was a pious Jew, and, consequently, was of the family of Israel. The Gentile has a distinct nationality, not lost by virtue of being good. There can be a good Turk, Russian, Pole,

Austrian, Frenchman, Briton, or American. The name Christian does not annihilate family blood. Vs. 49. "Thou art the Son of God, Thou art the King of Israel." Generic term.

C. iii. 10. "Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" Israel is here used to denote Judah as the Jews were then organized.

Acts i. 6. "Lord, wilt Thou at this time restore again the kingdom to Israel?" Restore it under Thee, the Messiah, Son of David, as it was under David himself. Generically used. It evidently includes all the tribes, since the Messiah is to rule over all the true Israel. In Is. i. 26 it is thus written, "I will restore thy (Jerusalem's—W.) judges, as at the first; and thy counsellors, as at the beginning; and after this thy name shall be called, The city of righteousness, the faithful metropolis."—*Bishop Lowth*.

Dan vii. 27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints (holy ones—W.) of the Most High, whose kingdom (is) an everlasting kingdom, and all dominions shall serve and obey Him." People of the holy ones are those that defend the holy ones, as in Dan. xii. 1, "And at that time (when the kingdom is about to be restored to Israel—W.) shall Michael stand up, the great prince (Michael, Israel's prince, chap. x. 13. 21.) which standeth for the children of Thy people." The disciples, knowing that Messiah's kingdom was to be in the resurrection state, would now naturally conclude that the time had now come for Him to assume His great power, and commence His endless reign on the throne of His father David—twelve tribes.

Acts ii. 22. Peter said, on the day of Pentecost, "Ye men of Israel," "Ye men of Judea." Land of Israel—generic. In chap. iv. 8, "Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel;" here the term is restricted to Judah, or the Jews. So also in vs. 10, also in vs. 28. In chap. v. 31, the term covers both houses of Israel. Chap. vii. 23, Israel is here generic. So likewise in vs. 37, 42. It is generic also in chap. x. 36. Paul uses Israel generically in chap. xiii. 16, 17, 24. Israel, in chap. xxi. 28, applies to the Jews only. "Men of Israel, help." In chap. xxviii. 20, Israel is applied to twelve-tribed Israel. Romans ix. 4-6. "Who (my kinsmen according to the flesh, vs. 3,) are Israelites: to whom (pertaineth) the adoption, and the glory, and the covenants, and the giving of the law, and the service (of God), and the promises. Whose (are) the fathers, and of whom as concerning the flesh Christ (came), who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they (are) not all Israel which are of Israel. Neither, because they are the seed of Abraham, (are they) all children: (but), in Isaac shall thy seed be called, 'Children of God of all the tribes were the true Israel.'" Israel is, therefore, generic. Paul often uses the term Jew to denote all the tribes. "Even thus, whom he hath called, not of the Jews only (twelve tribes.—W.), but also of the Gentiles." Rom. ix. 24. His quotations from Hosea and Isaiah show that Jew and Israel mean the same: that the seed of faith are made up of Jew and Gen-

tile; but Gentiles are not called Jews. Rom. x. 1. Israel is here used generically. In Rom. xi. 25, the term Israel, as also in vs. 26, 27, refers to the faithful of both houses of Israel. Paul's reasoning belongs, in part, to a more advanced period of Hebrew history, which we shall here omit. Paul says in Ph. iii. 5: "Of the stock of Israel, (of) the tribe of Benjamin." Benjamin was with Judah when the new kingdom was formed under Jeroboam. The term is therefore generic.

In Rev. vii. 4, we have these words: ("And there were) a hundred (and) forty (and) four thousand of all the tribes of the children of Israel." The term is here generic. In this list of tribes Dan and Ephraim are omitted, and the tribes of Joseph and Levi inserted. An author accounts for their omission, on the ground of their idolatry at this sealing time, which he makes in the days of Constantine the Great. There must be some reason for the omission, and we would suggest another thought, which is associated with the history of the ten tribes: If the tribe of Joseph excludes Ephraim as it does Manasseh, then may not Dan and Ephraim be left out of this early sealing, because they were, at that time, A. D. 323-7, beyond the bounds of Christendom?

We have now passed hastily through the New Testament in search of some historic sketches of the wanderings and localities of the ten tribes. Our information induces us to conclude that they formed no distinct communities within Asiatic territory; but they were in the dispersion, scattered here and there over the eastern world, but were forming into a nation in the western seas. One historic item, named in another part of our work, will be in place to be here inserted. It is found in ii. Esdras, xiii, 39-47: "And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea, the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters (Euphrates.—W.); and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed them signs, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth (margin Ararat. Gen. viii. 4.). Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through." The history of their wanderings and sufferings is outlined in the prophetic Scriptures, and especially in the historic sketches of the four Gentile monarchies. These we have already given. A few general remarks will conclude the sixth epoch of Hebrew History.

Concluding remarks.—(1) Design and (2) Duration of their wandering are worthy of special attention, since they fully illustrate the Divine plan and purposes. God never acts without a purpose; and that purpose is

shaped into a visible plan or order of sequence. The creation is a visible embodiment of Jehovah's immutable purpose. The celestial movements are the visible cut and shaping of Divine thought. The earth was formed after a plan, in one of the departments of the universe. It had a previously fixed history to develop; that history will be developed in its minutest particulars. Its history, in the Divine purpose, and that acted out, are as two balls cast in the same mould. Its prophetic and profane histories are one; the written in advance of developed history; the other the record of past acts. It is this fixedness that enabled the prophets to write history in advance. See how perfectly the history of Cyrus was known to Isaiah (Is. xliv. and xlv.) one hundred and fifty years previous to his birth. How accurate is the symbolic history of the Gentile domination, exhibited in the metallic image of Dan. ii. 31-44. Hebrew history is delineated with the same immutable accuracy. Not the least prediction of the prophets relative to that people, will fail in its accomplishment. The seasons may run their course; day and night may fail; but what God has said of Israel His chosen, must be accomplished. That He has a purpose relative to that people, is distinctly enunciated in Deut. xxxii. 8-20. That He has a distinct location for that family is emphatically stated; that that land is the central land of Messiah's empire, is equally clear; that all other families will have their location definitely determined by the location of this central family, cannot be disputed. Why then has the Hebrew family been so long away from its appointed seat? Why have Israel and Judah been sifted among the nations, and the world's nationalities, like a wheel without its hub? To discover God's purpose in such a disarrangement is the problem we are now attempting to solve. The Hebrew nation Jehovah has ever claimed as His own family. From its birth to its settlement in the land of Canaan, God claimed Israel as His first-born, and exercised parental duties. Hear His language: "The Lord's portion (is) His people: Jacob (Israel.—W.) is the lot (cord, or measuring line) of his inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings; taketh them, beareth on her wings; (so) the Lord alone did lead them, and (there was) no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and He made him suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape." (Deut. xxxii. 9-15.) The prophecies abound in these tender expressions. If God be unchangeable, that love must exist through endless ages; and His purpose in making them the central family in Messiah's kingdom must be finally accomplished. Their protracted banishment from their own destined land must have some deep purposes connected with it. (1) Discipline must have been one object; (2) the banishment of Idolatry from His sanctuary, another; (3) the instruction of the other families of the earth a third purpose; (4) and the expansion of Joseph's seed (in Ephraim

and Manasseh) into the "multitudinous seed," by a growth into great nationalities, a fourth. The prophecies concerning Joseph, Ephraim, and Manasseh could not have had their accomplishment in the land of Canaan. A glance at the elements of those predictions will satisfy the careful reader of the truth of our remark.

(1) What is predicted of Joseph? "Joseph (is) a fruitful bough, (even) a fruitful vine by a well; (whose) branches run over the wall." Gen. xl ix. 22; also, vss. 23-27. This language is figurative, and poetical. The meaning is clear. Joseph, by his two sons, Ephraim and Manasseh, was to become so vast in numbers and temporal blessings, that their land would be too limited. Following the same idea, what is said of Ephraim and Manasseh? Let us read the language of Jacob: "Let them grow, (as fishes increase,) into a multitude in the midst of the earth." Gen. xl viii. 16. See vss. 19, 20. "He (Manasseh) shall become a people (nation.—W.) and he also shall become great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." "They (the people.—W.) (are) the ten thousands of Ephraim, and they (are) the thousands of Manasseh." Deut. xxxiii. 17. We say that these predictions require vastly more room for the theatre of their accomplishment than could possibly be furnished by the land of Israel. It was necessary, therefore, that the ten tribes, especially Ephraim and Manasseh, should be removed to some sparsely settled, or unoccupied territory, where they would have abundance of room to multiply nationalities.

Such lands could only be found towards the setting sun, or what then seemed to be ocean islands. In these distant island homes they could increase like fishes. Asia and Africa, in the imperial belt, were populated. Europe, and the wilds of America afforded ample room. In Europe and on its adjacent islands colonies had long been planted from the Phœnician commerce.

The building up of island empires had its origin in these early commercial dealings with the West. The ten tribes, especially Dan, and Asher, associated with the Phœnicians, and established a place of refuge for the other banished tribes of Israel. In these western homes, held to the cold north by the great imperial zone, they had suitable locations for the free development of a numerous and hardy people fully competent to the execution of God's immutable purposes relative to earth's nationalities under Messiah's empire. Who will pretend to say that the Almighty has failed in His plan of HUMAN NATIONALITY? And if He has not failed, the time hastens when, by His own irresistible might, He will again establish His own favored people at the centre of earth's future, and endless, universal nationality.

7. Judah from the fall of Israel to Babylonian captivity—133 years. When Israel went into their long captivity Judah, though exceedingly idolatrous, was still permitted to remain in the sanctuary which they were daily filling with the pollutions of heathenism. Why was Judah spared? This problem we shall now proceed to investigate, since it is one of some intricacy, yet involving truths of the first magnitude. Seed, in Scripture,

often denotes families or races of men. Three seeds, or races, have an interesting history. (1) the seed of the serpent as developed in the heathen world ; (2) the seed of the woman, denoting Christ and His family ; (3) seed of Joseph, or the multitudinous seed. The Gentiles and the seed of Joseph we have partly investigated ; it now remains that we sketch the origin and history of the One Seed which so intimately involves the house of Judah. From the fall the Bible narrative especially holds to the delineation of the character and acts of that family of Israel which were to be the custodians of God's land, house and worship, and which, in the fulness of the times, was to give birth to God's beloved Son, the Messiah. From that narrative we shall present a few items, hoping that they may interest the student of prophecy.

The line of the one royal seed, which we now propose to follow, begins in Gen. iii. 15, the seed of the woman shall bruise the serpent's head. "I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." A line is traced to the deluge ; and from Noah to Abraham, Isaac and Jacob ; and of the sons of Jacob. Judah is selected as in the line from which Jesus, the true seed, was to be descended. The family of David was finally named, whose son, that should fill his throne during the endless ages, was to be Messiah, the Son of God Most High. From the birth of Judah that line is carefully guarded. In Egypt the family of Judah became powerful ; a rival, in authority, of the house of Joseph (stone of Israel and shepherd) formed of the families of Ephraim and Manasseh. During their 40 years of wandering in the wilderness Judah was the princely tribe, the leader in their marches. Between the families of Ephraim and Judah the multitudinous seed and the one seed existed jealousy. Ephraim and Manasseh, though the adopted sons of Israel, still remembered the dignity of their father Joseph who was the savior of the entire family ; and, consequently, was the founder of Hebrew nationality. It was with difficulty that this rivalry was held within reasonable bounds, during their bondage, in the wilderness and in their occupancy of Canaan. Under the last 33 years of David's reign in Jerusalem the twelve tribes were held under one government and one system of devotion. This was true, also, under the reign of his son Solomon. Under the reign of Solomon's son, Rehoboam, the revolt of the ten tribes gave rise to the distinct and new kingdom of Israel, headed by Jeroboam. Jeroboam, the son of Nebat, was of the tribe of Ephraim. Hence, the dominating tribes in the two monarchies were Ephraim, who was to give birth to the multitudinous seed, and Judah, the father of the one seed ; and as this division was from God, the kingdom of Israel (ten-tribed Israel—W.) had a Divine origin. The time had come when the fathers of the many nations were to commence their distinctive training preparatory to their education for their official work.

The family of Jeroboam we have traced through its separate nationality, and through its centuries of wanderings to the vicinity of our times. Its nationality had, at least, five dynasties, while Judah still continued to be ruled by some one of the family of David, till the Messiah, the one seed,

was born in Bethlehem of Judea. During Judah's 70 years captivity in Babylon, the royal line of David was genealogically preserved. That line we shall now attempt to trace as distinctly as the Bible and profane history will allow us. That history we divide into epochs. The seventh epoch extends to the Babylonian captivity. Let us trace their history through this epoch.

The family of David was to be perpetuated through the endless ages of Messiah's domination. The genealogical line of that house had to be preserved till his Son, the true, promised seed, should appear. Its supremacy terminated in Zedekiah, where the Gentile monarchies, symbolized by the metallic image of Dan. ii. 31-44, commence. Between Zedekiah and Christ, the subordinate line of David is located. It is represented by Ezekiel in xxi. 25-27. "And thou, profane, wicked prince of Israel (of the house of Judah—W.) whose day is come, when iniquity (shall have) an end. Thus saith the Lord God: Remove the diadem and take off the crown; this (shall) not (be) the same; exalt (Him that is) low (Christ—W.), and abase (Him that is) high (Zedekiah—W.). I will overturn, overturn, overturn it (under the Gentile monarchies—W.) and it shall be no more, until He come (Christ—W.) whose right it is; and I will give it (Him)." The subordinate character of these rulers appears in Gen. xlix. 10, which is correctly rendered as follows: "There shall be princes and governors in Judah till Messiah comes, and unto Him shall be the gathering of the people." Judah shall have its subordinate, civil and judicial powers till Christ comes, the source of all law and order. One like unto Moses.

Our seventh epoch covers Judah from Rehoboam to the close of the reign of Zedekiah. One point in this historic period must be kept constantly in view, God's paternal care of this tribe, of the land, of the City Jerusalem, the temple and the purity of its worship. No one can fail to discern the issues involved in the existence of this tribe. We shall note this period of Judah's history, and then trace the line of the one seed and its genealogy to the same captivity (Babylonian). The genealogy of that tribe has been continued for the special purpose of a guide to the true Messiah. That the reader may understand that idolatry was the chief sin of Judah and Israel, it is well to remark: (1) The land of Canaan was especially recognized as the land of Jehovah, His dwelling place on earth, and, therefore, His sanctuary. In that land nothing was allowed offensive to its Lord and owner. (2) To this end He had ordered the ejection of the idolatrous Canaanites, and had introduced His own beloved family that He had raised up and educated for its citizens. To them He had given a code of laws, a religion, priesthood, and all necessary helps for a holy people. (3) Idolatry then was a sin, too insulting to be in any manner tolerated. "Thou shalt have no other gods before me," that is, in this, **MY LAND**. Idolatry, therefore, was the most hated sin of the land. It was introducing idols into His own house and corrupting His own family. We shall see that every king that held to God's worship was prospered; while those that went into idolatry were cursed. (4) Another remark will here

be appropriate, while God was so severe relative to the idolatry of the Hebrews in the land of Canaan, He did not interfere with Gentile idolatry in other lands. He was educating the world's teachers in morals and religion; and, during their pupilage, He wanted them kept free from all corrupting associations. Keep in view these thoughts, as you will find them the key to the proper understanding and appreciation of what follows.

(1) Rehoboam, son of Solomon, reigned over Judah and in Jerusalem 17 years. The chief sin of his reign was idolatry. For Jeroboam's idolatry there might be some apology, since a new religion and place of worship were necessary to hold his subjects true to his cause; but Rehoboam was not under such a religious pressure. God's land, temple, priesthood, and worship were in his possession. The experience of his father, Solomon, and of his grandfather, David, had taught him the value of this divinely-appointed institution, its land, city and temple. Yet, despite of all these God-given and God-sanctioned privileges, he sunk his nation into idolatry.

(2) Abijam, his son, reigned in Jerusalem three years, walking in all the sins of his father. "Nevertheless, for David's sake, did the Lord, his God, give him a lamp in Jerusalem to set up his son after him, and to establish Jerusalem."

(3) Asa, his son, was a righteous king, and, therefore, had a protracted reign of 41 years. "He took away the Sodomites out of the land, and removed all the idols that his father had made, and deposed his mother for making an idol in a grove, destroying her idol."

(4) Jehoshaphat, his son, did right like his father; reigning 25 years.

(5) Jehoram, his son, reigned 8 years; in partnership and alone. He was a wicked prince after the death of his father. "He walked in the way of the kings of Israel (10 tribes), as did the house of Ahab; for the daughter of Ahab was his wife; and he did evil in the sight of the Lord. Yet the Lord would not destroy Judah for David, His servant's sake, as He promised him to give him always a light (and) to his children."

(6) Ahaziah, his son, was an idolater, and reigned only one year, B. C. 884. He was punished for his idolatry as practiced in Israel.

(7) Athaliah, daughter of Ahab, granddaughter of Omri, wife of Jehoram, king of Judah, and mother of Ahaziah, introduced into Judah the worship of Baal. She put to death all the royal family of Judah except one infant named Joash, the youngest son of Ahaziah, saved by his aunt Jehosheba, the wife of Jehoiada, high priest, who educated and concealed him six years in the temple, during which time Athaliah reigned over Judah. A revolution placed Joash, of the house of Judah, on the throne. Athaliah did not worship in the temple (she worshiped Baal), which fact gave the high priest an opportunity to dethrone her. Her idolatry caused her to be deposed and put to death.

(8) Joash, the son of Ahaziah, ascended the throne of Judah at the age of seven years. He reigned 40 years, from B. C. 878 to B. C. 838. The first 22 years of his reign were prosperous. Pure religion was restored and the temple repaired; yet grove-worship was continued. After the death of the high priest, Jehoiada, the worship of Baal and Ashtaroth was revived,

and Zechariah, son of Jehoiada, was put to death in the court of the Lord's house (Matt. xxiii. 35). That year his dominions were invaded by Hazael, King of Syria, who carried off a vast booty as the price of his departure. Soon after he was put to death by two of his servants.

(9) Amaziah, his son, ascended the throne of Judah (David—W.) on the death of his father, and reigned B. C. 837–809—27 years. He is called a righteous king. "And he did (that which was) right in the sight of the Lord; yet not like David, his father; he did according to all things as Joash, his father, did. Howbeit the high places were not taken down (away); as yet the people did sacrifice and burnt incense on the high places." He made war on the Edomites, towards whom much cruelty was exercised. He was defeated by the king of Israel and taken prisoner. In the 29th year of his reign he was slain. Part of his treasures at Jerusalem was carried to Samaria.

(10) Azariah (Uzziah, 2 Kin. xv. 32. 34) his son, reigned from B. C. 808–9 to B. C. 756–7—52 years. "And he (did that which was) right in the sight of the Lord, according to all that his father Amaziah had done, save that the high places were not removed: the people sacrificed and burnt incense still on the high places. He is associated with the prophet Zechariah. His attempting to burn incense, near the close of his reign, was his only public blemish for which he was punished with the leprosy, which clung to him unto the day of his death. During the most of his long reign he was a God-fearing king. Uzziah made war on the Edomites and the Philistines, improved the temple, was a patron of agriculture and strengthened the walls of Jerusalem. His kingdom was as prosperous as in the days of Solomon. During his reign there was a terrible earthquake (Zech. xiv. 5). How severely did the Almighty guard the order of His worship. Its priesthood was kept distinct from its regal functions. The law had to be strictly carried out, even by the Savior. When here he was simply a prophet, when he entered the most holy (heaven) he was officially a priest only. When he returns to subdue his enemies he will be officially a king. These offices are distinct, having each its time and place of execution.

(11) Jotham, his son, took the throne of his father Uzziah, while he was a leper. He filled his father's office till his (Uzziah's) death, when he ascended the throne, reigning 16 years, from B. C. 758. "He did right in the sight of the Lord, according to all that his father Uzziah did," not, however, going into the temple. "So Jotham became mighty, because he prepared his ways before the Lord's, his God."

(12) Ahaz, his son, came to the throne of his father Jotham, at the age of twenty years, and reigned sixteen years. He was an idolatrous king, walking in the ways of the kings of Israel. Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent (it for) a present to the king of Assyria. Under Ahaz, the kings of Israel and Syria entered the territory of Judah and laid siege to Jerusalem. Such was the spirit of devotion in the armies of Ahaz, instigated by Isaiah, that the confederate powers failed in their attempt.

Judah's cup was not yet full. The allied kings, however, did great damage to Judah. Ahaz called the king of Assyria to his defence. This imprudent step was the cause of his ruin. It exposed the riches and weakness of his kingdom, and led the nation into the corruptions of idolatry. Visiting the Assyrian king at Damascus he saw a heathen altar so pleasing to his taste, that he sent a pattern of it to the high priest at Jerusalem, with instructions to have one made like it, and placed in the temple, God's altar being removed. The temple of Jehovah was converted into a house for idolatrous worship. He made images for Baalim : he burnt incense in the valley of the son of Hinnom (Gehena), and burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. What an insult to him who called himself the "God of Israel," filling his land, city and temple with idols, to the total neglect of his own pure devotion. "And in the time of his distress did he trespass yet more against the Lord : this (is that) king Ahaz. For he sacrificed unto the gods of Damascus, which smote him : and he said, Because the gods of the king of Syria help them, (therefore) will I sacrifice to them, that they may help me. But they were the ruin of him and of all Israel (Judah). And Ahaz gathered together the vessels of the house of God, and shut up the doors of the house of the Lord ; and he made him altars in every corner of Jerusalem, and in every, several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers."

(13) Hezekiah, the son of Ahaz, succeeds his father to the throne of Judah B. C. 726. He, unlike his father, went about to re-establish the worship of the God of Israel, and to put idolatry out of the kingdom. The high places were not spared. The Lord God of his fathers Abraham, Isaac and Jacob was again seated on his throne in Jerusalem, and the temple service shone forth in all its original purity and splendor.

Hezekiah was one of the three most perfect kings of Judah. "He trusted in the Lord God of Israel ; so that after him was none like him among all the kings of Judah, nor (any) that were before him. For he clave to the Lord, (and) departed not from following Him, but kept His commandments, which the Lord commanded Moses. And was with him, (and) he prospered whithersoever he went forth, 2 Kin. xviii. 5. 6. 7. Hezekiah's prayers took hold of the arm of Jehovah. He sent His angel, who, in one night, destroyed 185,000 men. His life was prolonged fifteen years. He became very wealthy, "He made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels ; store-houses also for the increase of corn, and wine, and oil ; and stalls for all manner of beasts, and cotes for flocks. Moreover he provided him cities, and possessions of flocks and herds in abundance : for God had given him substance very much. He reigned 29 years and died B. C. 697. The fact of God's proprietorship of that land and people, was distinct under Hezekiah's reign.

(14) Manasseh, his son, ascended the throne of David at the age of

twelve years. Destitute of age and experience he let the fountains of depravity gush forth without any restraint. He did (that which was) evil in the sight of the Lord. Manasseh was born three years after his father's life had been extended. He was perhaps, an only child, and allowed to have his way—"a pet." His name Manasseh (the only one so named) originated in a fond dream of his father, to unite the ten captive tribes again with Judah. He did gain a few of the tribes of Ephraim and Manasseh. To conciliate Manasseh, he called his son by that name. The first work of the young king was to overthrow the religion of his father. "And he did after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places, which Hezekiah his father had destroyed: and he reared up altars for Baal, and made a grove, as did Ahab king of Israel: and worshiped all the host of heaven and served them. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord, to provoke (Him) to anger. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, in this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever: Neither will I make the feet of Israel move any more out of the land which I gave their fathers: only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. But they hearkened not: and Manasseh seduced them to do more evil than the nations whom the Lord destroyed before the children of Israel." Thus did Manasseh. Instead of accomplishing his father's fond hope, relative to the union of the twelve tribes under the standard of Jehovah, by doing more wickedly than even the Amorites, he caused Judah so to sin, that God resolved to bring on Judah and Jerusalem such terrible judgments, that whosoever heareth of them, both his ears shall tingle. His provocations continued more or less through a long reign fifty-five years. His idolatrous acts hastened the captivity of Judah. God would not suffer His own sanctuary to be thus polluted by the insulting idolatry of His own family; but He resolved to allow their speedy deportation into Babylon.

(15) Amon, his son, ascended the throne of Judah with all the idolatrous ideas and practices of his father; but his reign was limited to two years, he being put to death by his servants.

(16) Josiah succeeded his father Amon at the tender age of eight years. He occupied the throne of Judah 31 years. His reign was good, and directly the reverse of the reigns of his father Amon and his grandfather Manasseh, for he did (that which was) right in the sight of the Lord and walked in all the way of David his father, and turned not aside to the right hand, or to the left. His first act was to repair the house of the Lord, Solomon's temple. This work being finished, idolatry was overthrown,

and the true worship again instituted. Under Josiah the book of the law was found and again publicly read. Huldah the prophetess, who dwelt in the College in Jerusalem, was consulted relative to the national destiny. She thus speaks, "Because they (rulers of Judah and Jerusalem) have forsaken me (Jehovah), and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. His imprudent attack of the army of Pharaoh-nechoh at Megiddo, caused his death in the midst of his national reforms and extraordinary prosperity.

(17) Jehoiakim, his son, ascended the throne of Judah at the age of twenty-five years, and reigned eleven years. He served the king of Babylon three years and rebelled. As a wicked prince, the Lord sent against him bands of the Chaldees and Syrians, Moabites and Ammonites. These calamities came upon Judah to remove them out of His (God's) sight for the sins of Manasseh according to all that he did. And also for the innocent blood that he shed; for he filled Jerusalem with innocent blood, which the Lord would not pardon.

(18) Jehoiachin, his son, succeeded his father at the age of eighteen years, and reigned in Jerusalem three months. He was a wicked king, following the idolatrous practices of his father. In the eighth year of Nebuchadnezzar's reign he sent an army and besieged Jerusalem. Jehoiachin soon made an unconditional surrender; marching out with his servants, captains, officers, and the queen-mother, he gave himself up, and was carried to Babylon, where he was closely confined thirty-six years, till the death of Nebuchadnezzar. He was liberated from prison life and placed among his most honored captive kings by Evil-Merodach, son of Nebuchadnezzar.

(19) Zedekiah, son of Josiah. His name was Mattaniah, but it was changed to Zedekiah by Nebuchadnezzar. He was the last king of Judah and Jerusalem. His first act of rebellion was an alliance with Egypt. This act was resented by Nebuchadnezzar's sending an army to ravage Judea. He laid siege to Jerusalem, suspending the siege to give battle to the king of Egypt. During this absence the Jews again rebelled. In Zedekiah's ninth year Jerusalem was again under her final Babylonian siege.

Jerusalem fell after a siege of sixteen terrible months. Zedekiah with his family and a remnant of his army stole out of the city in the dead of night. As the Chaldean army entered the city at one side, the king and his wives left it by an opposite gate. Near Jericho they were overtaken, and carried to Nebuchadnezzar, who was at Riblah at the upper end of the valley of Lebanon. Zedekiah's eyes were put out and his sons were all put to death by Nebuchadnezzar. He was put in brazen chains, and finally taken to Babylon where he died. This terminated Zedekiah, and with him the Jewish monarchy. God had suffered the existence of idolatry in his family as long as He would allow it. His sanctuary had been polluted for centuries, and His own chosen people were worse in their religious practice,

than the Canaanites whom he had expelled. He had said of Canaan, "The land is mine," and because of its corrupt, idolatrous inhabitants I have emptied the land, and in their stead, I have planted my own family, the Hebrews. Ten tribes so far imitated the idolatrous practices of the heathen that more than a century ago, "I removed them from this my sanctuary. For the sake of David, my servant, I spared Judah till his corrupt family obliges me to banish him also. The land must now have rest, which it had not under my children." Thus speaks Jehovah, as He lifts the crown (diadem) from the head of Zedekiah, the royal Jew, and places it upon the head of Nebuchadnezzar, the royal Gentile, in which line it was to continue through four Gentile families (Assyrians, Medo-Persians, Greco-Macedonians and Romano-Germans. Symbolized by the metallic image of Dan. ii. and the four beasts of Daniel vii. and the four horns of Zechariah i. 19.) till it is given to him (Christ) whose right it is.

It is well to pause here at the close of the Hebrew's seventh epoch, and mark the state of the land (God's sanctuary), His family, the Hebrews, and God's promise to Abraham, Isaac, Jacob and David, and decide if Jehovah has made a great national failure! The popular interpretation convicts the deity of a signal failure. God started out, after the flood, with a purpose and a plan. (1) His purpose was to people the earth by the three sons of Noah—Shem, Ham and Japheth—by use of the following plan, viz.: to place one family in a land which should occupy it as the great national centre, which land should be his own special dwelling-place on earth. About this central family (the hub of his national wheel) were to be located the other families of Shem, Ham and Japheth, as the spokes and rim of His national wheel. (Deut. xxxii. 8. 9. 10.) whose numbers and position were to be measured by the number of this central family. And the children of Israel were chosen to be that central family (the hub of the national wheel). To that end He calls out Abraham: then named Isaac, afterwards designated Jacob: changed his name to Israel and made him His first-born, chief born, central born of the nations that were to form the integral parts of the terrestrial empire of His Son Messiah. He removed the family of Jacob (Israel) into Egypt, which was at that time under the vice royalty of his son Joseph. Here Israel was to grow up into a great nation and then remove into their central land (Canaan).

God Himself became their Deliverer, Instructor and Guide. During forty years of wilderness life He was their teacher, civil, social and religious. He educated, fed and clothed them as a parent provides for his family. Under Joshua, a type of His Son, He settles the tribes in their estates with the remnants of the land's former inhabitants to be thorns to His chosen family in consequence of their disobedience. He gave them judges about 450 years, this period closing with Samuel the prophet. During these four and one-half centuries, God's discipline was sometimes exceedingly severe owing to their affiliation with the idolatrous Canaanites. They were alternately their subjects and rulers. Jehovah was, however, their king, guiding their tabernacle services regulating their feasts, institutions, laws, manners, and social pursuits. This was the special era of the

Theocracy. The sons of Samuel being reprobate, and wholly incompetent to succeed their father in the great national judgeship, the people desired a king. The demand was exceedingly offensive to Samuel till God told him that the act was aimed at his domination since the people wanted a visible king to go in and out before them and fight their battles as the kings of other nations, ignoring the events of their past history in Egypt, in the wilderness, and in Canaan under Joshua who subdued seven nations. They had been so deeply corrupted by Canaanitish idolatry that the memory of God's parental dealings had sunk into oblivion.

In His anger God gave them a king, Saul, the son of Cis, a man of the tribe of Benjamin, who reigned over them about forty years. Saul was unworthy of being God's viceroy over such a family as that of the Hebrews. By virtue of His supreme authority, as Israel's invisible Governor, Saul was deposed. His family became extinct, and David ascended the visible throne of God's special people. God promised to perpetuate the family of David, by giving him an heir whose reign should be universal and endless, the seed which was to destroy the seed of Satan—the seed promised to Abraham which Paul said is Christ (Messiah). David's family chain extending onward to the one seed, was therefore, to be continued till He comes, whose is the right.

Under David was formed the twelve-tribed kingdom, which was well organized, and, with few exceptions, ably, and religiously governed and it prospered.

After forty years, Solomon succeeded to the throne of David. Under Solomon the Hebrew commonwealth reached the summit of its earthly grandeur. David and Solomon had each ascribed their prosperity to Jehovah. Solomon asked God for wisdom to govern so great a people, and God bestowed both wisdom and riches. His name was known among all nations. During the administration of David and Solomon, the Lord God of the Hebrews dwelt in a peculiar manner in Canaan, the central land of the earth, was visibly worshiped in His tabernacle, His wilderness house, and in His temple reared by His son Solomon. That temple was God's only house among all the nations. It was a model of the tabernacle (twice its size), which was a model of the celestial tabernacle, the model of the universe. In its most holy place, between the cherubim, was the cloud, the symbol of God's visible presence. In such a land, in such a temple, among such a people, God had taken up His visible abode as a Father among His beloved children. A worship so divine, so infinitely removed from the heathen idolatry, should have commanded the entire affection of His people. God's sanctuary (land of Canaan) which He had selected as the central land, the hub of the great national wheel of His Son Messiah, was to be a pure land, a land destitute of idols and idol-worshipers, a land where no object nor act offensive to its Maker and Governor should ever be allowed to corrupt the morals of His children. To that end the Canaanites were expatriated, and the land reserved as pure for the dwelling-place of His own "first born." To this end was the first commandment given, "Thou shalt not have any other gods before me (in my land)." The idola-

trous practices of the heathen affected the morals of His family from the day they entered the land, so infinitely below the exalted character of the Deity did man sink, that idolatry became the natural element in which He "lived and moved, and had His being." The character of the Jehovah was so bright and pure, that the sight was painful to their vision. The worship of Baal suited their vitiated tastes better than the worship of God and they fell down before the image of Baal, Ashtaroth, and worshiped the creature rather than the Creator. Solomon was corrupted by his heathen wives and concubines. So far away from God did he wander, that it was declared that under his son the kingdom should be rent: not under his reign because of Jehovah's oath to David. How insulting to the "God of Israel" were the closing years of Solomon's reign. What an infinite distance between Solomon of the dedication, and Solomon before the image of Baal!! God's sanctuary prostituted and polluted by the very worship that had caused the banishment of its ancient inhabitants. And that too by His own family, which had cost Him so much labor and care to educate for holier purposes.

After the days of Solomon, the chosen people of God are divided and for centuries are allowed to occupy God's chosen, but now polluted sanctuary. His land, temple, priesthood, and worship dishonored by the gross idolatry of His own Hebrew family. Even the temple itself, where Jehovah saw fit to place His name and to show His visible presence, filled with idols!

God was long-suffering, not willing that any should perish. The ten-tribed kingdom continued from B. C. 975 to B. C. 721, 254 years. Their idolatry was their great national sin. When the kingdom was rent under Rehoboam, the temple worship continued. Jeroboam, fearing that the tribes going up to Jerusalem to worship would abandon him and his kingdom, resolved to establish a new religion. At the two sanctuaries, at Dan and Bethel, were placed golden images of the Egyptian Mnevis, the sacred calf of Heliopolis, with the address "Behold thy God which brought thee up out of the land of Egypt." This worship and the sanctuaries continued till the end of the northern kingdom. Such an insult to Jehovah was too great to allow the nation's long duration. After existing 254 years they went into the captivity from which they have never been redeemed. Judah was allowed to occupy the land 134 years longer, when, for the same continued provocations, they were expatriated in Babylon, where they continued seventy years in that city and through provinces of the empire.

In 2 Chr. xxxvi. 14. 22 we have the cause of this captivity fully stated. "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending: because He had compassion on His people, and on His dwelling-place, but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till (there was) no remedy. Therefore He brought upon them the king of

the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man, or maiden, old man, or him that stooped for age; He gave (them) all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes; all (these) he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: (for) as long as she lay desolate she kept sabbath, to fulfill three score and ten years."

#### JUDAH'S SEVENTY YEARS OF CAPTIVITY IN BABYLON.

In commencing the eighth epoch of Hebrew history let us glance at the state of God's purpose and plan relative to that family. Over 100 years of their remarkable history were accomplished when they entered the great empire as its humble captives. Why was this captivity brought upon Judah? Let Jehovah Himself furnish the answer. In Lev. xxvi. God has stated the penalty of Israel's violation of the laws given for their government. Those laws, relative to the people and the land, God declares what He will do and the results, "I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and (ye) be in your enemies' land; even then shall the land rest and enjoy their sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths when ye dwelt upon it." Vss. 33-36. Their punishment among the heathen is then described, "And upon them that are left (alive) of you I will send a faintness into their hearts in the lands of their enemies: and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were, before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them." Vss. 36-39. Jehovah then shows that their punishment is disciplinary and not final, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass, which they trespassed against Me, and that also they have walked contrary unto Me; and (that) I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquities, then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember: and I will remember the land. The

land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept the punishment of their iniquity, because even because they despised my judgments, and because their souls abhorred my statutes." Vss. 40-43. Jehovah then declares what He will do for them, "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them: for I (am) the Lord their God. But I will, for their sakes, remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the heathen, that I might be their God: I (am) the Lord." Vss. 44-46.

The causes and peculiar features of the 70 years' banishment, and its special Divine intent, are distinctly narrated in 2 Chr. xxxvi. 14-22, "Moreover, all the chiefs of the priests and the people transgressed very much after all the abominations of the heathen, and polluted the house of the Lord, which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending, because He had compassion on His people. But they mocked the messengers of God and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till (there was) no remedy. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or maiden, old man or him that stooped for age; He gave them all into his hands. And all the vessels of the house of God, great and small, and the treasures of the king and of his princes, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the places thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfill three-score and ten years."

Such was the Divine penalty for transgressing Moses' laws and for polluting the land with idols. Be it remembered that the worship of idols in God's own land, and in His own sanctuary, was an insult of the first magnitude.

What design had Jehovah in this second captivity? It was one of chastisement and of purification. It was inflicted upon His covenant people, the Jews, as a penalty for the violation of His laws and statutes, and for the purifying His people and land from idolatry. God punishes to amend and purify. The covenant family (the Hebrews) had a metallic base mixed with much dross. He knew the precise degree of heat required to drive away the dross without tarnishing the silver and gold, and how much fuller's soap necessary was to cleanse their hearts from the love of idols. God is the great refiner and purifier. Mal. iii. 3. 4.

The case of the covenant people was unlike that of the heathen. With other families He had no covenant to keep, and could therefore exterminate them at pleasure. Not so with the Hebrews of the race of Isaac,

which involves Jehovah's oath to the three patriarchs. What says God relative to that oath? which (covenant) He made with Abraham, and His oath unto Isaac, and confirmed the same to Jacob for a law, (and) to Israel for an everlasting covenant, saying, "Unto thee will I give the land of Canaan, the lot (cord or measuring line) of your inheritance." Ps. cv. 8-10. "He hath remembered His covenant, the word (which) He commanded to a thousand generations." (See Gen. xii. 6. 7., xiii. 14, xvii. 2, xxvi. 3, xxviii. 13, 14, 15). In the time of David, God's (oath) promise is narrowed down to a single family. "And when thy (David's) days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 2. Sam. vii. 12. David said to Solomon, "That the Lord may continue His word which He spake concerning me, saying, If thy children take heed to their way to walk before Me in truth, with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." 1 Kin. ii. 4. "My mercy will I keep for him (David—W.) for ever more, and my covenant shall stand fast with him. His seed also will I make (to endure) forever, and his throne as the days of heaven." Ps. lxxix. 28. 29. See vs. 36. "For unto us a child (Jesus—W.) is born; unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father (the Father of the Age.—W.), The Prince of Peace." Of the increase of (his) government (the governed.—W.) and peace (there shall be) no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Is. ix. 6. 7. "He (Jesus—W.) shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father, David, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Lu. 1. 32. 33. "For thus saith the Lord, David shall never want a man to sit on the throne of the house of Israel." Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; (then) may also my covenant be broken with David my servant that he should not have a son to reign upon his throne, and with the Levites, the priests my ministers. As the hosts of heaven cannot be numbered, neither the sands of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me, since the Hebrews were a nation of priests (Ex. xix. 6.), the Levites would fitly represent Messiah's holy nation, since it is said David shall not want a son to occupy his throne it has been inferred that this teaches an unbroken perpetual succession of heirs on David's throne: consequently, during the last eighteen hundred years, in some region of the globe, David's throne must have been occupied by some of his heirs. This, in our judgment, does not necessarily follow. There is a difference between a continuous unbroken chain of reigning heirs on David's throne and the reign of one heir through endless ages. Messiah was David's son, whose reign was to be endless. A chain may have faulty or even broken links

without terminating. The 70 years' captivity was a broken link in the Davidian reign, and for more than five centuries that family reign was tributary to the Persian, Grecian, and Roman empires, to the birth of Messiah, and onward to the fall of Jerusalem, under Titus: still this seventy years of a broken link did not terminate the ROYAL FAMILY OF DAVID. If seventy years' suspension did not terminate the royal line or chain of David, eighteen centuries will not terminate it. A suspension is not a termination. The true heir to David's throne did not appear till 500 years after the first suspension. Messiah will as certainly fill an endless reign on David's throne, after said chain has been broken 1800 years, as that He was incarnated after a suspension of 70 years. The idea seems to be this: Saul's family became extinct, but David's family will be endless in its regal duration. It had become poor and had fallen low, having lost all regal dignity at the birth of the promised seed: but through him it becomes perpetual. The language of the Bible, when critically interpreted, allows breaks and suspensions in the reign.

During the captivity of Judah in Babylon God exercised parental care over His covenant people; not allowing them to be exterminated, or hopelessly amalgamated with heathen nations or practices: nor to be unduly oppressed. Daniel is an illustrious example of their treatment in their seventy years of expatriation: so of Ezekiel, Ezra, Nehemiah, Joshua, and Zerubbabel, Jehovah purposed to drive idols and idol-worship out of His sanctuary and from the hearts of His people; and yet so far to protect this division of His family as to secure the genealogical line of David's family, so that the title of His beloved Son to the throne of David might be distinctly traced: for if that family, in its genealogical records, had become so mixed with heathen families as to render it impossible to be traced, His heirship would have failed, and Jesus of Nazareth would have failed to hear, "Hosanna to the Son of David." The genealogy of this Son of David claims special attention as the seed of the woman who is to wrest the dominion of the earth from the seed of the serpent.

Genealogy of the 8th epoch, Babylonian Captivity. We shall simply trace the genealogy of the family which was to give birth to Messiah the true seed, the family of David, of the tribe Judah. We must keep in view that the two rival tribes, Judah, and Ephraim, were to give birth to the one seed and the multitudinous seed. We have traced Ephraim, through his long captivity. Leaving that line we are now tracing the history of Judah down to the same period of the world's history.

We have followed Judah to the close of its 70 years of expatriation. It now remains that we trace the genealogy of the one seed, Messiah, to the same point. To do this we must follow David's royal line. In tracing ten-tribed Israel (Ephraim) we saw that, from Jeroboam to their captivity, there were at least five dynasties or reigning families, one royal family after another becoming extinct. How different is the genealogy of the house of David: no change of dynasty. "And Solomon's son (was) Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, Joram his son, Ahaziah (Azariah—W.) his son, Joash his son, Amaziah his son, Azariah (Uzziah 2

Ki. xv. 30) his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amon his son, Josiah his son, Jehoiakim (Eliakim 2 Ki. xxiii. 34) his son, Jeconiah (Jehoiachin, 2 Ki. xxiv. 6, or Coniah, Jer. xxii. 24) his son, Zedekiah (Mattaniah 2 Ki. xxiv. 17) his son, Salathiel son of Jeconiah, Zerubbabel the son of Salathiel (Shealtiel Ne. xii. 1); no change in the dynasty.

These family records were evidently designed by God to establish Messiah's right to the throne of David; since He had promised to perpetuate the royal line of David. When, therefore, Jesus of Nazareth laid claims to the heirship, and a voice from heaven saying, "This is my beloved Son," hear Him, His genealogy had to be traced back to David. Hence Matthew traces His legal descent through Joseph His legal father and Luke gives his natural descent through Mary His mother after the flesh. We have now brought the line of the one seed from David to Zerubbabel who first occupies David's throne after the 70 years' suspension. We have now about five centuries of that line to trace before the one seed is born. This period we denominate the ninth Epoch of the Hebrew history. This period is covered in its first 125 years by the inspired writings of Haggai, Zechariah, Nehemiah and Malachi, and in its second period which includes about four centuries, is described by the two books of Maccabees, the writings of Philo Judeas and Josephus, with fragments of Greek and Latin history. We follow the Hebrew family, composed principally of the family of Judah and "his companions," made up of individuals of the ten tribes that had adhered to the temple service, and had social relationships with Judah (Eze. xxxvii. 16-20). We shall examine this period of Jewish history to develop the foot-prints of Jehovah in guiding and protecting their subordinate nationality till it should give birth to the one seed, Jesus, the Messiah, God's only begotten and well-beloved Son. We shall necessarily be brief. The object of God's holding them to His land, His re-built temple, His law and His re-established worship will fully appear. For the ten tribes Jehovah had a great western world-wide mission. He had now been training them in other lands over two centuries. But Judah's mission required Him to remain in the promised land until Messiah should be born and His gospel should take deep root in the heart of the great "iron" empire. About the close of the seventy years God began to wake up His slumbering captive people. Daniel, a distinguished captive, began to read Jeremiah relative to his 70 years, the predicted duration of Judah's captivity in Babylon. For half a century God had been training in Persia, a Jewish deliverer in the person of Cyrus. This part of Judah's history had long been revealed to that people by Isaiah (see Is. xliv. and xlvi.) There 175 years before Cyrus is born he is called "Cyrus," my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid." Thus saith the Lord (B. C. 712) to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gate; and the gates (that night, of Belshazzar's feast, B. C. 588—W.) shall not be shut. I (Jehovah—W) will go before

thee (Cyrus on thy march with the kings of the East—W.), and make the crooked places straight ; I will break in pieces the gates of brass, and cut in sunder the bars of iron ; and I (Jehovah—W.) will give thee (Cyrus—W.) the treasures of darkness, and hidden riches of secret places, that thou (Cyrus—W.) mayest know that I, the Lord, which call (thee) by thy name, (am) the God of Israel.

For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name : I have surnamed thee (Cyrus—W.) though thou hast not known me (Jehovah—W.) By Chronology it was 224 years from the time that Jehovah uttered these words to the prophet Isaiah, till their accomplishment, clearly demonstrating Jehovah's knowledge of and power over nationalities. Isaiah, at that time had no knowledge of Babylon and its secret treasures except by Divine Revelation. It is also true that Babylon at that early date (B. C. 712) would not suit the description in Isaiah ; the city being inferior till near the reign of Nebuchadnezzar B. C. 604–561. Babylon, Cyrus and the taking of that proud city, were (B. C. 712) hid alone with Jehovah, as to their greatness and destinies.

Cyrus attributes his success to Jehovah, and therefore as the God of Israel he prepares to obey Him. He thus speaks, “ Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and (put it) also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth ; and He hath charged me to build Him a house at Jerusalem, which (is) in Judah. Who (is there) among you of all his people? his God be with him, and let him go up to Jerusalem, which (is) in Judah and build the house of the Lord God of Israel, (He (is) the God,) which (is) in Jerusalem.” Ezra i. 1–5. Cyrus (born B. C. 600) was named by Jehovah B. C. 712, 112 years before his birth. Who, then, can question the truth of what Cyrus here declares, “ The Lord God of heaven hath given me all the kingdoms of the earth ?”

God had revealed to Jeremiah the fact and duration of Judah's captivity. “ These nations shall serve the king of Babylon seventy years. And it shall come to pass, when the seventy years are accomplished, (that) I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and I will make it perpetual desolations.” “ Therefore fear thou not, O my servant Jacob, saith the Lord ; neither be dismayed, O Israel : for, lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be in rest, and be quiet, and none shall make (him) afraid. For I (am) with thee, saith the Lord, to save thee : though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee : but I will correct thee in measure, and will not leave thee altogether unpunished.” Jer. xxv. 11. 12; xxix. 10. 11. Daniel, by searching the

books of Jeremiah and other prophets, and by comparing the various prophetic statements, learned that the 70 years of their captivity was about expiring, set himself about the necessary preparations for the accomplishment of that great national event (see Dan. ix. 2-27.). How distinct and far-reaching are Jehovah's plans to put into execution the different items of His great national purpose relative to Judah. To cure their offensive idolatry, and to allow His land to enjoy her Sabbaths, He had sent His national prophet Jeremiah to declare the fact, nature, and duration of their captivity. According to his predictions their removal came, and with it all their severe calamities. At first the captives were in deep sorrow. "By the rivers of Babylon, there we sat down ; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof : For there they that carried us away captive required of us a song ; and they that wasted us (required of us) mirth, (saying) 'Sing us (one) of the songs of Zion.' How shall we sing the Lord's song in a strange land ? If I forget thee, O Jerusalem, let my right hand forget (her cunning). If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem ; who said, Raze (it), raze (it), (even) to the foundation thereof. O daughters of Babylon, who art to be destroyed ; happy (shall he be) that rewardeth thee as thou hast served us. Happy (shall he be) that taketh and dasheth thy little ones against the stone." Ps. cxxxvii. This deep sadness passes away as in revolving years they mingle with the heathen, and find new homes. Near the close of the predicted seventy years they were soundly sleeping within in the bosom of the great empire. But He whose veracity was at stake neither slumbers nor sleeps. By His orders Cyrus, His shepherd, is on his way with the kings of the East to open the prison doors and let His prisoners go free. His chastisement is about dropping its last sands, when His people will be at liberty to return to Zion ! Jehovah Himself sees to the accomplishment of His own utterances by His own holy seers. The predictions of Isaiah and Jeremiah, relative to Cyrus, Jerusalem, and Babylon, trembled on the threshold of fulfillment or failure. Babylon falls, and the way of Judah's return is opened, but the captives scattered through the fallen empire with fetters broken, still slumber. The same Governor that has opened their prison doors must now wake them to see. This He does by moving by His spirit the mind of Cyrus His shepherd, to issue His decree for their restitution. Distinguished men among the captives, such as Ezra, Nehemiah, Joshua, Zerubbabel, Haggai and Zechariah, are aroused for the purpose of waking up the masses. So well satisfied were the Jews as a people with their heathen lands, possessions, wives, and modes of life, that a small remnant only under Joshua and Zerubbabel first, and still later under Ezra the scribe, was induced to return to establish Jerusalem and the temple service. We have been particular in our remarks introductory to the ninth epoch of Hebrew history, because it is full of Jehovah's parental dealings with that family, and exhibits the care He exercises toward keeping inviolate His Word expressed by the prophets. His national purpose, relative

to that people, His oath to David, and His promises to His Son Messiah, oblige Him to shape the destinies of all nations, so as to suit the "number of the children of Israel." We are now prepared to trace that people under Persia, Greco-Macedonia and Rome, to the birth of Messiah.

Though the 70 years' captivity ended Hebrew idolatry in Palestine it did not restore God's worship to its original purity in all its details. Heathen association had resulted in family mixtures, rendering their return to Hebrew unity a matter of great labor and social misery. Mixed families had become numerous, endangering the genealogical line of the One Seed. Ezra and Nehemiah brought the people back to the strictness of the law and purified the priesthood, even at the painful cost of severing family membership. The reconstruction of the temple required much time and labor; and when finished it was, in many points, so inferior to that erected by Solomon that the old men that had seen the first wept bitterly at the humiliating contrast; no ark of the covenant; no sacred fire; no mercy seat with its cherubim; no oracle of Urim and Thummim; and other articles of great interest. Haggai strove to comfort them on the occasion of its dedication by uttering the following remarkable prediction: "Who (is) left among you that saw this house in her first glory? and how do ye see it now? (is it) not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work; for I (am) with you, saith the Lord of hosts; (according to) the word that covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not. For thus saith the Lord of hosts: Yet once, it (is) a little while, and I will shake the heavens, and the earth, and the sea, and the dry (land); and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." Hag. ii. 3-9. In connexion with this subject of the temple we will present what Jehovah said to Zechariah and Malachi. In Zech. iv. 7, Zerubbabel is made a type of Christ: "Who (art) thou, O great mountain? (Gentile kingdom opposing—W.) before Zerubbabel, (thou shalt become) a plain; and he shall bring forth the head-stone (thereof with) shoutings, (crying) Grace, grace unto it. In Mal. iii. 1 are these words. Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold He shall come, saith the Lord of hosts." What temple is intended? Who is the messenger? and what advent is named? These three questions deserve due consideration, that we may understand fully the dignity of the temple, its Lord, and worship, spoken of by these three prophets. (1) Was this temple commenced and finished by Zerubbabel, son of Salathiel, whose first high priest was Joshua, son of Josedech, a new and second temple? The language used by Haggai makes it Solomon's temple rebuilt; for he says, "Who (is) left among you that saw this

house in her first glory ? and how do ye see it now, (is it) not in your eyes in comparison of it as nothing ? " He says, I will fill " this house." " This latter house," was not this house, Solomon's temple rebuilt ? Such is a fair construction of Jehovah's language by Haggai. His terms are, " This house in her first glory." This (Solomon's temple) second glory, (Zerubbabel's) Herod's temple was Solomon's temple in its third glory. One temple, or God's visible house, under three glories, the first that of Solomon ; the second that of Zerubbabel ; the third that of Herod the Great ; since Herod's temple was as distinctly a new temple as that of Zerubbabel, for Josephus says, " And now Herod, in the eighteenth year of his reign, and after the acts already mentioned, undertook a very great work, that is to build of himself the temple of God." The temple of Zerubbabel was then standing, for Herod, in his speech, said, " Our fathers, indeed, when they were returned from Babylon, built this temple to God Almighty ; yet does it want sixty cubits of its largeness in altitude ; for so much did that first temple, which Solomon built, exceed this temple ; nor let no one condemn our fathers for their negligence or want of piety therein, for it was not their fault that the temple was no higher ; for they were Cyrus and Darius, the son of Hystaspes, who determined the measure for its rebuilding ; and it hath been by reason of the subjection of those fathers of ours to them and to their posterity, and after them to the Macedonians, that they had not the opportunity to follow the original model of this pious edifice, nor could raise it to its ancient attitude ; but since I (Herod) am now by God's will your governor, and I have had peace a long time, and have gained great riches and large revenues, and what is the principal thing of all, I am in amity with and well regarded by the Romans, who, if I may so say, are the rulers of the whole world, I will endeavor to correct their imperfection which hath arisen from the necessity of our affairs, and the slavery we have been under formerly ; and to make a thankful return, after the most pious manner, to God for what blessings I have received from Him, by giving me this kingdom, and that by rendering His temple as complete as I am able."

At this speech the Jews were exceedingly troubled, for fear that he would pull down their whole temple and not be able to replace it, and in this manner obstruct their worship. Herod then answered that " He would not pull down their temple till all things were gotten ready for building it up entire again." " And he promised them this before hand, so he did not break his word with them ; but got ready a thousand wagons, that were to bring stones for the building, and chose out ten thousand of the most skilful workmen, and bought a thousand sacerdotal garments for as many of the priests, and had some of them taught the arts of stone-cutters, and others of carpenters, and then began to build ; but this not until every thing was well prepared for the work. So Herod took away the old foundations, and laid others, and erected the temple upon them, being in length a hundred cubits, and in height twenty additional cubits." Thus speaks Josephus, relative to Herod's temple. Improvements and repairs were made to this temple, so that the Jews said to Christ, Forty and six

years was this temple in building, and wilt Thou rear it up in three days." Jno. ii. 20.

In Whiston's translation of Josephus we have this note : " We may here observe that the fancy of the modern Jews, in calling this temple, which was really the *third* of their temples, the *second* temple, followed so long by later Christians, seems to be without any solid foundation. The reason why the Christians here follow the Jews is, because the prophecy of Haggai ii. 6-9, which they expound of Messiah's coming to the second of Zorobabel's temple, of which they suppose this of Herods to be only a continuation, which is meant, I think, of his coming to the *fourth* and *last* temple, or to that future largest and most glorious one described by Ezekiel. Whence I take the former notion, how general soever, to be a great mistake."

Our conclusion is about as follows, the temple of God, first erected by Solomon, which was double the area occupied by the tabernacle, God's visible abode in the wilderness, was the place of Jehovah's visible presence on earth, in the midst of His special Hebrew family, out of which was to come Messiah, His incarnate Son. The priesthood and service of that family in Jerusalem were to continue till the birth of Messiah, that His lineage might be traced to David, as the legal and natural heir to His throne. A continuous and visible worship was necessary to secure that end, since the scattering of Judah among the nations, during five centuries, would have put an end to all their family records. Judah's tribeship and subordinate government had to continue to the birth of the Messiah (Gen. xlix. 10). A change or rebuilding of the house did not make a plurality of temples or dwelling places of the Deity on earth ; the place is singular, local, and identical. The rebuilding perpetuates the structure. The church is perpetuated through thousands of mutations and reconstructions. The resurrection body does not destroy personal identity. As the tabernacle, God's dwelling place with the Hebrews, was a pattern, or type, of His dwelling place, the universe, so was Solomon's temple such a type, and Zerubbabel's building and that of Herod were simply the perpetuation of the one typical temple. The "coming age" will have another temple, peculiarly the Messiah's, to be occupied by Him during the age of subjugation ; for He must reign till He hath put all His enemies under His feet. (1 Cor. xv. 25.) There was a temple for the Shechinah. ("Let them make me a sanctuary, Shechinah, that I may dwell among them." Ex. xxv. 8). But this Shechinah (visible glory) though in the tabernacle, and in Solomon's temple, was one of the five particulars wanting in its reconstructions under Zerubbabel and Herod the Great. There will be a temple, where there shall not be simply the glory (Shechinah), but the possessor of the glory, shall be personally present. Eze. xlivi. 7-9 ; Zech. ii. 10, viii. 3.

The temple service, of the five centuries, before the birth of Christ was inferior to that of the tabernacle, or to the ministrations of Solomon's temple. The land also was not as productive, though, for seventy years, it had been resting. Their offerings were inferior, and sometimes very defective in kind and quantity. In the time of Malachi it had become a robbery.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. iii. 8. Idolatry, however, such as was prevalent under their divided monarchy, did not exist in Judah after their captivity. After they got rid of their heathen wives and their temple service was resumed they kept their ceremonial law, including the Sabbath, with some degree of strictness. Judah, while under the domination of the Medo-Persian empire, usually enjoyed the friendship and protection of those monarchs: yet did they suffer many hardships from their surrounding nations. Still these hostilities served, in the providence of God, to keep Jehovah's family from imitating their idolatrous practices, or from becoming too much mingled with heathen blood. One special Providence, while under Persian rule, is worthy of special notice, their deliverance under Artaxerxes (Ahasuerus), recorded in the "volume of Esther." The occasion is perhaps familiar to all, still as it is so signal an illustration of our position, that God's parental eye ever followed His family, we can not do justice to our subject and allow it passed without some attention. The Book of Esther is an episode belonging to a space between the 6th and 7th chapters of Ezra. The event, or topic of the book, is "Haman's plot for the Jews' destruction throughout the Persian empire, then containing 127 provinces, extending from India to Ethiopia."

This Ahasuerus was Artaxerxes Longimanus, as shown by the septuagint translator, Josephus, Dean Prideaux, Drs. Hales, Clarke and Boothroyd; Hartwell Horne, G. Townsend, and the late Scott, and who showed such peculiar favor to the Jews under Ezra and Nehemiah. The circumstances were as follows: The king having made a great feast sent an invitation to his queen Vashti. On her refusal (she supposing that the king in his cups might expose her to his nobles), the monarch, highly insulted, put her away, and ordered another queen to be selected from the beauty of his empire. Among the maidens gathered, from which a selection was to be taken, was Esther, whose uncle was Mordecai the Jew. This Jew had on a certain occasion saved the life of his monarch, without receiving any reward except a simple record of the act. Haman, the Amalekite, of the family of Agag, under a divine anathema (Ex. xvii. 8-16; 1 Sam. xv. 2. 3.), was, at that time, prime minister to the great monarch. Esther, on account of her excellence and beauty, was made queen in the place of Vashti. To Haman Mordecai bowed not, though such was the king's decree. This want of due respect from Mordecai so insulted Haman, that he resolved on signal vengeance. Not esteeming Mordecai the Jew of sufficient note he resolved on the extinction of the Hebrew race, scattered as they were through the 127 provinces. For ten thousand talents of silver (over \$10,000,000) Haman bought up all the Jews of the empire; cast lots (Purim) for the lucky month and day for their destruction, (which fell on the 14th day of the month Adar,) and hastened to the king for his royal sanction, which was readily obtained. The decree necessarily involved the lives of Mordecai and his niece, the queen, who was tenderly loved by the king (for the king did not then know her people). When this decree (that could not be changed) was made known there was great lamentation among the Jews

throughout the empire. God had ordered that the day of execution for those people, who were to Him as the apple of His eye, should be as far distant as possible; after which He set Himself to work, through human agency, for their deliverance. Then follows a chain of remarkable providences, the fasts, the two entertainments of the queen, between which Haman prepares to hang Mordecai, the king's sleepless night, his resolution to honor Mordecai, Haman's visit to the king for permission to hang Mordecai converted into a triumphant ride of the same Mordecai the Jew through the streets of Shushan, arrayed in royal apparel, a crown on his head, conducted by Haman as his servant, Haman's exposure before the queen at her second banquet, his being seen on the bed of the queen, his execution on Mordecai's gallows, and the method devised by the king to save the lives of the Jews, and the confiscation of Haman's possessions.

All these events might be attributed to voluntary, unassisted human agency. Such, however, is not the true solution of these most singular events, nor have the Jews from that day to the present so considered them. This deliverance, they regard, was accomplished by the same divine hand that brought them out of Egyptian bondage. That these events took place is established by the feast of Purim, which has been observed by the Jews from that day to the present. The manner in which it is kept is thus described by David Levi: "During this festival the Book of Esther is solemnly read in the synagogue; and whenever the name of Haman occurs, the whole congregation clap their hands, stamp their feet, and vociferate, 'Let his name and memory be blotted out,' 'The name of the wicked shall rot.' It is also customary for the children, who have little wooden hammers, to knock against the wall, as a memorial that they should endeavor to destroy the whole seed of Amalek. Their prayers for the deliverance of their nation are accompanied with curses on Haman and his wife, and blessings on Mordecai and Esther. This is a time of peculiar gayety. Alms are given to the poor; relations and friends send presents to each other; all furnish their tables with every luxury they can command; and they indulge themselves largely in their cups, in memory of Esther's banquet of wine, at which she succeeded in defeating the designs of Haman." That this deliverance was one of divine accomplishment appears evident if we reflect that Judah's destruction would have defeated His purpose relative to the birth of the one seed, in this, the genealogical line might have been interrupted; and also God's method of instructing the nations in the true principles of His divine nature, by that people whom He had taught and appointed for that purpose.

With but few exceptions, the Jews had a powerful friend in the Persian empire. Their worship, however, is not highly spoken of by Malachi. He calls them a nation of robbers, as to tithes and offerings. He charges the priesthood with corruption, and the people with great neglect in their temple offerings. Their civil officers were subordinate to the Persians, yet they succeeded each other in the royal line of the house of David. Such a state of things continued about two centuries, till the time of Alexander the Great, under whom they became tributary to the Macedonians. By

reason of a vision which Alexander had while in his own country, when about to undertake his Persian expedition; and another dream, that of Jaddua the high-priest, this haughty young prince from the West, bowed before the high-priest of Jehovah, to the astonishment of his army. He went with the high-priest to the temple, where he was so highly honored, that he granted to the Jews whatever privileges their high-priest should solicit. It was only requested that they might enjoy the laws of their fore-fathers; that their brethren in Babylon and Media might be permitted to do the same; and that they might be excused from paying tribute on the seventh, or sabbatic year. Under these special privileges they continued till Alexander's successors in Egypt and Syria began their persecutions. Under Ptolemy Lagus (soter of the Greeks) Jerusalem was taken on the Jewish sabbath, their law not allowing them to defend themselves on that day. By Ptolemy the Jews were at first oppressed, one hundred thousand being taken into Egypt; but, reflecting upon their fidelity to their former masters, Alexander, the Persians and Babylonians, he relented, and employed them in his garrisons and armies. He finally gave to them all their privileges and immunities, whereupon the whole nation cheerfully submitted to his government. Under his reign, Simon the Just, an honorable high-priest, completed the canon of the Old Testament by the addition of the books of Ezra, Nehemiah, Esther, and Malachi, B. C. 278.

Ptolemy Philadelphus succeeded B. C. 271. He was the patron of learning; the founder of the Alexandrian Library; and into this library he put the Greek translation of the Hebrew Scriptures, furnished him by the labors of six learned Jews out of each tribe; for, although the body of the ten tribes still remained in that captivity which had already continued nearly four and one half centuries, there were a few out of each tribe that had adhered to the fortunes of Judah on account of social and temple privileges. This translation is called the Septuagint (70). Josephus expresses Ptolemy's request for a translation in these words: "As I am desirous to do what will be grateful to these (Jews), and to all other Jews in the habitable earth, I have determined to procure an interpretation of your law and to have it translated out of the Hebrew into Greek, and to be deposited in my library. Thou wilt therefore do well to choose out and send to me men of good character, who are now elders in age, and six in number out of every tribe. These, by their age, must be skilful in the laws, and of abilities to make an accurate interpretation of them; and when this shall be finished, I shall think that I have done a work glorious to myself. And I have sent to thee Andreas, the captain of my guard, and Aristeus, men whom I have in very great esteem, by whom I have sent those first fruits which I have dedicated to the temple, and to the sacrifices, and to other uses, to the value of a hundred talents. And if thou wilt send to us to let us know what thou wouldest have farther, thou wilt do a thing acceptable to me." To this letter Eleazar the high-priest sent an answer, that they had chosen six persons out of every tribe for the purpose of making such a translation of their law, which work resulted in forming a Greek book called the Septuagint.

This work was an invaluable aid to the spread of a knowledge of the divine law throughout the world, since the Greek language was at that time and for many centuries very generally spoken. We cannot view this act in any other light than that of a special providence. As Jehovah was preparing the nations for the advent of His beloved Son, it was necessary that all the eastern world should be informed of His mission and of His illustrious personage. The approach of a Messiah had to this time been known only to the Hebrews, but as He was to be the Christ for all nations, it was necessary that the news of His approach should appear in a language familiar to the Gentile world; for He was to be not only the "glory of His people Israel," but also a "light to lighten the Gentiles."

God aims to speak His divine precepts in a known tongue. What was, at this time (B. C. 265), the condition of the Jews in the eastern world? The kings of Egypt and Syria were so friendly to the Hebrews that they allowed them the exercise of their own religion, and were so liberal as to furnish golden vessels and animals for temple services. The Jewish religion was quite popular, and, consequently, its peculiar rituals and Messianic expectations became very generally known. The splendor of the temple services made Judaism more attractive to the heathen; and the strict morality and zeal of many of its devotees attracted the attention of the philosophers of the heathen world. That the heathen nations were beginning to be more or less familiar with the Jews' expectancy of the advent of a great King will appear from the visit of the Magi to Herod the Great, Saying, "Where is He that is born King of the Jews? for we have seen His star in the East (while residing in the East) and are come to worship Him." Matt. ii. 2. They were not disappointed in their expectations, even when finding the infant with its mother in a manger, for they fell down and worshiped Him; and when they had opened their treasures, they presented unto Him gifts, (royal gifts—W.) gold, and frankincense, and myrrh. The visit with its presents were the fruits of a long intimacy with the Jewish Scriptures. God had put this knowledge into their hearts, that His Son might be honored at His birth, and that His revelations to the prophets might be declared true. The treatment of the Jews was exceedingly varied. Under one set of monarchs filling the thrones of Egypt and Syria they were treated with the highest consideration, they being made citizens, and having full liberty in their temple services; by the succeeding kings they would be robbed and shut out of their temple, driven into caves, and reduced to severe servitude. Before the birth of Messiah, for nearly two centuries, the Jews were subjected to a baptism of fire and blood, which threatened, at times, the extinction of their subordinate nationality.

A brief summary of the most noted events of this terrible baptism will now be given, trusting that the reader will peruse them with interest.

Ptolemy Philopater was a severe persecutor of the Jews doing great damage to the temple and its service:—commanding all Jews, under penalty of death, to receive (by a hot iron) the impression ("mark") of an ivy leaf, the badge of his god Bacchus. He collected a great number of the Jews in

the Hippodrome of Alexandria (in Egypt) for the purpose of having them destroyed by his elephants. But the Almighty, who watched over His own people so as not to allow them to become extinct, turned the fury of these animals against the spectators, destroying great multitudes. This signal providence opened the king's eyes, who gave liberty to the Jews and gave them all their former privileges. He died B. C. 204.

Seleucus Philopater, king of Syria was at first kind to the Jews but hearing that there were great riches, then laid up in the temple at Jerusalem, he commissioned his treasurer, Heliodorus, to seize them, conveying them to Antioch; he was so terrified by a vision of angels (as he supposed) in the temple, that he fainted and was carried home in a litter, B. C. 176 (2 Mac. iii. 24.)

Antiochus Epiphanes, succeeded his father Antiochus the Great, on the Syrian throne, about B. C. 163. Having a tribute to pay to the Romans, he resolved to obtain a large portion of it from the Jews. To this end, he deposed Onias, a good man from the high priesthood, which, for 360 talents he sold to his brother Jason: soon after he sold it to another brother Menelaus for 300 talents more. These transactions develop the deep depravity, that then hung about the high priesthood. On a report being circulated that Antiochus was dead, Jason, one of the deposed high priests, marched against his brother, Menelaus, with an army of 1000 men, took the city, drove his brother into the castle and committed great cruelties upon all that seemed to be his enemies. Antiochus, on the belief that the entire Jewish nation had revolted, and being informed of their rejoicing at his reported death, was resolved on their extermination, or conversion to Grecian idolatry. He took Jerusalem by storm, slaying 40,000 citizens in three days and sold an equal number to the surrounding nations. He then plundered the temple of its valuable vessels and utensils, and sacrificed a sow upon the altar of burnt offerings, B. C. 170. (See Mac. i. 21, etc. 2 Mac. v. 11-16. Jos. Antiq. b. xii. ch. 7.) An army of 22,000 men was sent, the same year, through Judea with orders to slay all the men, and to carry into slavery the women and children, still not satisfied with this savage cruelty, he made war directly on the worship of Jehovah, by issuing an edict, which required all his subjects to conform to the practice of Grecian idolatry. This decree suspended the temple services, not only in the temple at Jerusalem, but every where through his dominions. The temple itself was dedicated to Jupiter Olympus, whose image was placed upon the altar of burnt-sacrifice. In every city Grecian idols were erected, with chapels, groves and altars for their worship. The Jews were forced to eat swine's flesh. Every possible effort was made to cause the Jews to abandon their laws and religion. Many yielded; others refused. Let me here say that the worship of idols, is, to Jehovah, a sin of the first magnitude; Thou shalt have no other gods before me, is the hub of the first commandment. Idolatry drove Ephraim and Judah into captivity. God had resolved that one land, at least, the typical land: His earthly dwelling-place and sanctuary should be pure from idols. For gross idolatry the Canaanites were exterminated, and when His own beloved family corrupted His own house

they were also removed. What a contrast between the leading Jews of the days of Antiochus Epiphanes and those about the temple in the days of the prophet Ezekiel. What does that prophet say of Hebrew idolatry of his time? A celestial messenger brought Ezekiel, in a vision to Jerusalem, to the door of the inner gate that looketh toward the north where (was) the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel (was) there, according to the vision that I saw in the plain. Then said He unto me, Son of man, lift up thine eyes up on the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? (even) the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, (and) thou shalt see greater abominations. And He brought me to the door of the court; and when I looked, behold a hole in the wall. Then said He unto me, Son of man, dig now in the wall: and when I had digged into the wall behold a door. And He said unto me, Go in and behold the wicked abominations that they do there. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said He unto me, Son of man, Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not, the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, (and) thou shalt see greater abominations that they do. Then He brought me to the door of the gate of the Lord's house which (was) towards the north, and, behold, there sat women weeping for Tammuz (the Phoenician Adonis, who was fabled to have been a beautiful youth, beloved by Venus, and killed by a wild boar in Mount Lebanon whence springs the river Adonis, which was said to run with blood at his impure festival in August Bagster). Milton says, The love-tale infected Zion's daughters with like heat, whose wanton passions in the sacred porch Ezekiel saw.

"Then said He unto me: Hast thou seen (this), O son of man? Turn thee yet again, and thou shalt see greater abominations than these. And He brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, (were) about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east, and they worshiped the sun towards the east. Then He said unto me, Hast thou seen (this) O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose (as the heathen Magi in their fire-worship). Therefore will I also deal in my fury: mine eye shall not spare, neither will I

have pity : and though they cry in my ears with a loud voice, (yet) will I not hear them." Eze. viii. 3-18. Such was Judah about the commencement of her 70 years' captivity. How changed as to idol worship. Jehovah resolved to cleanse His sanctuary, by banishing from the land its idols for ever, and its idol-worshipers of His own family, until they were fully reformed as to idolatry and Sabbath violations. Since their return from the Babylonian exile, where has heathen idolatry had any firm voluntary foot-hold in Judah ? Their persecutions under Antiochus Epiphanes developed a constancy, and attachment to the laws and rituals of Moses, worthy of the highest commendation. Two examples we shall outline from Josephus and the Maccabees.

(1) Eleazar, a high-priest, supposed to be one of the chief of the Septuagint translators (President), was, when apprehended by Antiochus, about 90 years old. A piece of swine's flesh being forced into his mouth, it was immediately ejected, when he offered himself to the tormentors. He was advised to take other flesh, pretending to be eating swine's flesh. This deception he refused, urging that would be setting a bad example before the youth. He resolved to "set a notable example to those that be young, to die willingly and courageously for the honorable and holy laws." Thus speaking he submitted freely to the tormentors and expired. (2) The other martyrdom was that of an aged matron whose name was Solomona, and her seven sons. "She not only bore the sight of their unparalleled sufferings with fortitude, but exhorted them individually, as it came to their turn to suffer, to be faithful to the death. And when it came to the turn of the youngest son, to whom the king offered, not only his life but great promotion, and rewards, and entreated his mother to counsel him to accept them ; she promised to counsel him, and bowing herself towards him, laughing the cruel tyrant to scorn, spake in her country language (the Hebrew) on this manner: 'O my son, have pity on me, that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education \* \* \* \*. Fear not this tormentor ; but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.' While she was yet speaking these words, the young man offered himself to death before the tyrant, saying, 'I as my brethren, offer up my body and life for the laws of our fathers, beseeching God that He would speedily be merciful unto our nation ; and that thou, by torments and plagues, mayest confess that He alone is God ; and that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation may cease.' Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. So this man died undefiled, and put his whole trust in the Lord. Last of all, after the sons, the mother died." (2 Mac. vii.)

While these scenes were transpiring at Jerusalem, the Lord God of Israel was preparing a family of deliverers in another quarter. This was the family of Mattathias, and his sons (known afterwards by the name of the Maccabees). Mattathias retired to Modin, in the tribe of Dan, to

mourn over the sad desolations of his country. Persecution had extended even to that land. While Apelles, one of the king's military officers, was addressing the people, especially Mattathias, whom he promised great promotion, the old veteran Jew replied, that he should obey God rather than man. Seeing one of his apostate-countrymen bowing before a heathen altar he slew him; and then put to death those that had been sent to execute the king's orders.

Having accomplished this work, Mattathias began an exterminating war upon the king's idols, overturning their altars wherever found, after which he retired to the mountains, where he collected all his forces. In the caverns many were suffocated; and refusing to fight on the Sabbath days, they were defeated, and many destroyed. It was finally decided, that they had a right to defend themselves on that day. This venerable patriot, as Jacob of old, calling his five sons around him, gave them his last solemn charge, that they fight for their religion and their country; appointed Judas (usually called Maccabeus) their leader, and Simon their counsellor; and then at the advanced age of 146 years he expired.

Judas took command of the little band of patriots about B. C. 166. His success against fearful odds abundantly demonstrated the fact, that Jehovah had undertaken a second time to cleanse His land from the sins and corruptions of idol-worship. With 1500 men he battled successfully against armies numbering nearly 100,000. He visited all parts of Judea, and exterminated every vestige of idolatry, punishing severely the apostate Jews. He soon broke the Syrian yoke, and gave freedom to his countrymen. Jehovah went before him as when the Hebrews of old passed through great wilderness.

Antiochus returning from an unsuccessful expedition against the Persians, learned that the Jews had recovered their liberty. This intelligence moved him into a storm of passion and he vowed the total extinction of the nation, not in any manner conscious that his chief enemy was Jehovah, the "Lord God of Israel." He commanded his chariot to be driven with furious haste towards the land of Judea; but the angel of Divine jealousy met him in the way. In the very moment, however, of giving his orders, the pains of a terrible disorder seized him. His bowels were filled with excruciating pains. In a paroxysm of torment and rage, he fell from his carriage, and was so bruised that he was obliged to exchange his war chariot for a litter, and halt at a village on the confines of Persia and Babylonia, where he soon after expired in extreme agony of body and mind. Such was the deserved fate of this arch-enemy of the Jews. God will make an end of all despots and of heathen tribes and nationalities, but He will never make a full end of Judah and Israel, such a course would involve his veracity. "Fear thou not, O Jacob, my servant, saith the Lord, for I (am) with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." Jer. xlvi. 28. The true philosophy of God's dealings with heathen nations and with His people, Israel is here distinctly enunciated, every nationality, except

that of Judah and Israel united, is to come to a full end; but the kingdom of Judah and Israel, though punished and corrected in measure (to fit them for their work) will exist through endless duration; and consequently will form in conjunction with a people gathered out from the Gentiles, the redeemed of Messiah's empire. In the vision of the stone and the metallic image, it is distinctly declared that the image is totally demolished; reduced to dust, which is carried away in a storm, and the stone increased to a mountain, fills the whole earth. So John says, that, under the seventh trumpet, "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, (of Judah and Israel—W.) and to the saints (those of Judah and Israel—a remnant—W.) and them that fear Thy name (out of all nations, and kindreds, and people, and tongues, (Rev. vii. 1-9—W.) small and great, and shouldest destroy them which destroy the earth." Rev. xi. 18.

God has always chosen other nations, as visible agents, to punish and correct His people, Israel; still He has claimed the right to measure the amount and intensity of that chastisement. Whenever those nations showed a disposition to transcend those limits, He has raised up another nation to punish them, and be to the visible custodians of His people. Egypt was punished direct by Jehovah himself. While entering into their possessions in the land of promise, the heathen, on Canaanitish tribes were used as rods of Israel's correction. After their formation of two kingdoms (Israel and Judah), the Assyrians and Babylonians were Jehovah's chastening rods. When the Babylonians began to assume too much authority, and to exercise their office with arbitrary severity, He prepared another nation (the Medo-Persians) to punish the Babylonians, and to take charge of His family. After abusing their power, the Greeks and Macedonians took this special charge. After the death of Alexander the Great, his divided empire gave the Jews a precarious home, alternately persecuting them and granting them their liberty. Antiochus Epiphanes, the chief of the Macedonian persecutors, attacked the Jews with such exterminating fury that God saw fit to check him suddenly in his mad career.

The point which the reader is required to keep in view is the governing and superintending care of the Almighty over all nations; but more especially over the Jews, so distinct was this governing Providence, that even heathen monarchs acknowledged it. "All the inhabitants of the earth (are) reputed as nothing; and He doeth His will in the army of heaven, and (among) the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou? Now, I, Nebuchadnezzar, praise and extol and honor the King of Heaven, all whose works (are) truth, and His ways judgment; and those that walk in pride He is able to abase." Dan. iv. 35-37. Thus did the great king of Babylon speak after seven years of grass-eating. Cyrus the Great, when he had conquered Babylon, said, Thus saith Cyrus, King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem, which (is) in Judah." Ezro. i. 2. Darius,

the Median, after Daniel came out of the den of lions, made the following decree: "That in every dominion of my kingdom men tremble and fear before the God of Daniel; for He (is) the living God, and steadfast forever, and His kingdom (that) which shall be destroyed, and His dominion (shall be even) unto the end." Dan. vi. 26. Alexander also acknowledged an overruling power while he was among the Jews. The Romans also acknowledged the same. God's movements among the nations have always declared His eternal power.

The war against the Jews continued under Antiochus Eupator, his successor Judas, with very inferior forces, defeated the Syrian hosts in five successive battles; but in the sixth, with 800 against 100,000, he was surrounded and slain. Before the death of Judas their first treaty was made with the Romans (B. C. 144). Jonathan succeeded Judas, and the war continued. Soon after the Syrian general received orders from Rome to cease molesting the Jews, since they were their allies and friends. Two years later the Syrian general, Bacchides, took an oath to molest the Jews no more. This oath grew out of the resolution of the Roman Senate. Jonathan was made high priest, being the first in that office in the Asmonaean family.

Jonathan, having fought with varied success between the two parties in Syria, was finally betrayed and slain, and was succeeded by his brother Simon. This Simon, in all things, "sought the good of his nation," "and was honorable in all his actions." He was succeeded by his son John Hyrcanus, B. C. 135. He was conquered by the Syrian king. Jerusalem surrendered, and as a prisoner Hyrcanus followed Antiochus to the Parthian war and returned home at the end of the year loaded with military honors. In the events of another civil war in Syria Hyrcanus, to recover and enlarge his possessions, in 130 B. C., entered Samaria and destroyed the temple which Sanballat had built 200 years before. He conquered the Idumeans (Edomites), and compelled them to become proselytes to the Jewish religion, renewed his alliance with the Romans and obtained a decree of compensation to be granted from the Syrians. Growing in years himself, he sent his two sons, Aristobulus and Antigonus, to besiege the city of Samaria, which held out for one year. When taken, Hyrcanus ordered it to be so destroyed that it should never be rebuilt; yet it became a populous city before the birth of Christ; it having been rebuilt and enlarged principally by Herod the Great. John Hyrcanus was a civil and ecclesiastical ruler, he being High Priest and Governor. The Jewish government was a union of Church and State. In certain revolutions and civil convulsions they were now and then separated, especially under the restored regal power. During the century before the birth of Christ internal commotions grew apace, and the Jewish polity was exceedingly rickety. Changes followed changes in quick succession. Our space will not allow us to give any more than a brief outline of these revolutions. John Hyrcanus, having some difficulty with the Pharisees (they accusing him of being the son of a strange woman), very imprudently left that self-righteous sect and joined semi-infidel Sadducees. This injured his character, he having been es-

teemed a hero, a wise and prudent governor, which office he had filled twenty-nine years. He was succeeded by his oldest son Judas, otherwise called Aristobulus. He filled the civil and ecclesiastical offices of his father; and was the first, after the captivity, that assumed the title of king and wore a crown. The state, therefore, became a monarch B. C. 107. Aristobulus was a sanguinary tyrant, as appears from his treatment of his own mother and brothers. He made war on the Iturians (the descendants Ishmael), to convert them to the law of Moses. After a short and miserable reign of one year, vice and a guilty conscience brought on a painful disease which terminated his life. His brother, Alexander Janneus, succeeded him, going from prison to a throne. He was constantly occupied in neighboring wars during the twenty-six years of his inglorious reign.

His queen, Alexandria, succeeded him; and by courting the favor of the Pharisees, reigned nine years. Upon her death (B. C. 69), her oldest son, Hyrcanus, succeeded to the throne, and held it in peace two years; and in disputes with his brother, Aristobulus, one year and a half longer, he resigned the government to Aristobulus, when he (Aristobulus) retired to Jerusalem where he was besieged by Pompey and taken prisoner. Hyrcanus was again made High Priest and prince of the Jews, but was not allowed to wear the diadem, that belonging to the Romans. (Eze. xxi. 25, 26). Judea was reduced to its ancient limits and was made tributary to Rome. Pompey, though master of Jerusalem, did not touch any of its sacred treasures. The war between Cæsar and Pompey commenced B. C. 50. This was Julius Cæsar. In the following year was the decisive battle of Pharsalia, when, by the defeat of Pompey, Cæsar became master of the Roman world. After various changes of fortune of Hyrcanus and Aristobulus, Julius Cæsar came into Judea (B. C. 47), confirmed Hyrcanus in the High Priesthood. On the death of Julius Cæsar, the ambassadors of the Jews were introduced into the Roman Senate and obtained many privileges for their nation. In the year 41 B. C. Herod (afterward called the Great) and Phasael, the sons of Antipater, the Indumian, were made Jetrarchs of Judea. The following year Phasael took his own life, while Herod fled to Rome. (B. C. 40). There he obtained from the Roman Senate a grant of the kingdom of Judea, and an order from Mark Antony, addressed to the governors of Syria to aid him in obtaining possession of it. "Herod accordingly, assisted by Socius, the Roman general, laid seige to Jerusalem, which was taken with much bloodshed. Antigonus, Prince and High Priest, was beheaded by order of Mark Antony, and Herod put in full possession of the kingdom, B. C. 37. Herod assumed the right of appointing the High Priests, which excited the hatred of the Jewish nation. When Antony was overthrown by Augustus Cæsar at the battle of Actium (B. C. 31), Herod, who was a special friend to Mark Antony, went immediately to Augustus and succeeded in having all his former rights and privileges confirmed to him. Under Augustus imperial Rome commenced, B. C. 28. About the same time Herod, through an unfounded jealousy, put to death his beloved wife Mariamne; and about twenty years later he condemned and put to death his sons, Alexander and Aristobulus." During these

twenty years, B. C. 28 to B. C. 8., Herod was actively occupied in a variety of works of improvement. During this period Herod rebuilt the temple. Many of his works belonged to heathen practices, such as theatres, amphitheatres, where Grecian and Roman games were introduced. In the 6th year before A. D. (Anno Domini), an angel appeared to Zachariah, as he was officiating in the temple, promising him a son named John, who was to be the forerunner of the Messiah; and about six months afterwards the angel appeared to the virgin Mary promising her that she should be the mother of Christ Himself, who should be circumcised by the name of Jesus."

In concluding our narration of the historic outline of the ninth epoch of Hebrew transactions and current events, it will be as well to append a few supplementary thoughts, so far as they illustrate the character of the period. The ninth epoch, including five centuries, measured principally by a remarkable Messianic prophecy, that of the 70 weeks of Dan. ix. 24-27, which we shall now examine, so far as they cast any light upon the Jewish history of this period. In the first year of Darius, after the fall of Babylon by Cyrus, Jehovah's "shepherd," Daniel is occupied in the study of the prophecies of Jeremiah, relative to the duration of his people's captivity, that it was limited to seventy years. Learning from the comparison of events and dates, that the seventy years were about expiring, and that there did not yet appear to be any move among his captive countrymen he applied himself to the God of Israel, by fasting and prayer, to favor his covenant people, and restore them to their native land. He had entire confidence in Jehovah, and, therefore, interceded for his people, the temple, and the once holy city Jerusalem. "The more definite the promise, the stronger the faith, and the more heartfelt the prayer." Daniel at the same time reflected, that indeed the *that* and the *when* of the beginning, stood irreversibly firm; but the *how* and the *when* of completion, God had left free. Hence the ground for prayer. Daniel supplicates for the restoration of the Theocracy. The prayer is heard, and Gabriel, the interpreting angel is dispatched from the throne of God swiftly and gives Daniel an assurance that his people, the temple, city and nation are to be restored, and that Judah's nationality would continue 70 weeks of years, or 490 years. This period is divided into three parts (1) seven weeks—49 years, for the restoration of Jerusalem; (2) sixty-two weeks, or 434 years, from that time to the announcement of the Messiah by John the Baptist; (3) one week, or seven years, for the ministry of Christ and His apostles. The point which we desire to make emphatic is this: God's word was pledged to their restitution and nationality, protracted through 490 years; consequently, when their national existence, or their being as a family, was threatened, Jehovah, their God and Father, interfered directly, or interposed human agency. Such was the case in the days of Esther, and under the Maccabees. Otherwise His enunciation, by the angel Gabriel, of the prolongation of their national life 490 years would have turned out a failure. This prophecy has in it an element of special interest, in this that it bridges the four centuries in which Judah was without an inspired prophet. It contains the Divine

assurance that Judah should have a tribal existence and courts of civil jurisprudence, governors and princes till the prince of peace should come, the proper and legitimate heir to David's throne.

God's purpose towards the Hebrew family can never fail. His will relative to that people as revealed to the prophets, and by them enunciated to "backsliding Israel" and "treacherous Judah," shall never fail of accomplishment. Though all other nations that held the Hebrews in severe bondage shall disappear, His beloved family, though corrected and punished, shall never perish. "Thus saith Jehovah: If my covenant (be) not with day and night, (and if) I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David, my servant (so) that I will not take (any) of his seed (to be) rulers over the seed of Abraham, Isaac, and Jacob, for I will cause their captivity to return, and have mercy on them." Jer. xxxiii. 25-26. And why should other nations show such a jealous hatred to the seed of Israel? Has not Judah furnished a Savior for the world; Ephraim a multitude of nations; and Manasseh a great nation? The Hebrew race is filling the world with its fruits, truly blessed by the Lord God of Israel.

10th Epoch of Hebrew History — From A. D. 1 to A. D. 70; or from the birth of Christ to the fall of Jerusalem. The 10th epoch of Hebrew history occupies a period, less than a century, yet it is crowded with great events. Of these the most noted are (1) the Advent of the Messiah; (2) the Advent of the Holy Spirit (Comforter—Paraklete); (3) the destruction of Judah. (1) Under the first division we shall describe (a) Christ's birth; (b) His genealogy; (c) His sayings, or doctrines; (d) His acts; (e) His crucifixion; (f) His resurrection; and (g) His ascension. (1) The second division will include the first proclamation of the Gospel; and the formation of the Christian Church, and its spread over the Roman world; (2) the third division will contain an outline of Jewish history, from the birth of Christ to the fall of Jerusalem. In describing these events we shall consult clearness and brevity.

(1) Birth of Christ. It is often asked, "Why did not Messiah come sooner?" It might be satisfactory to some to answer, God, who gave Him, and sent Him into the world selected His own time. Other reasons might be adduced. The world, both heathen and Jewish, at that time was in a state to require some extraordinary personage. Gentile morals had fallen to zero; and the morals of the Jews were below the freezing point. God's chosen people divided into three hostile sects, Pharisees, Sadducees, and the Essenes, distracted the order of religious worship. The Pharisees were the orthodox party, believers in fate and self-righteousness. The Sadducees were found among the higher orders, upper tens, as they would now be called. They taught (Acts xxiii. 8) "that there is no resurrection, neither angel, nor spirit." They were semi-infidels. The Essenes, according to Josephus, were a plain, simple, and virtuous people; full of devotion and good works. They were very recluse. It is supposed that John the Baptist was educated among them. At the time of our Savior's birth, they were few, and without national influence. Devotion reduced to formalism, and the moral code

of Moses was quite obsolete. The prophets were read on the Sabbath days in the synagogues, but their predictions were a dead letter. A few were looking and waiting for the consolation of Israel. At the midnight of Jewish and Pagan corruptions, while the pent up fires of bloody revolutions are smouldering—a child is born of a virgin; a noted birth, but in a manger. What personage is this that lies asleep on its mother's breast? Let those that are competent give us their answers. "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him." Matt. ii. 2.—Magi. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this (shall be) a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will to men." Lu. ii. 8-15. This child—a helpless infant—a king, a Savior—Christ the Lord. My (God's) beloved Son in whom I (Jehovah) am well pleased. This infant is born of a virgin. Its birth and character had been enunciated by the prophets, and the manner of its incarnation fully described.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel, which being interpreted, is God with us." Matt. i. 23; Is. vii. 14. The angel Gabriel, sent from God to the virgin Mary, said, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Lu. i. 26-30. This is a Divine enunciation before the infant is begotten. The problem here proposed for solution is this: Why such honors paid to an infant of a day? Men are made great by their own works, and personally merit very distinguished honors. Some infants are honored because of their parentage, they being born of kings. But here is an infant "wrapped in swaddling clothes, lying in a manger," born of poor parentage, so far as could be outwardly discerned; and yet the hosts of heaven break forth in songs of exultation at its birth. A star is hung in the heavens as a lamp to the wise men; and when they find the infant in a stable, they fall down and worship Him, not the mother; and opening their royal treasures they presented them to the infant, gold and frankincense, and myrrh. What has an ordinary infant to do with such royal presents? Why did the aged and devout Simeon take the little babe in his arms and give vent to such a flow of rapturous language? Why did Anna, of another tribe (Asher), a widow of great age and piety, utter a prayer to the Lord over the infant, and talk of Him to all that

looked for redemption in Jerusalem? Why did the prophets and the angel Gabriel predict His birth? Would the natural, ordinary son of poor parents, born in poverty and under suspicious circumstances, have elicited such honors? To believe it would require supernatural credulity. This problem admits of only one rational solution: that of the direct operation of the Divine agency on the human mind. It is quite unreasonable that an organism should be so constructed that its organic elements and function should be beyond the reach and control of its Constructor. Man, made by Jehovah, must be under the absolute control of his Maker in every attribute. If man is able to control the movements of his own mechanism, however complicated, surely the Maker of all things should be allowed equal power at least. It was Divinity moving upon the minds of the prophets, the shepherds, the wise men; upon the mind of Simeon and Anna that caused them to speak and act towards the infant Jesus, as they are recorded to have done. There was no special beauty or glory attached to the person of this infant. Nothing but direct revelation from Jehovah could in any manner possible have induced such extraordinary action. Why is this infant honored more than any other infant? The solution we have given is reasonable and should be readily admitted. Mary was a poor girl; and here in a manger is the mother of a child born under circumstances peculiarly delicate to a lady of virtue. Joseph, now her husband, did not claim paternity to the babe just born. It required the instruction of an angel to establish Mary's innocence; and yet her infant, in extreme helplessness, receives regal and Divine honors. These are honors in advance. How true and forcible is the following solution: "When He bringeth in the first begotten (born) into the world, He saith, And let all the angels of God worship Him." Heb. i. 6. Ps. xcvi. 7.

(2) His Genealogy.—What we have stated relative to Jesus' birth introduces the problem relative to His genealogy, since the infant, being demonstrated to have about it some extraordinary attributes, must have some remarkable pedigree, as well as mission. Christ's history has been written by four authors, Matthew, Mark, Luke and John. Two, Matthew and Luke, give His pedigree. These genealogies are not alike. Expositors have reconciled their apparent difficulties. After carefully reading these genealogies, as given by Matthew and Luke, and explained by Bagster, Horn, Lardner, and the fathers, with many others, we give the following sketch: Christ's paternity is directly from God, as given by Matthew and Luke. Matthew says, "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just (man) and not willing to make a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins. Then Joseph, being raised from sleep,

did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born Son; and he (Joseph—W.) called His name Jesus." Matt. i. 16, 21, 24, 25. This conception, being supernatural, is called in question, and Mary is accused of a want of chastity. It is admitted that God is the indirect agent of all ordinary conception; why may it not be conceded that He has the power to be the direct agent of a supernatural conception? If God, by an extraordinary generation, created the first Adam, why not concede to Him the power to generate, supernaturally, the second Adam? Jesus, to become incarnate in order to make an atoning sacrifice for sin, had a body prepared Him by Jehovah, the man (Joseph) having no agency in the matter; for Joseph knew her not till she had brought forth her first-born Son. If the first and second chapters of Matthew be genuine, the problem relative to Christ's legal genealogy and paternity are settled, if Matthew's veracity as a sacred historian is admitted. But the genuineness of those chapters have, in modern times, been called in question; by what authority, except for doctrine relative to Christ's birth and genealogy, does not appear. We have the same reasons for rejecting the whole book as for rejecting as spurious the first two chapters. Professor Bauer, of Altorf, in Germany, boldly affirms that the narrative of the miraculous conception, recorded by Matthew and Luke, is a philosophical mythos or fable of later date!!!

The genuineness of the whole of Matthew's gospel is established by the best of testimony. The first two chapters of Saint Matthew's gospel are to be found in ALL the ancient manuscripts now extant, which are entire, as well as in many that have come down to us, mutilated by the hand of time, and also in all the ancient versions without exception. The genealogies sometimes being written separate did not make them spurious. The miraculous conception of our Savior is a vital fundamental doctrine of the Christian religion. This doctrine has been rejected by the German school of semi-infidels on the ground that a miracle is, in itself, impossible, and therefore to be discarded, however strong may be the proof. Since the gospels are full of miracles they are to be rejected. A miracle is as certainly a part of God's plan for executing His purposes as any ordinary acts, since the act should always be adapted to the exigencies of the case. Of the testimony of the fathers relative to these two chapters we might name a catalogue, one, however, we shall notice especially, Ignatius, who flourished A. D. 107. In his epistle to the Ephesians, he uses the following: "Now the virginity of Mary, and her delivery, were kept in secret from the prince of this world: as was also the death of our Lord;—three of the most notable mysteries [of the gospel], yet done in secret by God. How then was [our Savior] manifested to the world? A star shone in heaven beyond all the other stars, and its light was inexpressible; and its novelty struck terror [into men's minds]." Ignatius was cotemporary with the apostles, and survived the evangelist John only six or seven years. We have in his testimony what amounts to that of the apostles for the truth and authenticity of Saint Matthew's gospel. The three great infidels, the Emperor Julian (the apostate), of the fourth century, Porphyry of the third century,

and Celsus of the second century, did not contend, as our modern doctors do, that St. Matthew and St. Luke never wrote these accounts; but that in writing them they committed errors or related falsehoods. "Epiphanius expressly states that the followers of Cerinthus, who was cotemporary with John, 'preferred the gospel of St. Matthew on account of its genealogy.'" This testimony is conclusive.

How are the difficulties in the genealogies of Matthew and Luke reconciled? Horn, in his "Introduction to the Critical Study of the Bible," sums up the evidence in favor of the genuineness of the first two chapters of Matthew, as follows: "(1.) The commencement of the third chapter of St. Matthew's gospel shows that something had preceded analogous to what we read in chapter ii. (2.) All the ancient manuscripts now extant, as well as all the ancient versions (two of which are of apostolic antiquity) contain the two first chapters. (3.) They are found in a genuine epistle of Ignatius, the only apostolic father who had occasion to refer to them. (4.) Justin Martyr, Hegesippus, and Clement of Alexandria, who all flourished in the second century, have referred to them, as also have Irenaeus and all the fathers who immediately succeeded him, and whose testimony is undisputed. (5.) Celsus, Porphyry, and Julian, the most acute and inveterate enemies of the gospel, in the second, third and fourth centuries, likewise admitted them." "Thus we have one continued and unbroken series of testimony" of Christians as well as of persons inimical to the Christian faith, "from the days of the apostles to the present time; and in opposition to this we find only a vague report of the state of a Hebrew copy of St. Matthew's gospel said to be received amongst an obscure and unrecognized description of Hebrew Christians, who are admitted, even by the very writers, who claim the support of their authenticity, to have mutilated the copy which they possessed, by removing the genealogy." Such is the evidence in favor of the fact that Matthew wrote these two chapters. With these remarks as to their genuineness, let us examine their genealogy as compared with that of Luke. We shall now examine the genealogy of Christ. On this subject we shall condense from the able works of Horn, Lardner and Bagster. No uninspired work can be found more critical than these. On such points we lay no claim to originality. Our object is to present to the reader the best possible information. On the apparent difficulties, Bagster remarks: "Being (as was supposed) the son of Joseph (Luke iii: 23), Joseph being his mother's espoused husband, it was of course supposed by the world that Joseph must be his father; but this expression strongly implies the contrary (the real father of Joseph was Jacob, Matt. i. 16.), but having married the daughter of Heli, and being perhaps adopted by him, he was called his son, and as such was entered into the public registers; *Mary* not being mentioned, because the Hebrews never permitted the name of a woman to enter their genealogical tables, but inserted her husband as the son of him who was, in reality, but his father-in-law. Hence, it appears, that St. Matthew, who wrote principally for the Jews, traces the pedigree of Jesus Christ from Abraham, through whom the promise was given to the Jews, to David, and from David, through the

line of Solomon, to *Jacob* the father of *Joseph*, the *reputed* or *legal* father of Christ; and that St. Luke, who wrote for the Gentiles, extends his genealogy upwards, from *Heli* the father of Mary, through the line of Nathan to David, and from David to Abraham, and from Abraham to Adam, who was the immediate "son of God" by creation, and to whom the promise of the Savior was given in behalf of himself and all his posterity. The two branches a descent from David by Solomon and Nathan, being thus united in the persons of *Mary* and *Joseph*, Jesus, the son of Mary, reunited in Himself all the blood privileges and rights of the whole family of David, in consequence of which He is emphatically called "The Son of David." Adam is said to be born "without father or mother." Luke iii., 23-38. So says Dr. Lightfoot. If God made inorganic earth into the first Adam to be a ruler over this earth during its humiliation, it is quite reasonable that He should form out of organic clay (Mary), the second Adam to have dominion over the earth in the age of its exaltation. That Luke gives the pedigree of *Mary*, the real mother of Christ, may be collected from the following reasons: (1.) The Angel Gabriel, at the annunciation, told the virgin that "God would give her divine Son the throne of *his father David*" (Luke i. 32); and this was necessary to be proved, by her genealogy afterwards. (2.) *Mary* is called by the Jews בַת־אָלֵי "The daughter of Eli," and by the early Christian writers, "the daughter of Joakim and Anna." But Joakim and Eliakim (as being derived from the names of God, יהוָה, Ye-ho-wah, and אלִי El.) are sometimes interchanged (2 Chron. xxxv. 4). Eli, therefore, or Heli, is the abridgement of Eliakim. Nor is it of any consequence that the rabbins called him יְלֵעָן, instead of יְלֵאָן, as the aspirates Aleph and tsadee are frequently interchanged. A similar case in point occurs elsewhere in genealogy. After the Babylonish captivity, the two lines of Solomon and Nathan, the son of David, unite in the generations of Salathiel and Zerubbabel, and thence diverge again in the sons of the latter, Abiud and Resa. (Smith thinks that Resa is not the name of a person.—W.) Hence, as Salathiel in Matthew, was the son of Jechoniah, or Jehoiachin, who was carried away into captivity by Nebuchadnezzar, so in Luke, Salathiel must have been the grand-son of Neri, by his mother's side. The evangelist himself has critically distinguished the *real* from the *legal* genealogy, by a parenthetical remark: Ιησούς ὁν σιδές ὡς ενομίζετο ὄνος Ιωσήφ [αλλ' ὑπὸ τοῦ σιδέου] τοῦ Ἡλεὶ. "Jesus—being (as was reputed) the son of Joseph, (but in reality) the son (grand-son.—W) of Heli." Eli—Eliakim or Joakim—or his grand-son by the *mother's* side; for so should the ellipses involved in the parenthesis be supplied. This interpretation in the genealogy of St. Luke's gospel, if it be admitted, removes at once every difficulty; and (as Bishop Gleig has truly remarked, "it is so natural and consistent with itself, that, we think, it can hardly be rejected, except by those who are determined, that seeing they will not see, and hearing they will not understand." Thus speaks Thomas Hartwell Horne in his Introduction to the Critical Study of the Bible, Vol I. p. 533.

We have now occupied about as much space as can be devoted to the birth and genealogy of Christ. The remarkable events preceding and sur-

rounding the very infancy of his incarnation prove the babe of Bethlehem the son of Mary. His genealogy demonstrates its claim to be the royal promised SEED of David, which was declared such by the Angel Gabriel; who was also the seed of Abraham; the seed of the woman who was to bruise the serpent's head. His generation in flesh (for the Word was made flesh and dwelt among us) and His birth of a virgin, and in the place (Bethlehem) all pointed out His title to the Messiahship of the prophetic predictions. God claimed the paternity of this babe; and made the enunciation more than once publicly. Yet the intimate nature of this infant no one then knew nor yet knows but the Father. What we are anxious to impress upon the reader is this, that this infant, whose birth we have noticed, is not the real son of Joseph. (1.) He declares, after the angel had made known to Him the character of the child to be born, that he knew her not till she had brought forth this son, whom, according to his instructions, he names Jesus—Savior. All the other sons of Adam, Abraham and David, were introduced to the world in the natural way; but this Adam, the second, is the Lord from heaven. The true seed had as truly a supernatural birth as that of the first Adam. Who has not noticed as the Jews did, the wonderful contrast between Jesus and Joseph's children by the same mother?

(3) The Life of Christ as exhibited in His words, deeds, and general deportment, will be our theme in order. An infant of such wide-spread and exalted notoriety, could not fail in His living development. He must make a man of extraordinary powers. We have a record of one act of His childhood. At the age of twelve years, when a mere stripling of a boy, without any schooling as life experience (Jno. ii. 15.) His parents took Him to Jerusalem, to the feast of the passover; for, at that age youth were brought under the law and were obliged to attend temple worship, and were called "sons of the covenant." "And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph (not His natural father—W.) and His mother knew not (of it). But they supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed; and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, thy father (Joseph, His reputed father—W.) and I have sought Thee sorrowing. And He said unto them, How is it that ye sought me? wist ye not that I must be about my Father's (God's—W.) business?" The expression "about," or "at my Father's business" was not understood by His parents. He could not have referred to His reputed father Joseph, since he had transacted his business at Jerusalem, and was returning, and they did not suppose that He spoke of God's business. The Evangelists have recorded thirty-three miracles of Christ, among which this event is not reckoned; and yet, it stands truly

among the first of the extraordinary transactions of His life. It was notorious among the Jews, that Jesus was without human learning. On one occasion, during His public ministry, after He had closed His parabolic instructions, He went into His own country and taught in the Jewish synagogue; and the people were astonished, and said, "Whence hath this (man) this wisdom and (these) mighty works? Is not this the carpenter's son? Is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas? And His sisters, are they not all with us? Whence then hath this (man) all these things? And they were offended in Him." Matt. xiii. 54-57. They were offended at the contrast. We do not hesitate to affirm that this interview of Jesus with the Jewish doctors, in the temple, has no parallel in the world's history. Cyrus, the Persian, whose early history is given by Xenophon, bears perhaps the most striking resemblance, in his early childhood; still, that resemblance, imperfect and distant as it is, was owing to the fact that he was God's "Shepherd" and a type of Christ. (Is. xliv. 28). Yet Cyrus had every possible advantage, as to his earthly parentage and human learning. That a stripling of a boy, at the age of twelve years, without letters (Jno. vii. 15.), of poor parents, consequently without any natural advantage, should, in Jerusalem, the "City of the Great King," and in the temple, held in such reverence by the Jewish nation, whose external shone like a silver mountain, leave his parents, and remain behind, a stranger boy, in a strange city filled with a strange people, and, instead of wandering about its streets as boys do out of childish curiosity, should repair to God's sanctuary, take His seat amongst the learned doctors (Rabbi) of the nation, and as their peer in age, dignity, and prudent wisdom and sacred knowledge, should begin His Catechism, may be reckoned a miracle of the highest order or be accounted for, in His answer to His parents ("Wist ye not that I must be about my Father's business?) or as He said afterwards, "My doctrine is not mine, but His that sent me." Jno. vii. 16. Why such a vast difference between Jesus and Joseph and Mary's other children? The Evangelists have given us the only rational solution. They had not the same father. The Bible calls Jesus a man. So He is; a supplementary man; more than a man; "*the man Christ Jesus.*" 1 Tim. ii. 5. The last Adam, with the additional attributes of Anointed Savior.

The last Adam (is) the Lord from heaven incarnated for human redemption. "Who, being in the form of God (Jno. i. 1.2.; Col. i. 15) thought it not robbery to be equal with God (Jno. v. 18.): But made Himself of no reputation, and took upon Him the form of a servant (Lu. xxii. 27.), and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. ii. 6. 7. 8. "On returning home, He remained subject to His parents about seventeen years, working as a carpenter, increasing in wisdom, and stature (age), and in favor with God and man." Lu. ii. 5. 52. Such seemed to be the nature, growth and education of the man Christ Jesus during the thirty years of His life of humiliation. Instead of being taught letters and reared at the feet of a Jewish Gamaliel,

and instructed in the traditions and national practices, He is kept at the carpenter's bench, His parents being too poor to afford Him a liberal education. Here, in His subjection, to humble toil, is another point of great interest in the training of Jesus. He was not allowed to enter upon the exercise of His public ministry till about thirty years of age. If His preparatory education had been in the walks of human learning, His doctrines would have been attributed to His profound knowledge, acquired in the schools of men. Coming as He did, from the work-bench, without having attended school a day, His knowledge and wisdom had to be accounted for in some other way. That Jesus should come from His position among the learned doctors, and hide His divine powers, in the humble occupation of a poor man's under carpenter, for seventeen years, unknown to the world, is another feature of His life worthy of profound consideration. It cannot be explained on natural principles. A mind so developed at the age of twelve years, and still expanding, could not have been chained seventeen years to the work-bench, especially as it was hungry for divine food. Neither Joseph nor His mother could have held Him. His mission alone (which required riper years) restrained Him. He came not to do His own will, but that of His heavenly Father. It is said of Jesus that He was "Mighty in Word and Deed."

Let us now examine some of the sayings of Jesus, after He entered upon the work of His ministry. Christ said of His doctrine (when the Jews were offended at His wonderful knowledge in His temple instructions). "If any man will do His will, he shall know of the doctrine, whether it be of God or (whether) I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh His glory that sent him, the same is true, and no unrighteousness in him." Jno. vii. 17. 18. Jesus here presents another extraordinary feature in His character, and one that follows Him through His entire ministry: A man without human ambition. "I come to do Thy will, O God." Heb. x. 7. "I seek not mine own will." Jno. v. 30, "I came down from heaven, not to do mine own will." Jno. vi. 38. "Not my will but Thine be done." Lu. xxii. 42. No selfishness in Jesus. This feature alone was sufficient to demonstrate His divine character. For no man is without more or less selfishness in his acts; but Jesus said: "My meat is to do the will of Him that sent me."

Let us now examine some of His teachings, whether human or divine. We cannot do more than to notice a few elements that are seen in all His instructions, samples of teaching, of works, and of His deportment, during the 3½ years of His personal confirmation of the covenant. At the age of about thirty years, He entered upon the work of His public ministry. What worldly training had Jesus to qualify Him for the duties of His high and responsible mission? He assumed to be the "great Teacher like unto Moses," to whom all were commanded to listen. What instructions had He received to enable Him to be such a teacher? What Normal shool had He visited? Who were His professors of natural, moral, and political science? What drill had He received to fit Him to occupy the seat of the anti-typical Moses? The typical law-giver had a royal education. Brought

up as the son of Pharoah's daughter, "Being learned in all the wisdom of the Egyptians; (and consequently) He was mighty in words and in deeds." Acts vii. 22. Jesus had no such learning; but was, in the language of this age, an obscure, illiterate, poor young man without any worldly pretensions. "A root out of dry ground, without form (of royalty—W.) or comeliness, and without any attractive beauty." Such a personage steps forth upon the Hebrew theatre to teach and do in human flesh, far more than ever had been taught and done by all the noble, the learned, and the wise of the earth. The agent and the mission presented a painful inequality. (a) The first sample of His teaching which will be presented, is called "Christ's Sermon on the Mount." As the sermon is familiar to our reader, we shall direct attention to some of its noted thoughts. As a whole, the thought is unique; it stands without a peer. It is not a production of unaided human thought. The human mind, at that age of the world, was a novice to such ideas. They were infinitely beyond the world as to morals and practices. There never had been a school, Hebrew or Pagan, where such a system of moral action had been taught. The seven empires of the world were strangers to such springs of human action. Even the Hebrews in the purest state, were strangers to many of its enunciations and injunctions. Let us view some of its items. (b) Its beatitudes reverse human ideas and ordinary actions. The nine classes are either persecuted, dishonored, or lightly esteemed. His corrections of Jewish traditions, practices, and His expositions of the law, are profound. The treatment of enemies is the reverse of human practice. War on our enemies, and their extermination, are the breathings of the human heart. There is scarcely an ordinary sentiment in the entire sermon. Who can read this discourse, without exclaiming with the Jews, "Whence hath this (man) this wisdom?" It is very certain that He never obtained the thoughts from any earthly teacher, and to suppose that the doctrines originated in the mind of Jesus, as a mere man (the natural Son of Joseph and Mary), would be to admit as great a difficulty and miracle, as to allow the truth of His miraculous conception, and God to be the Father of those doctrines, as Jesus Himself declares. His words were uttered (c) with authority and power. The people noticed His manner of address. At the close of this sermon "The people were astonished at His doctrine: For He taught them as (one) having authority and not as the scribes." Matt. vii. 28. 29. Whence came such self-possession and confidence? He knew well that the sentiments of the sermon were new and very unpopular. Any other minister, a novice (humanly speaking) as Jesus at that time, would, under similar circumstances, have acted like a scribe. Mark the power of His words: Their power over men, over demons, over nature. See how the Jewish teachers were affected at His voice. The demons obeyed His voice; the dead heard it and obeyed. When He addressed the storm there was a great calm. Such power is not inherent in ordinary mortals. It was strictly true, "Never man spake like this man."

(4) Let us see if ever man exerted the same power as this Man. Of the thirty-three acts of Jesus recorded as miracles, thirty-two are works of benevolence, one is the execution of a curse; He blasts the fig tree because

of its persistent barrenness. The miracles of Moses were the execution of judgment. The departments over which Jesus exercised control, in working His great power, were the physical world, as turning water into wine; vastly increasing the amount of food to feed the many thousands; stilling the winds and the sea; and taking life from the fig tree. This power will not be claimed to be inherent in any ordinary man.

(3) Jesus had entire control over the world of unclean spirits. Four remarkable instances recorded: (a b) two at Capernaum, (c) one at Gadara, and (d) one at Mount Tabor. These were the serpent's seed, but fled before the "seed of the woman." "Jesus, we know Thee who Thou art, the Holy One of God." This province of Jesus' dominion affords ample testimony as to the nature of this Son of Mary. He had the department of human diseases under His control. His attested cures of fevers, leprosy, palsy, blindness, deafness, withered hands, dropsy, and all others afflicted with divers diseases and torments fully attest this His miraculous authority; we say miraculous, for the cures were immediate and perfect.

(4) The fourth department of Christ's power is that of death and hades. Three noted cases of resurrection demonstrates His absolute control over the dead. (a) The son of the widow of Nain; (b) the daughter of Jairus; (c) and Lazarus of Bethany. These were all remarkable and public; about these there could be no deception. Of these the resurrection of Lazarus was of the greatest notoriety, on account of his age, the length of time that he was under the dominion of death, and the admission of the fact by the Jews, who sought to kill Lazarus, because it produced many believers. Even Nicodemus, a ruler of the Jews, came to Jesus by night and said, "Rabbi, we know that Thou art a teacher come from God: for no man can do those miracles that Thou doest, except God be with him." John iii. 1. The world of mind and matter were at His bidding. All His sayings are pressed into the space of  $3\frac{1}{2}$  years. Such pressure on mind and body clearly demonstrates His exalted nature. John said, after writing the life of Christ, "Many other things did Jesus, which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." John xxi. 25. Such activity of thought and muscle, as was required to produce all His addresses, prayers, conversations and parables, and to supply all the exhaustive vitality for His miracles, does not belong to any child of the first Adam; God must be with him.

(5) His deportment, both towards God and man, was equally unique. All admit that Jesus was a man. The point in dispute is the one urged by the Jews, "For a good work we stone Thee not; but for blasphemy: and because that Thou, being a man (only—W.) makest Thyself God." John x. 33. "Calling God His Father, making Himself equal with God." John v. 18. What we say then, tends to solve the problem, not of "the man," but of "the man Christ Jesus," the *supplementary man*. He is a man, it is true, but He is more than a man.

What we aim to demonstrate is this, that it requires more credulity to believe that a natural son of Joseph and Mary, the brother of James and

Joses, and Simon and Judas, brought up at the carpenter's bench, without any learning, could say what He said, and do what He did, than to believe that He was the Son of God, and, consequently, that these were the legitimate fruits of His exalted nature. He was shown to be the Son of God by His resurrection. Such is the more natural solution of this mysterious problem.

We shall now follow Jesus in His intercourse with God and man. His words and deeds, in every instance, were those of an affectionate, obedient and dutiful Son of Him whom He called His Father, even the Almighty. His life, as given by the four Evangelists, are full of the most convincing evidence to establish this proposition. His great intimacy is demonstrated by His prayers in John xvii. That inimitable prayer, so distinctly delineates His relationship to God and man, as also His character and mission, that we shall certainly be justified in presenting a copy. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God (heathen gods being nothing—W.), and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth. I have finished the work which Thou gavest me to do. And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given me are of Thee. For I have given unto them the words which Thou gavest me; and they have received (them) and have known surely that I came out from Thee, and they have believed that Thou didst send me. I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine. And all mine are Thine, and Thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we (are). While I was with them in the world, I kept them in Thy name: those that Thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to Thee; these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through the truth: Thy word is truth. As Thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou Father, (art) in

me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one. I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me. Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me: for Thou lovedst me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent me. And I have declared unto them Thy name, and will declare (it); that the love wherewith Thou hast loved me may be in them, and I in them." In such an affectionate and familiar manner did Jesus address His Father. The thoughts and the familiar breathing declare the relationship. No one can carefully examine the wording and spirit of this prayer without profound convictions of the exalted nature of its author. Compare this with the model prayer given for the use of His disciples. The thoughts of each are well adapted to the purposes for which they were uttered. The one is a model for the use of the disciples of Jesus; the other is the heart breathings of Jesus Himself, when closing His mission. The one in John xvii. is not appropriate as a whole to the use of any other being. Christians cannot pray it. It carries with it the holy breathings of a divine nature. Its language and its author are of another world. His mission is expiring, and He is rendering His report supplemented by certain requests. The terms in which it is couched identify its heaven-born original. His eyes uplifted He exclaims, "Father," "Thy Son," "Hast given me power over all flesh," "O Father," "O righteous Father," "The glory I had with Thee before the world was". These are utterances of a son and companion. Let us notice His deportment towards His own people, the language He uses in conversation, in His addresses, in His parabolic instructions. His mode of address was neither timid nor bold. Self-reliant, His language comes with authority. To His enemies, His reproof was terrible. His conduct in the temple suited the Lord Messiah rather than a poor illiterate young man of 32 winters. "And Jesus went into the temple of God (once His—W.), and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written my house shall be called the house of prayer, but ye have made it a den of thieves." Matt. xxi. 12. 13. In His private intercourse with His most intimate friends, such as the family of Lazarus, His deportment is that of a pure and holy being, no "small talk," neither is there any levity. He weeps, but is never seen to laugh. His secret moments were occupied in holy converse with His Father. In uttering His parables, and when performing His wonderful miracles, He manifested that He is the extraordinary person. It was only on the mount of transfiguration, in a vision, before three special witnesses, Peter, James, and John, that His future glory shone forth, of which Peter thus speaks, "For we have not followed cunningly devised fables, when we made known unto you the power and com-

ing of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we (James, John, and myself—W.) heard, when we were with Him in the holy mount." 2 Peter i. 16. 17. 18.

We have given in our hurried sketch a brief outline of this extraordinary personage, who showed Himself to the Jews as their anticipated Messiah, Son of God. He had established His claims to Messiahship, and to the throne of David, by His "mighty words and deeds." Never had man spoken or acted like Him. When John the baptist sent messengers to Jesus who said "John Baptist hath sent us unto Thee, saying, Art Thou He that should come? or look we for another? And at the same hour He cured many of (their) infirmities and plagues, and of evil spirits; and unto many (that were) blind He gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." Luke vii. 20. 21. 22. Jesus knew that His works were sufficient to carry conviction to John, who knew what were to be doctrines and acts of the Messiah. Objectors of all ages have questioned the accomplishment of these works for want of sufficient testimony. Since no amount of testimony is sufficient to establish the truth of a miracle, such a position is faulty in many ways. (a) It is a violation of the law of testimony. (b) It mistakes the character of a miracle. What is a miracle? It is the exercise of extraordinary power, either to intensify or suspend usual laws of nature. A natural law is simply the mode of Jehovah's action. Laws are not inherent in matter, and independent of a living Creator. A law of nature is simply a mode of God's action. He does not create a vast machinery and leave it to manage itself, He is a creating, moving, and governing agent of the universe, as a whole and of all its parts. In the creation of the earth with all its formations and organisms, the Creator had a purpose and plans of developing that great unity of purpose. Man was created to be the visible agent by which the earth in its living population was to be governed. The first man failing in His rule, had another promised, called the "seed of the woman." The second Adam had to have a nature suited to His work. The work required of Him was extraordinary, calling for unusual or extraordinary powers. His official work demanded corresponding abilities.

The position is simply this: The miracles of Christ are an element in God's original plan (in one of its departments) to carry out His purpose. God is not a man that He had to change plans to suit circumstances, in progressive developments, over which He had no control. Our meaning will be better understood by an illustration. Let us take a specimen of human effort as carried out by machinery; time pieces, such as clocks, watches and chronometers. They are all various plans devised by man for one purpose, that of measuring time accurately. That being the object

proposed machinists set themselves at work for its accomplishment. The thoughts and acts of one develops a clock, of another a watch, of a third a chronometer. See what a variety of machinery for the accomplishment of one purpose. Let us now examine their movements. The clock notes the seconds, minutes, quarters, hours, days and months, without looking into the works of the clock, but simply at its face. We conclude that the plan of its maker was to mark those six divisions of time, and that the works of the clock are calculated and arranged for those divisions. Who would contend that the machinery within it, had no wheels with its cogs ; no such divisions in its mechanism, as to enable it to mark the months, days, hours, quarters, minutes and seconds, when the fact was on its face, and its time-keeping before his eyes ? His saying that this time-keeping attribute is contrary to former experience, would not alter the fact. Every reasonable person would say, It does mark those six divisions of time ; therefore, that was in the *plan* of its maker, and its internal parts are made and arranged to produce that result. It is part of the original thought. So of the watch and chronometer. After the fall of man, human redemption is revealed as a part of God's purpose. His plan for its accomplishment is the gift of His only begotten Son ; His incarnation ; life of humiliation ; His mighty "words and deeds," necessary to produce faith and obedience, requisite to salvation. The Jews had sunk so low (He came to His own and was rejected) in practice of morals, and in their ideas of the character of their promised Messiah (they looking for a mighty prince of the house of David), that nothing less than Divine power manifested in human flesh could wake them from their dreamy repose. The Almighty certainly knew, ages in advance, that such would be their degraded, lifeless condition, and, therefore, adapted His plans to the exigencies of the case. To deny this is to rob the universe of an omniscient, all-powerful, superintending Deity. We have in the predictions of the holy prophets abundant proof that Messiah, in His special character, was in the Divine plan ; else how could they have described His character and surroundings with such accurate minuteness. Read Isaiah, as we find His description in his fifty-third chap., so distinctly and accurately is Jesus of Nazareth there described that Porphyry, a noted infidel of the third century, took the absurd position that that chapter was written after the death of Christ. Absurd, for the reason that Porphyry well knew that the fifty-third chapter had always formed a part of Isaiah's prophecies, as held by the Jews, such enemies of Jesus, that they instigated His death. Porphyry also rejected the writings of Daniel, because of his prophecy of the seventy weeks. The great Law-giver, Moses, was familiar with Messiah's life and character. So were Job, David in his Psalms, and all the prophets, so that it may be truly said, "The testimony of Jesus is the spirit of prophecy." Rev. xix. 10. How did Moses, Job, David, and the prophets know any thing about Jesus of Nazareth, except through a direct communication from God ? and how could Jehovah reveal that which did not exist as parts of an original plan to carry into execution His own immutable purpose ? Such must be the inevitable convictions of

sound reasonings. That we may be fully understood, allow us another illustration. The Centennial Exposition, of 1876, at Philadelphia, affords a very appropriate example, explanatory of our position. The motor of some acres of machinery, was a fixed engine of great power, called Corliss. With this engine all the immense field of lesser machines, with an endless variety of action, had connexion. When it moved they moved ; when it stopped they were dead of necessity. The point at issue is this : was that compound communicated power the result of some chance combination, or did it originate from the brain of some person, who had constructed this plan to carry out his purpose ? But one answer is in any manner reasonable. These movements and mechanic actions, are the parts of a previously arranged plan. Now the Almighty is the Motor of the Universe. The worlds of matter, of intellect, and of morals are objects of His creation and supreme control. In His formation of the earth with its infinite variety of living organisms, He evidently arranged all things according to the immutability of His purpose. His plan of redemption of a fallen race and by His Son as the Redeemer, existed in His mind from the beginning. The part of the world's drama assigned to the "seed of the woman," had its previous assignment in this Divine arrangement. The work to be done, whether individual or national, had its agents adapted to the work. For wise purposes, inscrutable to man, God saw fit to communicate parts of His plan to His servants, the prophets, centuries in advance of the agents ordained to carry His plans into execution. We conclude, therefore, that miracles are as truly a part of God's original plan, as any ordinary act, since they are all essentially necessary. We conclude that the declaration that miracle is in its nature impossible, and that of the fool, "no God," are synonymous.

(6) The death of Christ. The doctrines and works of Jesus were so offensive to the Jewish nation that they said, Away with Him. They conspire against His life and He was executed on the cross. Christ's death was voluntary, Jesus said, "Therefore, doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Jno. x. 17-18.

Pilate said unto Him (Jesus—W.), "Speakest Thou not unto me ? Knowest Thou not that I have power to crucify Thee, and have power to release Thee ? Jesus answered, Thou couldest have no power (at all) against me, except it were given thee from above ; therefore, he that delivered me unto thee hath the greater sin." Jno. xix. 10-11. "Without shedding of blood is no remission." Heb. ix. 22. Christ said, "O fools, and slow of heart to believe all that the prophets have spoken ! Ought not Christ to have suffered these things, and to enter into His glory ? And beginning at Moses and all the prophets He expounded unto them in all the scriptures the things concerning Himself." Lu. xxiv. 25, 26, 27. What sin, then, had the Jews in putting Him to death ? Peter said, "Ye men of Israel hear these words : Jesus of Nazareth, a man approved of God among

you by miracles, and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by *wicked hands* have crucified and slain." Acts ii. 22-23. Christ's death was, therefore, voluntary and for the remission of sins. The Jews manifested their hatred to Jesus even after His death. They had instigated His crucifixion, had Him put into the sepulchre, with a Roman seal upon it, and a guard set to hold Him there by preventing His disciples from stealing away His body. They well knew that Jesus had predicted His own resurrection on the third day. They had seen that Jesus had lain down His life. He said that He had power to take it again. This great calamity to them they had fully resolved to prevent. With all their caution, and with the power of the Roman Empire at their bidding, the sun of the third day cast its exultant rays into an open, deserted tomb. This fatal "error" had occurred, but by what power they knew not. The historian, Matthew, says, "That in the midst of a great earthquake, the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead (men). This angel's explanation to the women solved the problem of the open sepulchre. I know that ye seek Jesus, which was crucified, He is not here; for He has risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you. And in their way Jesus met them saying, All hail. And they came and held Him by the feet, and worshiped Him."

About this time some of the watch, who fled from the sepulchre, came into the city, and showed unto the chief priests all the things that were done. It appears that the watch, at first, made a true report to the chief priests. An assembly of the elders was immediately convoked to decide upon some immediate action before this alarming report should reach the governor. One opinion was unanimous in the counsel, and the hat passes and the money rushes in. "They gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole Him (away) while we slept. And if this (the true story and the sleeping—W.) comes to the governor's ears we will persuade him and secure you. So they took the money and did as they were taught; and this saying is commonly reported among the Jews until this day." Matt. xxviii. This lying bribery has been fatal to those Jews that said, "His blood (be) on us and on our children," as we shall see in their future history. Jesus Christ our Lord "was made of the seed of David according to the flesh, and declared (to be) the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. i. 3-4.

(7) The resurrection of Christ Jesus our Lord established His claims to Messiahship since the spirit of Jehovah, the Almighty, would not have been sent to quicken an impostor, hence the rising of Christ from the dead,

and those that are His at His coming is a fundamental truth of the Gospel. Paul says, "I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Cor. xv. 1-4. Was not to see corruption which generally takes place before the fourth day. Ps. xvi. 10. It was necessary for Christ to die, since by His blood was the remission of sins; and that as a high priest He was required to enter heaven itself. The truth of Christ's resurrection is as fully established as human and Divine testimony can do it.

(8) His ascension will now be considered. The fact itself and the reason of it will be briefly noticed. Jesus was not taken up into heaven till after the expiration of forty days. These forty days were occupied in giving His disciples many infallible proofs of His being alive, and also in giving them instructions in the nature of the kingdom of God. On the subject of Christ's reign, the time and circumstances, they still seem to be in the dark; for they ask, "Wilt Thou at this time restore again the kingdom to Israel?" Acts i. 6. The calling of the Gentiles did not seem to be understood; hence Christ answers, After the Holy Spirit comes upon you, giving you power to execute your mission, ye shall be my witnesses, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. These forty days, therefore, were necessary for the instruction of His apostles, both as to the fact of His resurrection, and the nature of His kingdom.

This fact of Christ's ascension is attested by His apostles, who went into Galilee to meet Him, as Jesus had appointed. Having during forty days received all necessary instructions, they are prepared for the last scene of the drama. "While they beheld, He was taken up; and a cloud received Him out of their sight. And they looked steadfastly towards heaven as He went up, behold, two men stood by them in white apparel; which said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts i. 2, 12. This is the testimony of Jesus' ascension, as explained by the two messengers. That He entered the anti-typical temple and was accepted, is proved by the Advent of the Comforter, which transpired. It may be said that these witnesses were interested and therefore their testimony should be received with caution. On this point it is, perhaps, as well to say: (1) They had every opportunity to know the fact; (2) their subsequent conduct was such as to demonstrate their faith in the certainty of the event. The necessity of His ascension is distinctly seen in the office which, after His resurrection, He was required to execute, that of the anti-typical High Priesthood. The type required that the death of Jesus should be on earth, but that the blood should be offered in the anti-typical temple, heaven itself. Paul says: "For if He were on earth, He should not be a priest, seeing that there are priests

that offer gifts according to the law." Heb. viii., 4. As Christ came not to destroy the law or the prophets, but to fulfill them (Matt. v. 17), He could not officiate as a priest on earth. Hence He said, "Ought not Christ to have suffered these things and to enter into His glory?" Luke xxix. 26. We have now followed Jesus through the execution of His prophetic office (leaving chosen persons to carry it out) and have seen Him ascend into the heavens for the purpose of discharging the duties of his priestly office in the most holy place, where He is now sitting on the right hand of His Father, the unity of our subject requires that we (2) return to notice the second great event in the tenth epoch of Hebrew history the Advent of the Comforter, the Holy Spirit. Christ said, "If I go not away the Comforter (Paraklete) will not come unto you; but if I depart, I will send Him unto you." John xvi., 7. This Comforter, sent by the Father and Son, was to teach the apostles all things, and bring all things to their remembrance, whatsoever Christ had told them. Jesus instructed them to tarry in the city of Jerusalem until they were endued with power from on high. When they had seen Jesus ascend they returned unto Jerusalem from the mount called Olives, and went into an upper room. Luke describes the Advent of the Holy Comforter as follows: "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost (Gust or breathing.—W), and began to speak with other tongues as the Spirit (breathing.—W) gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another: "Behold, are not all these that speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadocia, in Pontus and Asia (Minor.—W), Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." And they were all amazed, and were in doubt, saying, one to another, "What meaneth this? Others, mocking, said, These men are full of new wine." Acts ii., 1-14. Peter, commanding the astonished multitude of mixed nations, first refuted the slanders, and then entered into the discussion of the extraordinary phenomena; that they had seen the remarkable events predicted by Joel, which marked the Advent of the Spirit and the signs denoting the beginning and close of the gospel dispensation of the Holy Spirit, during which a people for God's name would be gathered out from the masses of the Gentiles. Such was the Advent of the Comforter and its immediate result was a plentiful harvest. Here opens the dispensation of the grace of God to all mankind and the apostolic commission, "Go ye into all the world and

preach the gospel to every creature," had infused into it its divine power. It was for the coming of this power from on high that they were commanded to tarry in Jerusalem. The apostles now go forth, the divine Spirit everywhere accompanying them and working its wonders. This new system of religious education spread through the Roman empire with miraculous rapidity. It was soon said that its holy system of revealed truth had been proclaimed to every creature under heaven. The gift of tongues, imparted on the day of Pentecost, vastly aided its propagation. Persecutions from Jews and pagans only scattered more widely the fire that caught and burned fiercely where it fell. Every devout disciple started a new centre in the spiritual conflagration. The more it was beaten the more widely it spread, and the more fatal to the system of Judaism and pagan idolatry. For the early spread of the gospel the Acts of the apostles furnish us with a divine record. To that book we direct the reader. A few general remarks relative to the Spirit's Advent and mission will close, for the present, our sketch of this interesting topic. The early history of the populated earth presents a broken record of moral pollution and violent bloodshed, and it sank for its cleansing under an ocean of waters. The new peopling of the earth by the three sons of Noah, Shem, Ham and Japheth, has to the present time been marked, apparently, by all the symptoms of a moral failure. What have been the leading features of its moral history under Messiah's dynasty? Its moral education, including the entire human family, has not amounted to the knowledge of the least primary elements. Asia and Africa have, in every age, been full of the habitations of cruelty. The fall was such an entire separation from God, with His moral brightness, that Adam, shut out from paradise, walked through the earth with a black canopy over him of one star only. The seed of the woman shall bruise the serpent's head. God's purpose towards the earth and its future ruling dynasty (man under His Son, Messiah), developed very gradually. His plans were made known to a select few, the choice spirits of the earth. It is about 25½ centuries, after the promise of the "Seed of the woman," before Jehovah enunciates His Great National arrangement. (Deut. xxxii., 8.) During the patriarchal age (to Abraham, Isaac and Jacob), Jehovah made many other disclosures of His plans of His ultimate PURPOSE of establishing a universal empire in righteousness under His Son Messiah. Following this was a dispensation of law and of types, under which institution one family was selected to be moral teachers of the world. The law was the schoolmaster to bring to Messiah. The Temple was the school-house, and the land of promise the school-lot; the ground of exercise (Go not in the way of the Gentiles). This instruction as a preparatory school was vastly in advance of all other known systems of morality. At last the University is completed and its first session opens under its great Professor like unto Moses—Jesus of Nazareth, the Messiah, Son of God. His instructions were in advance, not of the age (for He came at the time appointed), but of the apostate, degenerate teachers of that age. The result was, "He came unto His own (the Jews, Judah—W.), and His own received Him not. But as many as received Him, to them gave He power to become the sons

of God (even), to them that believed on His name." John i., 11, 12. He was put to death; was buried, and after three days arose; and after teaching His apostles forty days, ascended and sat down on the right hand of the Father, which was established by the Advent of the Spirit on the day of Pentecost.

(3.) The third event of this tenth Hebrew epoch is the history of the Jews during that period. This portion of Jewish history, covering the first seventy years of the Christian Era, is full of remarkable events. It takes the features of a protracted family quarrel. Herod the Great, sinking under the weight of domestic troubles, expired and was buried under the tempestuous waves which his own restless ambition and jealousies had originated. His cruelties effaced the memory of all his public munificence, and he died under the hatred of the entire Jewish nation. The seeds of civil discord which he had sown broad-cast, sprang up and covered this period with an abundant harvest. The disputes and wars among the members of the Herodian family laid the foundation for all the wars and bloodshed of the century. The Jewish nobility could illy indure the evils and oppressions of a protracted Idumean dynasty; and as the Romans were friends to Herod, it caused the nation to engender hostility to the great empire. This hostile feeling continued to grow and to gather power during the entire period of Christ's first Advent. By the Herods and the Roman officers, the ruling sectaries of the Jews, the nation was kept under a feverish excitement, the new religious elements, originating with Jesus of Nazareth, added fuel to the civil and religious burnings. Christ publicly declared such to be the necessary fruits of His mission. "Think not that I came to send peace on earth: I came not to send peace, but a sword. For I am come to set man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes (shall be) they of his own household." Matt. x., 34, 35, 36. "I am come to send fire on the earth; and what will I, if it be already kindled?" Luke xii., 49. These enunciations might seem to conflict with the nature of Christ's mission as declared by the angels at His birth: "Glory to God in the highest; and on earth peace, good will toward men." Luke ii., 14. This peace belongs to the period of His reign upon the throne of His father David. As an authoritative teacher, like Moses, no such fruits could be anticipated. The Jews had so corrupted and made void the moral elements of Moses' laws that the restitution of the code, buried under masses of tradition, could not be exhumed without hot-blood, violence and bloodshed. Such were the legitimate fruits of Christ's teaching among the Jews. As light and darkness will not associate, neither can truth and falsehood. Contests are between opposites. The Jews fought for the supremacy of their traditions. Christ came to fulfil the law and the prophets, not tradition, this required time to divest them, first, of all traditional rubbish. In accomplishing this work He brought upon Himself and His disciples the fierce ire of the Jewish nation. The struggle was severe and social in its results as well as national. His doctrines did not allow any compromise: no neutrality. He that is not with me is against

me. The Jewish nation, subordinate to the Romans, had within its territory three hostile religions struggling for ascendancy. Pagan, Jewish traditional, and that of Jesus of Nazareth.

Concerning the Herodian family during the first thirty-three years of the Christian era, we propose to pass it without any special notice. Civil affairs were so arranged by the divine Governor as not to allow any hindrance to Christ's mission as the Great Teacher. God's dealings with Judah after their crucifixion of His Son, demands a more extended notice, since it was judiciously executive. They had said, "His blood (be) on us, and on our children." Matt. xxvii. 25. One thought suggests itself as worthy of notice, preparatory to the further examination of their progressive history from the ascension of Christ, the object Jehovah had in view by dividing the nation into religious sects before the advent of His Son; also the national subordination as it existed under Rome. The ten tribes, under the supremacy of Ephraim, were banished from the land (a) for the purpose of freeing His land from idolatry, the most insulting of all sins; (b) to punish them for idolatry; (c) but chiefly to send them to the islands of the sea where they were to become a multitudinous nation, or a union or a confederacy of a multitude of nations. Judah was required to remain in the land, (a) to keep up the temple service; (b) to perpetuate the line of genealogy to the seed Christ; (c) to give birth to the Messiah; (d) to afford Him a place (school house and lot) where He could give His instructions. To cure Judah of the idolatry which Jeroboam, the son of Nebat, had introduced, Jehovah brought upon that nation a seventy years' captivity in Babylon; after which the temple service was re-established. Their civil power, however, came under Gentile subordination. The Gentile horns of Babylon, Media, Persia, Greece, and Rome, ruled over them preparatory to the incarnation of Messiah. Rome was friendly to Judah till after the crucifixion of Christ. The division of the nation into sect instruction, as under the Pharisees, Sadducees, Essenes, Scribes, and Herodians, prepared the people for the instructions of the great Teacher. As ores and compound substances have to be broken to pieces and reduced to particles before they, as elements, can enter into new combinations, so it is with the introduction of new moral principles. If the Jews had all been Pharisees or Sadducees, how could the teachings of Christ have gained any foothold? The nation had to be reduced to an elementary condition. Let us now sketch the history of the Jews from the ascension of Christ A. D. 33 to the fall of Jerusalem A. D. 70. This covers a space of about 37 years, a period crowded with noted events, both national, social, physical, and ecclesiastical. The supreme civil rule of the Jews was vested in the hands of the Romans; the subordinate rule was in the Hebrew family, while the new religion, taught by the apostles of Christ, began its struggle against Judaism and Idolatry. It should be remembered that the authority of the ceremonial law extended only to the cross (Col. ii. 14.); yet the temple service was kept up by the Jews through this whole period. It had no divine sanction, however, after the death of the anti-typical sacrifice. Every typical sacrifice after the death of Christ was an abomination. "He that

(after that—W.) killeth an ox, (is as if) he slew a man ; he that sacrificeth a lamb, (as if) he cut off a dog's neck ; he that burneth incense, (as if) he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." Is. lxvi. 3. Their zeal was great, yet without principle. The idea that the religion, taught by one that they had caused to be executed as a criminal, should gain any victory over their own venerable system, was too humiliating for their proud spirits. They persecuted these new disciples everywhere, even unto death. Yet its conquests multiplied. The Jewish nation, after its crucifixion of Christ, had every feature of a God-deserted people. Their services had no vitality; their institutions no adhesiveness. The civil dynasty was still Herodian; yet with the fall of Jerusalem terminated their wicked government. Let us notice some features of their reign during the early spread of the Gospel.

Herod Agrippa I. was the fifth in order of Herods, yet the grandson of Herod the Great. He was brought up and educated at Rome with Claudius and Drusus; was thrown into prison by Tiberius, but was released by Caius (Caligula) A. D. 57. He had bestowed upon him the ensigns of royalty, and his dominion increased. He had risen from poverty to wealth and great power. Herod Antipas being banished through Herodias, his brother Philip's wife, (who had instigated the death of John the Baptist,) his dominions were given to Agrippa I. About A. D. 41 Judea and Samaria were added to his territory by Claudius. Agrippa favored the Jews, and unlike his predecessors, he was a strict observer of the law. He persecuted the disciples of Christ in order to gain favor with the Jews. He put to death James the son of Zebedee, and caused Peter to be imprisoned (Acts xii. 2. 3). He was, however, suddenly arrested by the angel of Him who hath said, Thou shalt have no other gods before me. In his fourth year (A. D. 44) of royalty over all Judea, Agrippa was present at the Cæsarean games, celebrated in honor of the Emperor. Luke makes the following record, "Upon a certain set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, (saying), (it is) the voice of a god, and not of man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." Acts xii. 21. 22. 23. Josephus has the following: "Now when Agrippa had reigned three years, over all Judea, he came to the city Cesarea, which was formerly called Strato's Tower; and there he exhibited shows in honor of Cæsar, upon his being informed that there was a certain festival celebrated to make vows for his safety. At which festival a great multitude was gotten together of the principal persons, and such as were of dignity through his province. On the second day of which shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theatre early in the morning; at which time the silver of his garment being illuminated by the first reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him; and presently his flatterers cried out, one from one place, and another from another (though not for his good) that 'he was a

god ;' and they added, 'Be thou merciful to us; for although we have hitherto reverenced thee only as a man, yet shall we henceforth own thee as a superior to mortal nature.' Upon this the king did neither rebuke them nor reject their impious flattery. But as he presently afterwards looked up, he saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings to him ; and fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner. He therefore looked upon his friends, and said, 'I, whom you call a *god*, am commanded presently to depart this life; while providence thus reproves the lying words you just now said to me ; and I, who was by you called *immortal*, am immediately to be hurried away by death. But I am bound to accept what Providence allots, as it pleases God ; for we have by no means lived ill, but in a splendid and happy manuer' (no giving God the glory—W.). When he had said this, his pain was become violent. Accordingly he was carried into the palace ; and the rumor went abroad everywhere, that he would certainly die in a little time. But the multitude presently sat in sack-cloth, with their wives and children, after the law of their country, and besought God for the king's recovery. All places were also full of mourning and lamentation. Now the king rested in a high chamber, and as he saw them below lying prostrate on the ground, he could not himself forbear weeping. And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age, and in the seventh year of his reign." Upon a critical comparison of the records of Luke and Josephus (they both writing in Greek,) we have not been able to discern any discrepancy. Josephus' account is more lengthy and circumstantial. Luke says what Agrippa confesses, that he was smitten by *ἄγγελον*, angel or messenger of God. Agrippa sees an owl, a visible symbol of God's judgment, as a dove, at Christ's baptism, was a visible symbol of God's Spirit. Luke leaves out the owl as it would look towards heathen superstition. An omission is not a contradiction. This case is an illustrious example of the offensive nature of idolatry, especially in that land which God had selected as His sanctuary or visible abode. "Thou shalt have no other gods *before* me," had an expressive meaning : *before* me, in my presence, in the land that I have chosen as my special dwelling place, on the land where my future abode and that of my Son will be established. This my sanctuary must be kept free from idols. For the sin of idolatry I drove out the Canaanites ; for that sin I expatriated the ten-tribed Israel of my own family ; for idolatry and sabbath breaking I expatriated Judah for seventy years. It was for idolatrous practices that Jehovah executed His divine displeasure at various periods on Egypt, Syria, and on other bordering nations. He has purposed that no idolatrous nation shall occupy the land, hence Mohammedan Unitarianism has been prefered to Roman apostate idolatry. Neither image nor image-worship is tolerated by the "God of Israel" in the land selected for His own special dwelling-place. God is jealous of that land, hence idolatry is banished, and men receiving divine honors as Agrippa I. are executed. At such severe judgment we cannot

wonder, when we consider the infinite discrepancy between the Creator and the created. A pure and loyal monarch is to occupy the whole earth, having the land of Israel as its radiating centre. It is fit then that the cleansing process should begin at the sanctuary. These thoughts will enable us to interpret correctly great national revolutions, and follow the footsteps of the Almighty in the earth's progressive developments.

Agrippa II., the sixth and last Herod, took part with the Romans against the Jews. He died at Rome A. D. 100, in the third year of Trajan. We may call the period that elapsed from the crucifixion of Christ to the fall of Jerusalem, and the utter extinction of the Jewish nation, the era of the introduction of Judah's executive judgment, during which God's executive agent is the Romans for the great work. Other distinctive features of that introductory age of judgment will now be noticed: such only as mark God's displeasure against that people for the rejection and crucifixion of His Son. These husbandmen had cast His Son out of His vineyard, and had slain Him. It was now His purpose to destroy those husbandmen, and to let out His vineyard to others, who should render Him the fruits in their seasons. Let us notice the distinctive features of this period. Luke and Josephus shall constitute our principal authorities. Luke's record is from Jesus Himself; a narration of history in advance. Christ's prophetic history divides itself into two very distinct periods. (1) From the beginning of Christian mission to the fall of Jerusalem. (2) From the fall of Jerusalem to the second advent of Christ. For the present we shall confine our narration to the first period, since it covers the last of the tenth epoch of Hebrew history.

The first period contains the following noted items, which we shall now examine:

- (a) Disciples of Christ, their treatment.
- (b) Conduct of the Jews, among themselves, towards the Christians, and towards the Romans.
- (c) Conduct of the Romans, in gradually overthrowing the nation.
- (d) False Christs and impostors, who deceived the Jews.
- (e) Extraordinary phenomena, such as earthquakes, famines, etc.
- (f) Siege and fall of Jerusalem, the two divisions of the siege.

These general heads we shall examine very briefly, since we have noticed them in detail in our work, "Coming Age," to which we refer the reader. Here we examine with the object of noting God's special dealings with the Jews. Their national overthrow comes as the beginning of their punishment for the rejection and murder of His Son, and for the beginning of their mission among all nations.

(a) The Christians—their treatment. Christ has given the following as recorded in Lu. xxii. 12-20.: "But before all these, they shall lay their hands on you, and persecute (you), delivering (you) up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle (it) therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gain-

say nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and (some) of you shall they cause to be put to death, and ye shall be hated of all (men) for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls." The Acts of the Apostles give us the history of such persecutions. Such results followed the proclamation of the Gospel in Judea.

(b) The conduct of the Jews towards the Disciples of our Lord is clearly delineated by Christ in His prophetic history. The propagation of the Gospel met the opposition of the Jews everywhere. Their hatred to Jesus gathered into bloody persecution against His disciples. They learned what their Master's meaning was, when He said, "If they do these things in a green tree, what shall be done in the dry." Lu. xxiii. 31. They were divided among themselves into hostile factions, keeping the masses and the well-disposed in constant dread of impending danger. The hatred of the commanders of these factions were exceedingly hostile, increasing in violence every day. Nothing was more distinctly taught, than the fact that they were a God-forsaken people. Jehovah was mustering His armies for their hasty overthrow.

(c) The Romans were fully advised of their hostility, and, therefore made all the preparations necessary for the final conflict. Every eastern movement of that great empire, demonstrated the guidance of an overruling destiny. Their movement crowded the nation into Jerusalem where the people might be shut in. The Jews, however, were judicially blinded to their impending ruin and rushed on in judicial blindness. False Christs became numerous. Simon Magus. Acts viii. 9. 10. Dositheus, the Samaritan. Theudas, when Fadus was procurator, and the numerous imitators who arose when Felix was procurator, who were apprehended and killed every day."

(d) "Nation against nation," vs. 10. "This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who resided in the same cities, in which thousands perished, the open wars in different tetrarchies, and the civil wars in Italy between Otho and Vitellius."—*Bagster*. These uprisings tended to the same ultimate end.

(e) "Earthquakes" were numerous. Among the many named were those at "Crete, Smyrna, Miletus, Chios, Samos, Rome, Laodicea, Hierapolis, Colosse, Campania, and Judea."—*Bagster*. Famines and pestilences were also numerous.

(f) "Fearful sights and great signs from heaven," vs. 11. Josephus relates the following: (1) "A star hung over the city like a sword, (2) and a comet continued a whole year; (3) the people being at the feast, unleavened bread, at the 9th hour of night, a great light shone around the altar and temple, and continued an hour; (4) a cow led to sacrifice, brought forth a lamb; (5) before sunset chariots and armies were seen all over the country fighting in the clouds, and besieging cities." Many others Josephus also named.

(g) The siege and fall of Jerusalem. This siege consists of two distinct parts, with an interval of nearly two years and six months. The siege of

Cestius Gallus, and that of Titus. Cestius was President of Syria. Visited Judea at the passover of A. D. 65, where 3,000,000 Jews surrounded and "besought him to commiserate the calamity of their nation and cried out upon Florus (their Roman Governor—W.) as bane of their country." Florus augmented their calamities in order to induce them to a rebellion, that in case of war he might escape accusation before Caesar. Some time in November, 67, Cestius Gallus advanced with his whole army against Jerusalem. "Thus did the Romans make their attack against the wall for five days, but to no purpose; but on the next day, Cestius took a great many of his choicest men, and with them the archers, and attempted to break into the temple at the northern quarter of it; but the Jews beat them off from the cloisters, and repulsed them several times, when they were gotten near to the wall, till at length the multitude of darts cut them off, and made them retire; but the first rank of the Romans rested their shields upon the walls, and so did those that were behind them, and the like did those that were still more backward, and guarded themselves with what they call *testudo*, (the back of) a tortoise, upon which the darts, that were thrown fell, and滑ed off without doing them any harm; so the soldiers undermined the wall, without being themselves hurt, and got all things ready for setting fire to the gates of the temple. And now it was that a horrible fear seized upon the seditious, insomuch that many of them ran out of the city, as though it were to be taken immediately; but the people upon this took courage, and where the wicked part of the city gave ground, thither did they come, in order to set upon the gates, and to admit Cestius as their benefactor, who, had he continued the siege a little longer, had certainly taken the city; but it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day. It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world."—*Josephus*. Cestius in his retreat met with a most signal defeat, which terminated the preliminary siege of Jerusalem. Why did Cestius Gallus retire from the city? A divine agency caused it, as intimated by Josephus. The city and nation were doomed to total destruction. A very ancient prediction stood against the people, the city, and the land; even as far back as the days of Moses (B. C. 1490 and B. C. 1451). This last siege of Jerusalem was very distinctly seen, and minutely described. Please read Lev. xxvi. and Deut. xxviii. 49-59. Who but Jehovah could have delineated this siege, so many centuries in advance (1,500 years). The remark here in place, is this: Suppose that Cestius Gallus had then made the conquest of the city and the nation; there would have been a failure in the prophecy of Moses in two particulars at least. (1) There would have been no such suffering in the siege as is described in Deut. xxviii. 49-59. The people under Cestius had passed through no famine and, therefore, had been afflicted less than in former sieges. (The people would not have

shared the same fate, for the Romans had not been so irritated, and consequently would not have expatriated them. They would have been allowed to remain in their own land, yet held under more severe restrictions. (3) The predictions of Christ (Matt. xxiv. and Lu. xxv.) would have failed in their accomplishment. Christ had named two signs, the "abomination of desolation," of Daniel; and "Jerusalem encompassed with armies." Lu. xxi. 20. If the siege had closed under Cestius there would have been no necessity for his followers to flee. (4) The punishment could not have been adequate to their crime; nor would it have fulfilled the parable of the vineyard. This retreat was ordered, in order to allow the disciples an opportunity to leave the city for a place of safety. For such a removal they were given  $2\frac{1}{2}$  years, for Cestius' retreat was near the close of A. D. 67. And Titus' siege, or the renewal of the siege of Cestius Gallus, commenced near the beginning of A. D. 70. Titus so perfectly surrounded the city by his works, that there was no opportunity for escape. We can see the hand of God distinctly in Cestius' flight. God purposed to execute His wrath on the Jews, to the full extent for their crucifixion of His Son. The supplementary siege of Jerusalem under Titus, carried out to the last letter, both of the prophecies of the two great law-givers, Moses and Christ. The Jews and the Romans were so exasperated, the one by a blind fury, the other for their protracted resistance, that the siege became a conflict of extermination. Jehovah was on the side of the Romans, they were His executioners, and were carrying out His will. We have come to the terminus of the 10th epoch of Hebrew history. The fall of Jerusalem put an end to Jewish nationality, even in a subordinate sense. The crowning act of their wickedness was their casting of the Heir out of the vineyard, and slaying Him. God had now miserably destroyed those husbandmen and taken the vineyard for other purposes. That these events took place according to Jehovah's purpose, revealed to Moses and known to Christ, will appear by comparing certain points of the prophetic and profane histories. (1) The conquests of the cities and strongholds outside of Jerusalem, first. Let us hear the language of Moses: "And He shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and He shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee." Deut. xxviii. 52. This feature has been somewhat overlooked, in dwelling upon vss. 53-58. Moses' record, vss. 53-58., was confined in its accomplishment to Jerusalem, while vs. 52. spreads all over the land. Only a small part of the nation dwelt in Jerusalem. In order, therefore, to make an entire finish of the nation, all the principal strongholds throughout the land had first to be taken, so that the left of every stronghold should be gathered into Jerusalem. This is a noted point in history, that when any strongly fortified fortress fell into the hands of the Romans, all that could escape fled to Jerusalem, as to the throne and sanctuary, without any realization that it was God-forsaken after the death of Jesus of Nazareth. The "fearful sights and great signs from heaven" were given in vain to the judicially blinded. The siege of Jerusalem, divided into two parts, with an interval of nearly two and one-

half years, during which the strongholds were taken, forms a very remarkable feature in the chain of Divine Providence. It shows distinctly a previously arranged future, and as certain in its accomplishment as the laws of day and night, the seasons, and eclipses. God governs the Moral and Physical worlds with equally minute exactness. Jesus said, "When ye (my disciples—W.) shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh (not immediate—W.). Then let them which are in Judea flee to the mountains (beyond Jordan—W.); and let them which are in the midst of it (Jerusalem—W.) depart out; and let not them that are in the countries enter thereinto." Lu. xxi. 20-22. "Depart out," implies an opportunity; an opportunity implies a suspension for a time, of the siege. This space was given by the retreat of Cestius Gallus. This space formed a part of the divine plan. Josephus declares that Cestius retreated "without any reason in the world." Eusebius and Epiphanius say "that, at this juncture, all who believed in Christ left Jerusalem, and removed to Pella, and other places beyond Jordan; and so escaped the general shipwreck of their country, that we do not read of one who perished in Jerusalem."—*Bagster*. The nation, with the fall of Jerusalem, totally ceased. Of the 3,000,000 of people, vast multitudes perished in Judea and Galilee; 1,100,000 in the city, and 90,000 sold as slaves in Egypt, till no purchasers could be found. The others were scattered among all nations, a hissing and a by-word.

The eleventh epoch of Hebrew history, extending from the fall of Jerusalem, A. D. 70, to the commencement of their return; covering their long dispersion, the Times of the Gentiles, and their treading down of Jerusalem. Of this period the prophecies are very distinct, to aid the reader in his investigations we shall group some of the most distinct of these prophecies; those which will be used in my narration.

(1) Our prophetic list commences with Lev. xxvi. 33-39. "And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye (be) in your enemies' land; (even) then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left (alive) of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth. And ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them."

"Then shall the land enjoy her sabbaths." "This, says Houbigant, is an historical truth." "From Saul to the Babylonish captivity, are numbered about four hundred and ninety years, during which period there

were seventy sabbaths of years; for 7 multiplied by 70, make 490. Now, the Babylonish captivity lasted seventy years, and during that time the land of Israel (Judah—W.) rested. Therefore, the land of Israel (Judah—W.) rested just as many years in the Babylonish captivity, as it should have rested sabbaths, if the Jews had observed the law relative to the sabbaths of the land." This fact is worthy of special note, as an exact fulfilment of vs. 34.

(2) The second item of their prophetic history is found in Deut. xxviii. 64–68. "And the Lord shall scatter thee among all people from one end of the earth even unto the other; and there thou shall serve other gods, which neither thou nor thy fathers have known, (even) wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even, and at even thou shalt say, Would God it were morning; for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee. Thou shalt see it no more again; and ye shall be sold unto your enemies, for bond-men and bond-women, and no man shall buy (you)." The last verse evidently describes the immediate results of the siege.

(3) The prophecy of Christ. Lu. xxi. 22, 23, 24. "For these be the days of vengeance, that all things which are written may be fulfilled. But wo unto them that are with child and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The prophets are full of God's denunciations against Judah in His long captivity; but we have selected our quotations from the two great law-givers for various reasons. (1) because of their special relationship to the Hebrews as Deliverers and Law-givers; (2) because their predictions are uttered in plain historic narration. They speak as friend to friend, and convey their instructions in such language as is divested of mystic interpretation; (3) because they will not be understood to speak of the brief captivity of Judah in Babylon; (4) Moses might thus be interpreted in part should his words be considered by themselves, but, when explained by the language of Christ, such a construction is inadmissible. Christ says, "For these be the days of vengeance, that all things which are written may be fulfilled." Christ evidently refers to what was said by Moses, and clearly states that those predicted calamities had not to that time been fulfilled. This position taken by Christ is of great moment, since it is an outlined prophetic history of the Jews for the last eighteen centuries. It is very evident that both Moses and Jesus saw the Hebrew family through its centuries of dispersion. (5) one other remark is here in place. God is represented as the chief Executor of these severe

and protracted calamities. Moses teaches that fact. In Lev. xxvi. 40-43 it is said, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me (Jehovah), and that also they have walked contrary unto me. And (that) I also have walked contrary unto them, and have brought them into the land of their enemies ; if then their uncircumcised hearts be humbled, and then accept of the punishment of their iniquity. Then will I (Jehovah—W.) remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land." In vs. 44, God's bow of future mercy is again seen : "And yet for all that, when they (the Hebrews—W.) be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them ; for I (am) the Lord their God." Why then should any one doubt the future of God's chosen family, the Hebrews ? The above passages of Moses and Jesus shall be our shining lamp to interpret their history through the long night of their wanderings. Though, at times, their severe persecutions caused some to fall before idols of " wood and stone," still they scattered throughout the heathen world a knowledge of the true God. Such was their Divine mission, and to it they have adhered through the midnight of Paganism.

(2) Profane history of the Jews from A. D. 70 to the Signs of the second Advent. In entering upon this dark and bloody record of Profane history, I shall preface it by the words of Jesus as given by Matthew xxiv. 21-25. "For then (during this long night of dispersion—W.) shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved ; but for the elect's sake (Hebrew-elect—W.) those days shall be shortened. Then (during those days of banishment—W.) if any man shall say unto you, Lo, here (is) Christ (Messiah—W.) or there, believe (it) not, for there shall arise false Christs, and false prophets, and shall show great signs and wonders ; insomuch that if (it were) possible they shall deceive the very elect (of the Jews—W.). It must be remembered that the Bible follows the history of the one family (the Hebrews) and sketches Gentile history only so far as it is connected with God's chosen family, the Hebrews. Hence, the four Gentile horns are named, because they "scattered Judah, Israel, and Jerusalem." Zech. i. 18-19. Christ is here (in Matt. xxiv. 21-25) addressing disciples of the Hebrew family, the Gentile dispensation had not yet commenced. Paul said (about thirteen years after Christ's address), "It was necessary that the word of God should first have been spoken to you (Jews—W.) ; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us (saying), I have set thee to be a light of the Gentiles that thou shouldest be for salvation unto the ends of the earth." Acts xiii. 46-47. (See Is. llix, 6). The covenant people were the Hebrews. Simeon, with the infant Jesus in his arms, exclaims, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word ; for mine eyes have seen Thy salvation,

which Thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of Thy people Israel." Lu. ii. 29-32. The *Glory* of Israel is the *light* of the Gentiles, Israel still occupies the chief place. While God is ministering severe chastisement upon His people, His apostles were gathering a people from among the Gentiles. James thus speaks, "Simeon hath declared (Lu. ii. 31-32) how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets; as it is written. After this I will return (Second Advent, see Am. ix. 11-12—W.) and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts xv. 14-18. The relationship of the two families, the Hebrew and the Gentile, under Christ, during the dispersion, is distinctly set forth by Paul in Ro. xi., where the Hebrews are denominated the fruitful or tame olive tree, and the Gentiles, the wild olive tree. The Gentile family was grafted into the tame olive tree. This favor stimulates the pride of the Gentile. At this point Paul begins to reason. As the eleventh of Romans will come up for investigation, and the last epoch of Hebrew history we shall now pass it with a single thought. Gentile boasting is silenced by Paul in this expression, "Boast not against the branches (Jews—W). But if thou boast, thou bear-est not the root, but the root thee." Vs. 18. Christianity did not annihilate the good olive tree. It cut off its unfruitful branches and grafted in branches of the wild olive tree (Gentile family—W.) which partook of the root and fatness of the tame olive tree. This was severity to the Jews, but goodness to the Gentiles. How were the Jews treated in their dispersion? The following will show. The Jewish nationality being totally destroyed by the Romans, we shall follow that imperial belt and its family of nations in order to gain our information. We travel West, not to the East. Ninety thousand Jews were taken in ships by the Romans to Egypt and sold as slaves till the market was glutted. Of this Moses writes, "And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee (xvii. 16). Thou shalt see it no more again; and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy (you)." In our sketch we shall be confined principally to the western Romano-German nations, since the Jews that put Christ to death fled, or were carried in that direction. Many of the Jews now living in India, China, and in other eastern countries never heard of Jesus of Nazareth. During the next thirty years their treatment throughout the Roman empire was mild. Under Nerva the Jews showed some vitality in Judea. As soon, however, as they began to prosper their old fanatical spirit was again kindled. They made a final attempt to break their imperial yoke; at Cyrene, A. D. 115; at Cyprus, A. D. 116; in Mesopotamia, A. D. 118; and in Palestine, under Barcocheba (star of Jacob), A. D. 130. In these rebellions they were defeated with immense slaughter. Under the false Messiah, Barcocheba, they made a terrible struggle. It is

truly remarkable that the Jews should take up with such a pretender as Barcocheba (son of a star) and reject such a holy being as Jesus of Nazareth; but so spake Jesus, I am come in my Father's name and ye received me not; if another shall come in his own name, him ye will receive. Jno. v. 43. Barcocheba resisted the Romans for four years, till A. D. 135. He pretended to be the star that was to come out of Jacob. Num. xxiv. 17. He took Jerusalem from the Romans; was proclaimed their king; coined money. Fifty towns and villages came under his dominion. Hadrian's general, Julius Severus, took Jerusalem, then Bether, his last stronghold, August, 135. The fall of Bether put an end to the kingdom of this false Messiah. In this war Hadrian slew 500,000 Jews. They were sold in a fair like horses; and they were some times put up in such multitudes that no buyers could be found. Hadrian passed a law that no Jew should ever come in Judea on pain of death. This last struggle marks the final dispersion of the Jews over the earth. The foundations of their holy city were plowed, and a new city arose in its place, without a Jew or the God of Israel. (1) So far the false Messiah had all been Jews, and had deceived the Jews only. (2) Jehovah's high sheriff, the Romans, treated the land as if they were its rightful owner. (3) Here the land begins her sabbaths.

The fall of Bether visited upon the Jews desolations of all their national hopes; physical and mental sufferings beyond the powers of human tongue to express; their Messiah false, defecated and slain; their armies annihilated; their holy city uprooted and erased; 985 cities, towns and villages in ashes; 50 fortresses razed to the ground, with the name of Jerusalem expunged, a heathen colony (*Ælia Capitolina*) taking its sacred locality; families parted and sold into cruel bondage; all these with a thousand nameless woes filled their cup of wailing. "His blood be upon us and on our children." The Romans, under Titus, visited Messiah's blood on *them*, and Hadrian on their *children*.

We shall now trace the history of the Western Jews (1) under Pagan Rome; (2) under Christian Rome; (3) under Papal Rome; (4) under Papal and Protestant Europe. For nearly three centuries (from Alexander's successors to A. D. 60), the Romans, though Pagans, were the special friends of the Jews. Under the Herodian family they showed them marked favors. It was not until the Jews had shown many provocations that the great empire turned against them. Their rebellion was so obstinate and so long protracted, costing the Romans such a loss of blood and treasure that they finally began a war of extermination. Under Titus the Jewish nation was utterly demolished. Not having been excluded from the land; during the next sixty years they had so far recovered their nationality, that under the control of the false Messiah they carried on a bloody war against the emperor Hadrian, nearly five years, when they were totally rooted out of the land. From Hadrian, A. D. 135, to Constantine the Great (A. D. 330), the Jews suffered a varied fortune. Christianity being still under her minority, did no special harm to Jews, except by gaining from them a few converts. Mohammedanism was not yet in existence. (Christian idolatry was the parent of Mohammedanism). The Pagans had long been accustomed to

their religious peculiarities and were not therefore specially hostile. As a general rule, those emperors that persecuted Christians were lenient to the Jews. Where, under Constantine the Great, the Christian Altar was joined to the Imperial Throne, the Jews fell under the power of a new enemy, the "Cross" of Jesus of Nazareth, whose death their nation, three centuries before, had instigated. Christianity and Judaism had been rival enemies during the same period. The Jews, therefore, had no favors to expect from a sect whose Lord and Master they put to death. Judaism was, in the view of Christians, superseded by the gospel of the Son of God. Constantine himself was not a persecutor of the Jews: but his co-regent, Gallus, in his Arion persecution A. D. 353, mixed the Jews with them, they being Unitarians also. At this time these banished Jews were quite numerous in Western Europe, especially in those countries bordering on the Mediterranean Sea. Gallus called them "That most hateful of all people." Under Julian, the apostate, the Jews had a very short respite from their persecutions. Julian was an apostate from Christianity; and, as is usual with that class, vented his imperial spleen against the church of his youth. To this end he favored the Jews, giving them the privilege of rebuilding their temple. The foundation was cleared of its rubbish and the reconstruction commenced. Meeting with an enemy not anticipated (Jehovah), the work was given up in despair. It was difficult to convince the Jews that God was punishing them for the crucifixion of His Son. But so it was. During that period of the Christian Church, marked as the domination of the imperial rule over ecclesiastical power, from A. D. 330 to A. D. 476, the Jews fared much better than under papal rule, still they suffered. In A. D. 418 they were excluded from the military service of the empire. In A. D. 429 the patriarchate at Tiberias was abolished. After the fall of the Western or Latin empire, the Jews came under the rule of the ten kingdoms which grew out of the old Roman territory. Their fortunes varied at various times under these ten kingdoms. In southwestern Europe, in Italy, Sicily and Sardinia, they were, for a time, well treated; but in the 6th and 7th centuries the Franks and Spanish Visigoths persecuted them without reason or mercy.

Early in the 7th century a new enemy of the Jews was born in Arabia. For two centuries before Christ the Jews had flourished in southwestern Arabia. In A. D. 530 the Christian religion, corrupted by image-worship, entered the territory of Yemen. At first the Jews, in the vicinity of Mecca, joined Mohammed, as a great chief; but when his prosperity made him dangerous to their religion, they became his enemy. Mohammed, however, gained the day. About A. D. 630 the Jews, being dispossessed of their Arabian territory removed to Syria. The spread of Mohammedanism through southwestern Asia, northern Asia and southwestern Europe, including those countries which border on the Mediterranean Sea, was, during the reign of the Caliphs, an advantage to the Jews. They became noted for their learning and trade. History states that they were counselors, secretaries, astrologers, or physicians to the Moorish rulers; this period is called the "golden age of Jewish literature." It is further stated

that "poets, orators, philosophers of highest eminence arose, and not isolated, but in considerable numbers; and it is a well-established fact that to them is due—through the Arabian medium—the preservation and subsequent spreading of ancient classical literature, more especially philosophy in Europe. Such was the Moslem treatment of the Jews under the Caliphs. How were they treated in Christendom during the same period? The Christian monarchs were principally under the power of the priesthood and were ready to persecute the Jews. It is a noted fact, in these centuries of Moslem favor, that the Jews had but few friends among Christians. Near the beginning of the eleventh century a violent persecution of the Jews began in Eastern Europe under Basil II. During the same century persecutions began in Babylonia. The "Prince of the Captivity" perished on the scaffold. Schools were closed and the best citizens fled to Spain. One thing is worthy of special note. They were not persecuted everywhere at the same time. There was always somewhere a refuge. God did not punish them beyond measure. While inflicting punishment in one country He provides a refuge in another, so that the vices and malice of His visible agents of His executive judgments might not exterminate His family. His oath was involved in their continued existence and final return. While persecuted in Asia and Eastern Europe they were more or less protected by the popes in Italy, and found a home in Spain and in France. At the court of Louis I. le Debonnaire, or the Pious, son of Charlemagne, it is said the Jews were "all-powerful." "After A. D. 877, when the weak Carlovingians had begun to rule, and the church was advancing with imperious strides, a melancholy change ensued—kings, bishops, feudal barons, and even the municipalities, all joined in a carnival of persecution. From the 11th to the 14th centuries their history is a successive series of massacres. All manner of wild stories were circulated against them; it was said that they were wont to steal the host and to contemptuously stick it through and through; to inveigle Christian children into their houses and murder them; to poison wells, etc. They were hated also for their excessive usury, though there can be no doubt that more blame is attachable to those whose tyranny, by depriving them of the right to possess land, had compressed their activity into the narrower channels of traffic. Occasionally, however, their debtors, high and low, had recourse to what they called Christian religion as a very easy means of getting rid of their obligations." In the reign of Philippe Auguste, the Jews held mortgages of immense value on the property of church valuables. These were canceled, the debts confiscated, the property of Jews taken and the Jews banished from the country. Such was then the popular French method of settling Jew claims; first oblige them to traffic for a living, and when successful, rob and banish them. Their wonderful success in accumulating money and personal property may be accounted for by the superiority of the Mosaic institutions, which required them to be industrious, temperate and frugal. Such a people, residing in a community of opposite habits, must of necessity acquire from their neighbors. Such a people as this hated race has Jehovah, for wise purposes, sifted among the nations. Louis IX. of France was another persecutor,

though "very pious." He reigned from A. D. 1226-1270. "For the benefit of his soul" he canceled one-third of the claims which the Jews held against his subjects. An edict was also passed for the destruction of the Jewish sacred books; when it was said that twenty-four carts filled with Talmuds and other works were burned in Paris.

In the reign of Philippe IV. A. D. 1285-1314, surnamed *Le Bel.*, the fair, (A. D. 1306) the Jews were expelled from France, which was accompanied with all the usual robberies and cruelties. In about a dozen years, owing to the depressed state of the finances, they were recalled and allowed to collect their claims on the condition that two-thirds of their amount should be given to the king. The last great persecution was called the "Shepherd Rising." It has been termed a "Religious Epidemic." A fiend-like frenzy seized upon the common people of Languedoc and central France which began to vent itself on the hated Jews, (A. D. 1321.) So horrible were their massacres in Verdun and Garonne, that the Jewish mothers, in the madness of their agony, from a lofty tower where they had fled, threw down their children to the "*Christian* mob to appease their demoniacal fury. Soon after the plague began its ravages and the wildest crimes were charged to them. In whole provinces every Jew was burned. "At Chinon a deep ditch was dug, an enormous pile was raised, and 160 of both sexes burned together!" Their martyrdoms were equal to that of Christians of any age. They leaped into the place of torment singing hymns, as if going to a wedding. They were finally banished from France.

#### JEWS IN ENGLAND.

The Jews were introduced into England six and a half centuries after the fall of Jerusalem, A. D. 740. Their progress was westward by their severe European servitude, along the Mediterranean Sea and on the Atlantic and along the northern channels and seas. William the Conqueror and his son, William Rufus, were friendly to the Jews. A discussion taking place between the Jews and Christians, Rufus swore "by the face of St. Luke," that the rabbins beat the bishops, and that he would turn Jew. He farmed out the vacant bishoprics to the Jews and gave them three halls at Oxford, the seat of learning, and Hebrew was taught to both Jews and Christians. As their wealth increased they became more unpopular. The first popular outbreak in England against the Jews took place at the coronation of Richard the Lion Heart, A. D. 1189. The occasion of the popular movement was the following: The Jews, by law, had been excluded from being present at the coronation ceremonies, for what reason it is not stated. On this occasion some foreign Jews were seen in the assembly. The circumstance waked up the rabble with some of the priests, and a London Jew-mob commenced. The houses of the Jews were first robbed of all their valuables then burned. The orders of the chief justice and of the king with difficulty restrained the mob (three being hanged). This persecution extended throughout the kingdom. In York most of the Jews preferred voluntary martyrdom in the synagogue to forced baptism. On the return

of Richard from the crusades in Palestine, the condition of the Jews was ameliorated for a time, though treated with great rigor, still their lives and property were protected—"for a consideration!" that is, they paid heavily for this protection. The more they were honored, the greater the hatred of the priests and the people. On a sudden the vacillating and unprincipled king turned round on his proteges (the Jews whom he had protected), after they had become wealthy; imprisoned, insulted and plundered them in all his country. Under Henry III. they were "mulcted enormously. Accusations of every kind were brought against them. They were accused of clipping the coin of the realm, and as a penalty, they were required to pay into the royal treasury (A. D. 1230) the *third* of their moveable property. The accession of Edward I. (A. D. 1272) was no mitigation of their sufferings. An effort was made to induce them to cease the practices of usury, as there was in France at the same time; this they could not do and pay the usurous taxes to the king, priests and nobles. All Christendom was combined to tax, insult and oppress the hated Jew. They could not make enough in ordinary occupations to pay their taxes. The Dominican friars attempted in vain to convert them to Papal Christianity; and in 1253 the Jews, no longer able to withstand the insults and persecutions, and robberies, begged of their own accord the privilege of leaving the country. Richard of Cornwall persuaded them to remain. In A. D. 1290 they were driven from the shores of England, followed by the execration of an infuriated rabble, and leaving in the hands of the king all their property, debts, obligations and mortgages. Their number was about 10,000 who went to France and Germany.

#### JEWS IN GERMANY.

That persecuted race appeared on the territory of the mother of modern nations soon after the days of Constantine the Great. They came there as slaves, out of the Roman empire, and were held as the special property of their monarchs. They were called "Kammerknechte," "chamber-servants." By the eighth century they had spread over all northern Germany, and had developed their usual characteristic features, they being noted for their usury, which resulted from the combination of causes, similar to those existing in other countries. The same traits of character were visited by similar treatment throughout the entire family of German nations. The reason will appear in future developments. Their taxes were out of measure; body tax, capitation tax, trade taxes, coronation tax, a multitude of gifts were required to supply the craving wants of emperors and nobles. "A raid against the Jew was a favorite pastime of a bankrupt noble in those days." Crusaders of all Christendom were the sworn enemies of all the opposers of the cross of Christ. The principal cities of Germany were crimson with the blood of Jews, slain for their religion and usury. During such times the people and inferior priests gave loose rein to their low, violent passions. With the acute scent of the bloodhound the Jew was traced into his most secret retirements and murdered. "The word

"*hep*" (said to be the initials of Hierosolyma est perdita, Jerusalem is taken) throughout all the cities of the empire became the signal for massacre, and if any insensate monk sounded it along the streets, it threw the rabble into paroxysms murderous rage." The Jews were driven, after being plundered and abused, from Vienna A. D. 1196, Mecklenburg A. D. 1225, Breslau A. D. 1226, Brandenburg A. D. 1243, Frankfort A. D. 1241, Munich A. D. 1285, Nuremberg A. D. 1390, Prague A. D. 1391, and Ratisbon A. D. 1476. The "Black Death," (a plague that desolated the world in the 14th century,) was the occasion of a very severe and extended persecution, A. D. 1348-50. Of this persecution history gives the following: Black Death, originating in China, supposed to have been caused by a "series of great convulsions of the earth's structure which commenced A. D. 1333, and continued 26 years, continued powerfully to affect the conditions of animal and vegetable life. The great country of China for 26 years, A. D. 1333 to 1348-49, suffered terrible mortality from droughts, famines, floods, earthquakes which swallowed mountains and swarms of innumerable locusts; and in the last few years of that period, by the plague. The order of the seasons seemed at times to be inverted; storms of thunder and lightning were frequent in the dead of winter, and there occurred great earthquakes and eruptions of volcanoes conceived to have become extinct. This great tellurian activity, accompanied by the decomposition of vast organic masses, myriads of bodies of men, brutes, and locusts, produced some change in the atmosphere, unfavorable to life." Some writers said that the impure air was actually visible. "A dense and awful fog was seen in the heavens, rising in the east and descending upon Italy." The plague destroyed 24,000,000 in Asia and 25,000,000 in Europe, and vast multitudes in Africa. In Germany 1,244,434 died. This angel of death poured out the vials of Divine wrath upon this seat of modern nations, the seat of the holy Roman empire. The effect of Black Death on the morals of Europe was terrible. Many died of fear. It dissolved among the living the ties of kindred; mothers cast their plague-stricken children out of their arms. The worldling sank into the deep waters of pollution. Others rushed into the church. Superstition banded many together for common safety. The brotherhood thus formed took the name FLAGELLANTS. Composed at first of the lower class, they soon gathered into their commune men and women of the highest orders. They marched from city to city, robed in somber garments, with red crosses on the breast, back, and cap, and with their heads covered as far as the eyes; they went chanting in solemn processions with banners, with down-turned faces, and bearing tripple scourges with points of iron, with which, at stated times, they lacerated their bodies. They finally spread over all central Europe. At this critical juncture, while the Flagellants were scattering Black Death over Europe, persecution in its most horrid forms was commenced against the Jews. They were accused of causing the plague by poisoning the public wells. The people rose to exterminate the Hebrew race. In Mayence twelve thousand were put to death. They were killed by fire and by torture wherever they could be found. To the terrors of plague the Jews were exposed to the attacks of

an infuriated populace. "No adequate notion can be conveyed of these horrors. With terror of poison and of plague in a state of society rude at the best, but now disorganized, what means were available to mitigate or prevent the sufferings of the people were rendered altogether nugatory. Many sought death amidst the conflagrations of their synagogues. The race almost disappeared from Germany, only however, to return, for their services were indispensable. Only here and there, however, they possessed the rights of citizens, or were allowed to hold unmovable property; in general, they were permitted to prosecute only commerce and usury, and the law turned on them its frowning face. It was not uncommon for emperors to gratify at once their piety and their greed by canceling their pecuniary claims. In many places Jewish quarters and streets were distinct.

Before the fall of Jerusalem, one of the families of Ham (Canaan) was the world's servant; during the dark ages, and after the dispersion, God in His executive Providence has added to that dejected race His own chosen family of Judah. But who can believe that punitive dejection is to be without termination? His oath teaches another lesson.

#### JEWS IN SWITZERLAND.

The Jews did not enter Switzerland till late; and then only as a refuge from persecutions, and not from any attractions which that country, so mountainous, afforded them. During the 15th century they were expelled from its principal cities. They were more kindly treated in Poland and Lithuania. In Russia their fortunes were various; first received, then persecuted, and finally expelled. Such treatment did they receive, in turn, from all nations of Christendom. Christians and Jews were enemies by virtue of their religious tenets. The Jews, as a people, hated the memory of Jesus of Nazareth.

#### JEWS IN SPAIN.

We now begin to trace the history of the Jews in that country where their treatment reached both extremes. They had two extremes of suffering and a mean of great prosperity. During the 6th and 7th centuries the Jews suffered severe persecutions from the Gothic princes; they were, therefore, ready to hail the approach of the Moors. The Moorish reign in the Spanish peninsula was the paradise of Jews. They stood as the peers of the Moors in almost every privilege: and in learning their superiors. In consequence of such treatment, the Spanish Jews of the Moorish reign stood far above their brethren in other countries of the world. Among the Moors the Jews were not limited to the occupations of commerce and usury; they were landed proprietors, and husbandmen, physicians, financial administrators, and enjoyed special privileges; had their religious ceremonies and courts of justice by themselves. The Christian monarchs of the middle and northern divisions, appreciating the value of their Jewish population imitated the Moors in their kind treatment. But the poverty

of the Christian nobles, resulting from their fast living, soon caused them to reverse their conduct towards the industrious and frugal Jews. The increasing power of the priests added power to the nobility. In consequence of extravagant living the estates of the nobles, and many of those possessions attached to the cathedrals and churches, were heavily mortgaged to the Jews. These pecuniary obligations originated a severe and long protracted persecution against that world-hated race.

The Jews were soon confined to definite localities. Their taxes were increased. Outbursts of priests and people took place in the principal towns and cities A. D. 1391-92. Vast numbers suffered death, and wholesale theft was perpetrated by the religious rabble. Escape to Africa was their only refuge, or baptism at the point of the sword. These forced converts to Christianity numbered about 200,000. During the 15th century the Spanish Jews suffered hardships which no pen can adequately delineate. "Persecution, violent conversion, massacre, the tortures of the inquisition—we read of nothing but these! Thousands were burned alive. 'In one year 280 were burned in Seville alone.'" Now and then the nobles and popes struggled in vain to mitigate the fiendish zeal of the inquisitors. The following graphic description of the persecution of the Spanish Jews will interest and instruct the reader. "At length the hour of final horror came. In A. D. 1492 Ferdinand and Isabella issued an edict for the expulsion, within four months, of all who refused to become Christians, with the strict inhibition to take neither gold nor silver out of the country. The Jews offered an enormous sum for its revocation, and for a moment the sovereign hesitated; but Torquemada, the Dominican inquisitor-general, dared to compare his royal master and mistress to Judas; they shrank from the awful accusation; and the ruin of the most industrious, the most thriving, the peaceable, and the most learned of their subjects—and consequently of Spain herself—became erremediable. This is perhaps the grandest and most melancholy hour in their modern history. It is considered by themselves as great a calamity as the destruction of Jerusalem. 300,000 (some even give the numbers at 650,000 or 800,000,) resolved to abandon the country, which a residence of seven centuries had made almost a second Judea to them. The incidents that marked their departure are heart-rending. Almost every land was shut against them. Some, however, ventured into France; others into Italy, Turkey and Morocco, in the last of which countries they suffered the most frightful privations. Of the 80,000 who obtained an entrance into Portugal on payment of eight gold pennies a head, but only for eight months, to enable them to obtain means of departure to other countries, many lingered after the expiration of the appointed time, and the poorer were sold as slaves. An 1495 A. D. king Emanuel commanded them to quit his territories, but just at the same time issued a secret decree that all Jewish children under 14 years of age should be torn from their mothers, retained in Portugal, and brought up as Christians. Agony drove the Jewish mothers into madness; they destroyed their children with their own hands, and threw them into wells and rivers, to prevent them from falling into the hands of their persecutors.

The miseries of those who embraced Christianity, but who, for the most part, secretly adhered to their old faith (Onssim, Anusszim—"yielding to violence," "forced ones"), were hardly less dreadful, and it was far on in the 17th century before persecution ceased. *Autos-da-fe* of suspected converts happened as late as 1655 A. D."—*Library of Universal Knowledge*.

These homeless wanderers were more kindly treated in Italy and Turkey than in any other countries. During the persecutions of the 15th and 16th centuries, the Jews were found in nearly all of the Italian cities, occupied in various kinds of traffic, having almost the entire trade of the Levant, but principally in money-lending, in which they rivaled the great Lombard bankers. Abrabanel, perhaps the most eminent Jewish scholar and divine of his day, rose to be confidential adviser to the king of Naples. In Turkey they were esteemed more highly than the conquered Greeks. The latter were called "*slaves*," while the Jews went by the name of "*visitors*." The Jews were permitted to re-open their institutions of learning, establish their synagogues, and to reside in all the commercial towns in the east end of the Mediterranean Sea. Hence the reason of the occupancy of the land of Israel by that empire. We have seen that Christianity, whose seat of empire was usually Rome, was a more violent persecutor of the Jews than Mohammedanism. The great papal raids against Mohammedan Jerusalem, which continued over two centuries, were disastrous to the Jews; yet it extended their dispersion more widely over the earth. What effect had the Protestant Reformation on that people? The invention of printing, and the revival of learning, and the new turn of thought, that had its birth in the new religious freedom of Protestantism, did ultimately benefit the Jew, yet the immediate fruits of the Reformation were injurious. Pope Sextus V. was a better friend to the Jews than Luther. Violent means for their conversion was a favorite notion of Luther's in the early period of his reformatory movements. In 1588 Sextus abolished all the persecuting statutes of his predecessors, allowed them unrestricted trade, religious liberty, and equal justice. They had civil, social, and ecclesiastical freedom. Protestantism did not secure to the Jews their rights.

Amelioration of the Jews; Jews of the 18th and 19th centuries. A glance at the condition of the Jews in the great nations of the world, will reveal a great change for the better. (1) We shall sketch these changes and (2) shall endeavor to account for those changes. That the Reformation was not the direct cause of ameliorating the state of the Jews, will appear, if we examine their condition during the early years of that Reformation. Their sufferings were more severe both among Protestants and Roman Catholics. This was especially the case in Germany, which was at that time denominated "The Holy Roman Empire." The Jews were expelled from Bavaria A. D. 1553, from Brandenburg A. D. 1573, and they suffered similar treatment elsewhere. During the 17th century, and in the early portions of 18th century, their treatment throughout the German empire became more and more severe. The removal of the disabilities of the Jews has been a very gradual work, progressing from country to country, according to the peculiarities of local circumstances. Holland stands first on the

list of countries of modern times that emerged from the moral gloom of the middle ages. Its inhabitants, active, intelligent, and enterprising, early discerned the value of its Jewish population, as to their business qualifications. In A. D. 1603 they were permitted to settle there and trade. They acquired the rights of citizenship A. D. 1796. They formed the first class of business men.

The strict order of time would require us to place England directly after Holland. The edict of Edward I. against the Jews continued in force for three centuries, till the protectorate of Cromwell A. D. 1655. Cromwell and the lawyers favored the Jews, but the religious part of the nation, including the priests, were hostile. Nothing was done till the reign of Charles II. Having need of their money and business services, he permitted them quietly to settle in the island. In A. D. 1723 the Jews acquired the right to possess estates in land; the right of naturalization was given them A. D. 1753; since 1830 civic corporations have been opened to them; also, since 1833 the profession of advocates: since 1845 the office of Alderman and of Lord-Mayor. "The last and crowning triumph of the principle of toleration was achieved in 1858 by the admission of Jews into Parliament." The Jews in France have made great strides towards political freedom. Of the vast hosts of Jewish exiles from Spain, under the persecution of Ferdinand and Isabella, many found a temporary lodgment in France. For generations their prospects were exceedingly gloomy. They gradually spread over western and northern France. In 1784 the capitation tax was abolished. In 1790 in the midst of the throws of the revolution, the Jews petitioned the assembly for the rights of citizenship, which were granted under the advocacy of the great Mirabeau. From this time their technical designation in France has been "Israelites."

A sanhedrim was called by Napoleon in 1806, to decide if they were qualified for citizenship. From a series of questions propounded. From the answers given they were allowed to reorganize their religious institutions in the most elaborate manner. Since that time no material change has been made in the Franco-Jewish laws. They have since filled the high civil stations under the various administrations; they have been in the ministry (as instances we may name Gremieux, Goudchaux, and Fould); they also occupy high offices in the army and navy. They are noted for their bravery.

In Denmark, since A. D. 1814, their privileges of citizenship have been equal to that of the native Danes. In Sweden the Jews are not in possession of equal freedom. They were not admitted till A. D. 1776, and in Norway they were excluded till 1860. They were admitted into Russia proper by Peter the Great, and were expelled to the number of 33,000 by the Empress Elizabeth in 1743. The empress Catharine II. readmitted the Jews. They were protected by the Emperor Alexander I., who, in 1805 and 1809, decreed them full liberties of trade and commerce. These liberties were taken from them by the Emperor Nicholas. Since 1835, a scheme of gradual emancipation has been in contemplation. During the last two years the Russian Jews have suffered severely from outbursts among the

people, and not properly rebuked by the soldiers and government officers. Still it is not a government persecution, since the Emperor has made use of his power to quell the disturbances. Poland is the Jewish house of refuge in Europe. The circumstances which gave rise to this central home for this people, were the following: About 1335 Casimir the Great became enamored with a beautiful Jewess, whom he made his mistress. Her influence over the King, which was supreme, was used in favor of her people. Casimir had the laws changed so as to afford the Jews a comfortable retreat from the persecutions of other countries. This place of refuge was prepared for the Jews about the time that the "Black Death" persecution was driving the Jews out of Germany and other surrounding countries. The hand of God is here again quite visible. If Jehovah had not shortened and tempered those days of trouble, no Jewish flesh would have been saved. Prussia, under Frederick the Great, was severe in her treatment of the Jews, throwing them back into the middle ages, in various points of legislation. "All manner of iniquitous and ridiculous taxes were laid upon them; only a certain number were allowed to reside in the country, and these were prohibited from the most honorable and lucrative employments. The Prussian edict of A. D. 1812, put an end to these unjust restrictions. By this edict Jewish citizenship became nearly equal to that of the native Prussians. The revolution of 1848 gained for the Jews a full emancipation." In the smaller German States the same freedom has been finally obtained. "The first German national assembly held in Frankfort in 1848 contained many prominent Jewish members. Lasker, the leader of the national liberal party, at the Reichstag of the new German empire, is a Jew." The Emperor Joseph II. of Austria, passed an act of toleration in 1782. This act was very liberal to the Jews. A limited right to possess and hold lands, was not granted till 1860. It may be noted that their liberties are progressively on the increase.

"In Hungary and Transylvania they have long enjoyed important privileges, and have been protected by the nobility. As a consequence, in the late Hungarian insurrection they were patriotic to a man." Spain began to tolerate the Jews again in 1857, but the Jews remembering their terrible exodus of the closing years of the 15th century, have not been inclined to that country, nor to Portugal. Switzerland is gradually becoming liberal within the last 18 months. Alphonso, son of ex-Queen Isabella, of Spain, has offered the Russian expatriated Jews a home.

A few additional remarks relative to the Russian Jews, will be of interest to the reader. The items bear date of A. D. 1885, and therefore belong to the latest Jewish developments. A part dates before the beginning of 1885; the other portions belong to the present year. "A delegate from twenty-three congregations in Russia presented him (Sir Moses Montefiore) with an album, containing the fervent wishes and prayers for the prolongation of his life, signed by fifteen hundred and sixty-two representatives of fifty societies bearing the name, 'The Friends of Zion,' whose object is the cultivation of land in Palestine." Since then, we read that a conference, convened by the same "Friends of Zion," was held at Kottowitz (Upper

Silesia) from November 6th to 10th, to consider definite means for promoting the colonization of Palestine. According to the *Jewish Chronicle*, it was largely attended by delegates from Austria, England, France, Germany, Roumania, and Russia. The Union thus formed is named after the venerable Montefiore. Among the duties assigned to the provisional committee are these: To exert itself to secure for the association the official recognition of the Russian government, and to endeavor to obtain, by means of a deputation, the sanction of the Porte for an unrestricted settlement of Jewish colonists in Palestine. Sir Moses is said to entertain sanguine hopes that the liberty craved of the Turkish government will soon be granted." In the countries east and west of Europe the Jewish condition is becoming more prosperous. The Jews are numerous and quite prosperous in Turkey though they have suffered the severe exactions of the Turkish government. The communities of Constantinople, Adrianople, Saloniki, Smyrna, Aleppo, and Damascus, are considerable. In Palestine, the land of promise, they reckon as many as returned under Ezra and Nehemiah, and are increasing by colonization very rapidly.

In Arabia the Jews are few; in Persia they are sunk into ignorance through oppression; still they are not in despair, but exclaim: "Heavy is our slavery, anxiously we wait for redemption." They are scattered through all the eastern countries. They are found in North Africa, in Nubia, Abyssinia, Soudan, and in more Southern Africa. Their spirit of enterprise has brought them to the New World, where they number about 125,000. They have always been free in America, so are they now in England. Recent estimates make their number about 5,000,000, distributed as follows: About 3½ millions are in Europe, about 205,000 in Asia, about 750,000 in Africa, and about 125,000 in America. There are in Germany, including Austria and Prussia, 1,440,000, of whom 1,049,871 are in Austria, and 260,751 in Prussia. In European Russia, 2,759,811. A few are scattered among all the tribes of the earth, speaking all tongues.

The causes which have led to the removal of Jewish disabilities. We now enter upon the investigation of a problem, exceedingly complex and very difficult of solution. Why are the fortunes of the Jews so rapidly ameliorating? What is the true philosophy of these changes? What may we consider the primary cause of these improvements? We are obliged to place Jehovah the Chief Agent of Jewish prosperity. His own ancient declarations afford us conclusive testimony. Let us turn again to the language of Moses and of Christ. Whatever they say was in God's purpose literally to accomplish. What is the testimony of Moses? Only a few points will be noticed. It will be conceded by all that admit the inspiration of the record, that God represents Himself (in Lev. xxvi. and Deut. xxviii.) as the Father of the Hebrew family in a special sense; and that He exercises parental authority both to reward and punish them, and to moderate their punishment according to His own purposes. That our position is correct, let us hear Him speak: "If ye (Hebrew family—W.) will not hearken unto *Me* (Jehovah—W.) and will not do all these commandments; and if ye shall despise *My* statutes; or if your soul abhor *My*

judgments, so that ye will not do *My* commandments, that ye break *My* covenant; I (Jehovah) also will do this unto you. *I* will even appoint over you terror, consumption, and the burning ague (these two malarial diseases we call natural, yet God controls them—W.) that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it." God here represents Himself as having direct and absolute control over nature, using that power to punish the disobedient of His own family, the Hebrews. Read His expressions: "I will set *My* face against you;" "I will punish you seven time" (four times repeated); "I will break the pride of your power;" "I will also send wild beasts among you;" "I will bring a sword upon you" (the sword is a symbol of national calamities): The lesson here taught is this: *I* (Jehovah) will punish you by the natural elements, by wild beasts, and by nations. "I will scatter you among the heathen."

"If they shall confess their iniquity" \* \* \*. "Then will *I* remember *My* covenant with Jacob," etc. Similar authoritative, parental, and personal language is used in Deut. xxviii. "The *Lord* shall bring a nation against thee," vs. 49. Whether we understand the Romans or any other nation, the *fact*, that Jehovah is the power behind the visible throne, is distinctly enunciated. Nations are apparently under the supreme control of their visible chief officers. So Kings, Presidents, and Emperors think. So thought Nebuchadnezzar.—"Is not this great Babylon, that *I* have built for the house of the kingdom by the might of my power, and for the honor of *my* majesty?" But after eating grass for seven years, what does he say? "He (the Most High) doeth according to His will in the army of heaven, and (among) the inhabitants of the earth: and none can stay His hand or say unto Him, What doest Thou?" Dan. iv. 30. 35. The question we propound, is this, If God, then had, such power over the nations, has it been any less during the last eighteen centuries? Do His plans to carry out His divine purpose in the world's government require any less care and control? If His Hebrew family required His direct management and discipline for 1800 years before the incarnation of the *Chief Heir*, has it required any less care and supervision for the last eighteen centuries, while they have been sifted among all nations "a hissing and a by-word?" One other remark is here in place: The language and predictions of Moses which we have quoted belong to the Jews in their long captivity, or to their history of the last 18 centuries. It therefore settles the question as to God's controlling agency during this protracted captivity.

That He exerts such a direct personal agency during this long period appears from Dan. xii. 1. 2. "And at that time (time of the end, Dan. xi. 40.) shall Michael stand up, (Dan. x. 13. 21.) which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, (even) to that same time: and at that time thy people (Jews—W.) shall be delivered, every one that shall be found written in the book. And many of them (whole house of Israel—W.) that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame (and) everlasting contempt." That Jehovah was the pun-

ishing Father of the Jews during their long captivity, will appear from other predictions. "Then I will make thy plagues wonderful." "All the diseases of Egypt." "And the Lord shall scatter thee among all people from the one end of the earth, even unto the other." These are sufficient to demonstrate God's direct agency over His chosen family during their protracted banishment. God made use of agents out of the physical, moral and political worlds to punish His erring family. They had trampled upon His laws, slain His prophets, cast His Son out of His vineyard and had put Him to death, saying, "His blood be on us and on our children." Justice, therefore, demanded their punishment. And they have suffered punishment.

No people have ever been exposed to more dangerous enemies. Papal idolatry in the West, false prophets in the Middle, and Pagan idolatry in the East. Jehovah had said, "I will scatter you among all nations." They have made two national efforts against this declaration of Jehovah: (1) one under Hadrian; (2) the second under the Moors in Spain. These were both terrible failures. They were afflicted by nations without, and by disease, wild beasts, and by false prophets and false Messiah's within. Such afflictions had to be shortened or the family would have become extinct; for the elect's sake those days were shortened. In every severe persecution God kept some land as a refuge. Yet they were so afflicted and persecuted, that they were always kept *few* in number. Originally a healthy and prolific race, the 18 centuries of expatriation should have swelled their numbers to not less than 500,000,000; but God said that they should be few, and they are few; and have in every portion of that long period been few. The predictions of Jesus and Moses as to their sufferings have been carried out to the letter. Their amelioration has the same divine agency. Why is God thus showing favor to the Jews? and how and through what agencies is He accomplishing that work? The removal of Jewish disabilities is the work of Jehovah, instituted as one of His great plans to carry out His purpose relative to the Jews, and the establishment of the kingdom of His Son, the Messiah. The visible agents at work to accomplish that end are numerous and varied in character. They all act as a unit, though ignorant of the power that controls them. In the middle, or dark ages, the Word of God, the enlightener, and the civilizing agent of our race, was locked up in the Papal safe. Human reason, therefore, had no moral element on which to act. The future as delineated by the old prophets of Jehovah, was a world of hopeless uncertainty, the minds of the masses continued in moral embryo. In this state the Jews were found and partook more or less of the age; for that power that took the Scriptures from the masses, deprived the Jew also of his bible. In this state of the world, God applied His key to the safe, and the bible, the lamp of life, again appears among the people. Its light soon reveals the character of the Apostacy. The struggle of reason guided by the light of revelation began. But, as one extreme begets the other, reason ran riot. The apostate fetters were broken, and the Reformation was the child born of the first liberal movement. But unchained reason under the control of unbridled lust,

acknowledges no master, and the second organized effect assumes the shape of German and French rationalism, resulting in all the horrors of the French revolution. The results of these movements on the state of the Jews we have already seen. It gave them comparative freedom, and they have grown into favor among all enlightened nations, and have been taught this lesson, that they can have but one national home; and that territory is the land of Israel, which Jehovah says is His land: for His family the Hebrews, which land is mine saith Jehovah, and shall not be sold for ever. Lev. xxv. 23.

**Twelfth Epoch of Hebrew History.**—History of the Jews (Judah) from A. D. 1885 to their return, and national establishment in the land of Israel under their Messiah, Jesus of Nazareth. The eleven epochs of Hebrew history have had an undisputed existence. The certainty of the twelfth is, by some, a matter of uncertainty. We now propose to investigate the following question: Have the Hebrews a FUTURE DISTINCT NATIONALITY? This interrogatory proposition we affirm.

Jesus said, “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matt. v. 17, 18. The truth here taught is this, all divine laws and prophecies not yet fulfilled, or completed, will be fully accomplished in the future; for, with Jehovah, the future being under His control, is as certain as the past. Profane history contains eleven Hebrew epochs; prophetic history, twelve. The prophets wrote all the epochs in advance, since their history came direct from God. If, therefore, prophetic and profane histories agree in eleven epochs, they will certainly agree in the *twelfth*. Prophetic history is a *through-line*; profane history falls short ONE EPOCH. Let us now call attention to the twelfth epoch of the through-line; for let it be remembered that the twelfth epoch of Hebrew history must be established by prophecy. God’s past dealings with that people, however, furnish presumptive evidence of the future.

(1) The first enunciation of the future existence of the Hebrew family is in Gen. iii. 15. “I will put enmity between thee (the serpent—W.) and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.” From that day to the present that warfare has been in progress; but who pretends to say that it is completed? The world is a seething caldron, in which dissimilar elements of good and evil with their innumerable advocates violently mingle without any admixture. The present state of society is evidence that this primary prophecy is incomplete.

(2) The second prediction which we shall notice (it being very ancient) is in Deut. xxxii. 8, 9. “When the Most High divided to the nations their inheritance when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord’s portion (is) His people; Jacob (is) the lot (cord or measuring line—W.) of his inheritance.” That allotment of Canaan to Israel and God’s choice of that people as the measuring line of his inheritance, were made many cen-

turies before Israel had any existence, except in the plan of Jehovah, relative to the future and eternal government of the earth by His Son, the regal seed of the woman. It is a clear intimation that His Son, Messiah, is the second ruling Adam; for the first Adam was to give birth to the people, and also to the second Adam whose dominion was to be universal and everlasting. The Hebrew family have been expatriated from this divine national centre, some (the ten tribes) 2605 years, and the others (the Jews) 1815 years. As that people are assigned by God to the centre of Messiah's empire, and are to constitute the *hub* of the great national wheel, it is very evident that the fulfillment of this prophecy is quite incomplete. That people, now, lost, or sifted among all nations, must be brought back to that land erected into a central kingdom. Jehovah's plan of universal empire requires it.

(3) The third era of development in God's plan of universal government covers the time of the promise enunciated to Abraham's seed (Christ), Isaac, and Jacob. Gen. xii. 7; xiii. 14, 15; xxvi. 5; xxviii. 13. The first or primary promise deals with seeds only; the second names the allotments of the earth relative to one family. In the third era of development, that which belongs to the patriarchs Abraham, Isaac, and Jacob, a land is definitely stated; and it is finally called an everlasting inheritance promised first to the SEED (Christ, Gal. iii. 16.), then to Abraham and his seed (Christ); then to Isaac and his seed (Christ); then to Jacob and his seed (Christ); for as Christ, the true Seed, was to be born of that family, Christ was as truly the Seed or Son of Jacob and of Isaac, as He was of Abraham; and such He is called in Luke's genealogy. It is very certain that the fulfillment of these prophecies is not complete, as Stephen testifies: "And He gave him (Abraham—W.) none inheritance in it (Canaan), no, not (so much as) to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when (as yet) He had no child." Acts vii. 5. Paul understood that the fulfillment was to be perfected after the resurrection. See Acts xxvi. 6, 7, 8. He says in his epistle to the Hebrews, after enumerating a long list of worthies: "And these all, having obtained a good report through faith, received not the promise (fulfillment of—W.). God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40. The complete fulfillment of this third era of progressive development is still future; and as it intimately involves the destinies of the Hebrew family as a nation, that epoch, which is the twelfth, must be in the future.

(4) The fourth era of progressive development of God's plan of universal empire on earth for His Son brings to view a KINGDOM, of which for centuries God Himself was their only King. It is quite evident, that, since this terminated in a rebellion against their only lawful King, Jehovah, who gave them a sample of human rule, in the manner of a kingdom which began with Saul, and continued after David and Solomon, in its divided form under ten-tribed Israel to their captivity B. C. 720, and under Judah to the captivity in Babylon, and subordinately to the birth of Messiah, He will again clear His land of His enemies, and rule over Israel

jointly with His Son through endless ages. The fourth era of development is therefore quite imperfect in its fulfillment.

(5) Passing over many limited prophecies, we come to that which the learned Bishop Mede termed the "Almanac of prophecy," the metallic image and stone of Dan. II. As this vision is doubtless familiar to the reader, we shall limit our remarks to those points which illustrate and establish our position of a Hebrew future. It will not be disputed that Christ was a Jew, that His apostles and the first Christians were Jews (Hebrews at least). The stone that smote the image (the symbol of Gentile powers) was Christ, since He is called a stone by Isaiah xxviii. 16, and Peter. 1 Peter ii. 8; Ps. cxviii. 22. The mountain will be His kingdom. As the King is a Jew (though Gentile blood flowed in His veins, and was shed, to demonstrate Him to be the Savior of Jew and Gentile), His kingdom is a Jewish kingdom, and will partake largely of Hebrew blood. The point of proof which we desire to use is this, As the image still exists, the smiting and the increase of the stone to a mountain are future, and therefore belong to the twelfth Hebrew epoch.

(6) The prophecies of the Old Testament, which have no profane record of their fulfilment, form the sixth era of progressive development in Jehovah's national plan. They are the closing fragments of prophecy; conclusions of visions and inspired predictions, terminating in thoughts so similar and so grand as to carry conviction that they are all describing the same period, people, and triumphant reign, as different travelers picture the environs of the same beautiful and happy abode; first a great conflict; then rest, peace, and happiness.

(a) Isaiah comes first in order. His first prediction that seems imperfect in its accomplishment as viewed by the eleven epochs of profane history, has the following: "And it shall come to pass in that day (see vs. 10—W.) (that) the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea (Europe and its islands—W.). And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel (10 tribes—W.) and gather together the dispersed of Judah (two tribes—W.) from the four corners (quarters—W.) of the earth." Is. xi. 11-12. This was accomplished in Judah's (a small remnant of 25,000 to 42,000—W.) return from her 70 years' captivity in Babylon, or it is still future. But it does not belong to the Babylonian return for the following, among other reasons: (1) The expressions "again," "second time," "the remnant of His people," are such as forbid the coming out of Egypt to be called the first; since in Egypt they became a great nation." God spake unto Israel (Jacob—W.) in the visions of the night, and said, "I (am) God, the God of thy father, fear not to go down into Egypt; for I will make there of thee a great nation. And I will go down with thee into Egypt." Gen. xlvi. 2, 3, 4. "A Syrian ready to perish, my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous." Deut. xxvi. 5. No "remnant" came out of

therefore, belong to the twelfth epoch of Hebrew history. One item in this chain is worthy of special notice, the *Union* of Israel and Judah. The Jews (Judah) are known through the world by their countenance (Is. iii. 9). Israel (10 tribes) is lost to the world, since their name Israel has been exchanged for another (see British Phase). The passage which establishes their union into one great nation is the following : “The word of the Lord came unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, **FOR JUDAH**, and for the children of Israel, his companions; then take another stick, and write upon it, **FOR JOSEPH**, the stick of **EPHRAIM**, and (for) all the house of Israel his companions. And join them one to another into one stick; and they shall become one in thy hand. And when the children of thy people shall speak unto thee, saying, Wilt thoust not show us what thou (meanest) by these? Say unto them, Thus saith the Lord God: Behold I will take the stick of Joseph, which (is) in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, (even) with the stick of Judah, and make them one stick, and they shall be one in my hand. And the sticks whereon thou writest shall be in thy hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David, my servant, (shall be) king over them; and they shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, (even) they, and their children, and their children's children forever; and my servant David (shall be) their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore (chap. xlii. 7. Rev. xxi. 3. See xlviii. 21). My tabernacle (xlivi. 7) also shall be with them; yet I will be their God, and they shall be my people. And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.” Eze. xxxvii. 15-28. Our quotation is quite lengthy, but it would not have been proper to divide the thought. On this we make the following reflections. (1) This prophecy refers to Judah and Israel, and to no other people, since the sticks are expressly named **JUDAH** and **JOSEPH**, (**EPHRAIM**), and the Gentiles are marshalled under the standard of Gog. (2) The expressions, “I will set my sanctuary in the midst of them forevermore;” “my tabernacle also shall be with them;” these forbid our understanding these prophecies

conditionally. "Will set," and "shall be" are not conditional tenses. (3) What God here says will be more faithfully and literally accomplished. (4) Since profane history has no record of these events, which concern the entire population of the globe, we are forced to place them in the future. Till heaven and earth pass, one jot or tittle shall in no wise pass from the prophets till all be fulfilled.

(d) Daniel's prophecies are principally through lines; and consequently have unfulfilled termini. The four Gentile monarchies symbolized by the metallic image of Dan. ii. and the four wild beasts have unaccomplished fragments. Profane history has failed to measure them. They must, therefore, belong to the twelfth Hebrew epoch of prophetic history. Daniel has a chain of prophecy occupying his eleventh and twelfth chapters, which it is well to consider. This prophetic chain has its first hook fastened to the Persian empire, and has already measured over twenty-four centuries without finding a terminus for the hook of the other extreme. That this chain of prophecy extends beyond a resurrection is certain from Dan. xii. 2. The point to which we call attention in this chain of prophecy is this, that it principally concerns the Hebrew family, especially in its terminus. Daniel's people are the objects of Michael's care. Who are Daniel's people? Daniel being a Jew, his people were Jews as truly as an Englishman's people are the English; the French are not the Englishman's people, neither are Gentiles, however pious, Daniel's people; "an Israelite indeed in whom is no guile" (Jno. i. 47) would be one of Daniel's people in the highest sense. The principal event which cluster around the terminus of this prophecy are enunciated in chap. xii. 1, 2, 3. "And at that time shall Michael stand up, the great prince that standeth for the children of thy people; and there shall be a time of trouble (Jacob's trouble, Jer. xxx. 7), such as never was since there was a nation, (even) to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Vs. 4. But thou, O Daniel, shut up the words and seal the book, (even) to the time of the end; many shall run to and fro, and knowledge shall be increased." Then follow various dates; and the book closes with, "Go thy way till the end (be); for thou shalt rest, and stand in thy lot at the end of the days." Daniel teaches very distinctly the destiny of his people in their twelfth epoch.

(e) Hosea furnishes another through line of prophecy touching Hebrew history. The reader must keep in mind the object of research, to establish from the various Hebrew prophets the fact of a future, twelfth Hebrew epoch, profane history containing only eleven. In a word, prophetic history perfects the Hebrew history. Eleven epochs of Hebrew life are in the past; one, the crowning epoch, is in the future. In the eleven, prophetic and profane history agree, the conclusion is inevitable, that the prophetic record of the twelfth is strictly true. These through lines, also delineate fully the character

of the twelfth epoch; and from prophecy alone can we obtain any reliable knowledge of the Hebrew future. In Hos. iii. 4. 5., we have these words: "For the children of Israel (ten tribes—W.) shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an epoch, and (without) teraphim; afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Hosea's prophecies illustrate the following history of the ten tribes. They were first the wife of Jehovah (His land included). Through corrupt and long-protracted idolatry, God divorces her and drives her away from His home (Palestine), B. C. 720. Up to this time (A. D. 1885) they remain out of the land (which is theirs) unknown by her former name (Israel) and therefore still divorced —lo Ammi, not my people. The prophet describes another, a crowning epoch of their history. After being sufficiently punished for her unfaithfulness to Jehovah, her former legal husband, on repentance, she is restored to her husband, and her land, or home, she is changed from lo Ammi, not my people, to Ammi, my people. That re-marriage is still future, but it is certain, for Jehovah hath declared it (see Matt. xxii. and Rev. xix). The prophet, therefore, gives the twelfth epoch of Hebrew History.

(f) Amos furnishes another illustrative proof of the twelfth Hebrew epoch. In Amos ix. 11-15., it is said: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and build it as in the days of old; that they may possess the remnants of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of Israel, my people, and they shall build the waste cities, and inhabit (them); and they shall plant vineyards, and drink the wine thereof; and they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Vs. 9 is as follows: "For, lo, I will command, and I will sift the house of Israel among all nations, like as (corn) is sifted in a sieve, yet shall not the least grain fall upon the earth." In vs. 12: "The remnant of Edom" is called the "residue of men," Edom being in the Septuagint and Arabic, *Adam* (man). The idea seems to be the following: When the elect spirits of the Hebrew family are gathered back to their own land of Israel, where they shall forever dwell, under Messiah their King, as described by Ezekiel, xlivi. to xlviii., a people gathered out from the Gentile nations, worshipers of the same Messiah, Jesus of Nazareth, will be associated with the Hebrews in one glorious, peaceful, universal monarchy. The ethnology of that kingdom is distinctly set forth in Rev. vii. After John sees an angel seal twelve thousand out of each of the twelve tribes of Israel, "He beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed

with white robes, and palms in their hands" . . . . And it is answered, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Such are the various elements that enter into the composition of that kingdom, of the stone (Messiah) which, grinding to dust all the Gentile monarchies, becomes a great mountain, filling the whole earth. Amos' prophecy was uttered about B. C. 787—67 years before the captivity of the ten tribes, 2672 years since. Judah was pulled up twice; but after this return, there will be no more removal. It will be seen that all these through lines, pass a period of unexampled suffering, which terminates in triumph, peace, and glory. Such did Simeon (not Simon Peter) see when he exclaims of the infant Jesus, "A light to lighten the Gentiles, and the glory of Thy people Israel." Lu. i. 32.

(g) The last prophetic through line of prophecy of the Old Testament which we shall notice (though there are many others) is given by Zechariah. Chapters xii., xiii. and xiv. This prophet wrote while Judah was returning from the Babylonian captivity. While this is freely admitted, we are authorized to say, that his predictions are far-reaching and Hebrew in character. That the chain is a through line, will appear, by examining the last three chapters. In ch. i. 18., he sees four horns (Gentile monarchies) and is told, These (are) the horns that scatter Judah, Israel and Jerusalem. In Zech. xii. and xiii., events, connected with Judah and Jerusalem, are narrated, which have no record in profane history. See vss. 3, 7., 8., 9. and 10-14. of ch. xii.; so also of ch. xiii. The events of ch. xiv. lie wholly beyond the range of profane history. As these chapters are fully described in other parts of our works we shall, for the present, pass with but few remarks. The events following vs. 4., ch. xiv., are certainly without any record in profane history, the advent of Christ, vs. 5., is not as the Babe of Bethlehem, but rather as the Lion of the tribe of Judah. Once He ascended the Mount of Olives, and on its summit stood weeping, now He descends upon it, and with Him all holy ones; and, as His feet touch the Mount, it trembles, and cleaves, and there is before Him a very great valley. That day is peculiar, neither day nor night. One Lord is over all the earth. Where is the history of these events? Neither Rollin, nor Gibbon, nor Josephus, nor any other profane historian, has given us any light on these events; yet, when they transpire, what remote quarter of the globe will not have the news the same day? But the warriors of the hostile nations are there, and see and hear with utter dismay. Judah is there, so is Israel, and all the nations that came against Jerusalem, are totally defeated. We may very safely locate these events in the future, or twelfth Hebrew epoch.

(7) The seventh era of progressive development or New Testament witnesses. The New Testament prophetic declarations are all addressed to Jews, though they cover the "times of the Gentiles." We shall now examine the chief witnesses.

(a) The predictions of Jesus of Nazareth. Before leaving His disciples, He gave them a chain of prophetic history, which extends from the first proclamation of the Gospel to the return of Christ, this prophetic his-

tory is recorded by three evangelists. Matthew (ch. xxiv.), Mark (ch. xiii.), and Luke (ch. xxi.). As these chapters are familiar, perhaps, to all, we shall simply state those points which prove the future of the Hebrews. The false prophets and Messiah's are found in every link (century) to His return. The chief Physical and Political signs belong the era of His return. The state of His professed disciples belong to the same era. As Luke names two classes of signs, we shall follow his narrative. His prophetic chain marks by signs two noted events: (1) The fall of Jerusalem (to vs. 20.); (2) The return of Christ; both these events are foreshadowed by certain signs. The signs that indicate the impending destruction of Jerusalem and of the Jewish nation are, "Fearful sights, and great signs from heaven;" "Jerusalem compassed with armies" (as under Cestius Gallus—W.) The signs that presage Christ's return are, "Signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Also the "Sign of the Son of man." This chain extends to the coming of Christ, but Jesus has not yet returned for He is the "certain Nobleman that went into a far country to receive for Himself a kingdom, and to return." Lu. xix. 12, 15. But, it may be asked, What has His return to do with the Hebrew nation? Much, every way. Luke says of the Jews, "And ye shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles (it is still trodden down —W.) until the times of the Gentiles be fulfilled." Lu. xxi. 24. This language means that the time allotted for Jerusalem to be held by the Gentiles is fixed, and will expire, after which Jerusalem shall be rebuilt, and occupied by its original owners, the Hebrews. This view is established by what Christ said to His apostles: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration (times of restitution of all things, Ac. iii. 21.) ('the new condition of all things in the reign of Messiah'), when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. For this occupancy of the land of Israel by "Jesus on the throne of His glory," and the "twelve apostles on twelve thrones judging the twelve tribes" we certainly have now profane record, they must, therefore, belong to the future or to the twelfth Hebrew epoch. The conclusion is inevitable.

(b) The testimony of Paul in his epistle to the Romans, ch. xi., is direct and explicit. Paul was a Hebrew of the Hebrews, of the tribe of Benjamin; yet he was the apostle of the Gentiles. These truths will account for his plain manner of reproving their pride, and boasting over the fallen Jews. Paul divides all mankind into two families. Hebrew (here called Jew, since the ten tribes had been scattered for nearly eight centuries, Judah alone holding to the outward ordinances), and the Gentile, including all the other races. These two families Paul represents by two olive trees, springing up out of the earth; the one planted in a garden, and cultivated for the fruit; the other a wild, uncultivated olive tree. After years and

centuries of cultivation, many branches became unfruitful, and by the dresser of the Olive garden, were removed. In order, therefore, that his olive tree might yield a remunerative harvest, he supplies the places of the removed limbs by the healthy branches of the wild olive tree. These wild olive branches being removed from the olive tree growing up amidst the wilds and uncultivated deserts of nature to a beautiful and highly cultivated garden and grafted into the cultivated and fat olive tree, whose own unfruitful branches, severed from its own native trunk, lay scattered about and withering, began to boast over those amputated branches, saying quite incorrectly they were removed to give room for us! Paul, a Jew corrects this Gentile boasting, giving the true causes of the changes, and cautions these wild branches against their incorrect and boastful reasoning, by stating that these branches, failing to draw proper nourishment from the roots of their own olive tree, became unfruitful and, for that reason, were cut off, and cautioned the wild branches not to boast. Since they did not sustain the root, but that their life and fruitfulness depended on their intimate connexion with the root; that if they were not fruitful, they would be cut off, and that God was able to graft in again these natural branches if they showed the living principle (faith). As it would be more natural for the cultivated olive tree to have its own branches. The questions that concern us at present are, Did God promise to restore the natural branches? And if He did, what locality or garden were they to occupy? These questions Paul did answer, in our view at least. Those questions are satisfactorily answered in vss. 25. and 26. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part, is happened to Israel, until the fulness of the Gentiles become in. And so all Israel shall be saved, as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." These last words are taken from the Septuagint of Is. lxx. 20.. That prophecy had not been fulfilled in the days of Paul; and as no event since that day is claimed as its fulfillment, it must have its accomplishment in the future, and consequently belongs to the twelfth epoch of Hebrew history. The second question is, *Where* are they restored to their own olive tree? What locality or garden, or vineyard does the tame, cultivated olive tree occupy? or is the whole world the vineyard in Paul's view, so that wherever a Jew is converted he enters the Church and is grafted into the tame olive tree, and is in God's olive garden, or His vineyard? These thoughts open up a subject of great interest, one that properly investigated, will throw much light on the future of mankind relative to the Messiah's kingdom in its elementary construction. That His kingdom will be composed of an elect people out of the Hebrew and Gentile families is quite certain; and that is to an inheritance of eternal life and general privileges, both families and both sexes will share; for "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. "And if ye (be) Christ's, then are ye Abraham's seed, and heirs, according to the promise, for ye are all the children of God by faith in Christ Jesus." Gal. iii. 26, 28, 29. But that

all will be equal, fill equal stations, and have their special residence in the same locality of Messiah's empire, will require divine proof. Order, in the future Universal empire forbids such a thought. It annihilates every notion of a kingdom. The elements of a kingdom "set up" are, at least, the following: (1) Territory; (2) subjects; (3) officers; (4) laws; (5) a presiding officer, or officers. Citizens are not equal, in nature, rank, nor local position. Paul teaches inequality in that resurrection kingdom; for he says: "(There is) one glory of the sun, another glory the moon, and another glory of the stars; for (one) star differeth from another star in glory" (brightness). And of that state Daniel says: "They that be wise (teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The officers of that kingdom are often named.

"I will make thine (Zion's in Jerusalem iv.) officers peace and thine executors righteousness." Beginning with what Paul quotes from Is. lix. 20.: "The Redeemer shall come to Zion" (see Rom. xi. 26.) and extending through the book, Jehovah has given a most graphic picture of Messiah's future reign on Mount Zion in Jerusalem. No past reign on Mount Zion, which succeeded the time of the delivery of this prophecy (B. C. 712), can claim any resemblance to the glory, peace and righteousness of this dominion whose throne is on Mount Zion in the land of Israel. Pause here and read those chapters. Jesus is called the "glory (brightness) of His people Israel." Here Zion the SEAT of Empire and of the "Mountain" kingdom receives its majestic King. Hence the beauty and appropriateness of the following expressions: "Shine," for thy (Jerusalem's) light is come and the glory of the Lord is risen upon thee." "Gentiles shall come to thy light, and kings to the brightness of thy rising." "The forces of the Gentiles shall come unto thee." "I will glorify the house of my glory." "Thy gates shall be open continually." "They shall call thee The City of the Lord, The Zion of the Holy One of Israel." "Thy Savior and Thy Redeemer, the mighty One of Jacob." "Violence shall no more be heard in thy LAND, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise: The sun shall no more go down; neither shall the moon withdraw itself: for the Lord shall be thine everlasting light; and the days of thy mourning shall be ended." "Thy people (shall be) all righteousness: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A Little One shall become a thousand, and a small one a strong nation: I thee Lord will hasten it in His time." These are a few of the many specimens. One other will close our remarks on this prophetic sketch of Jerusalem; its land; its king, and his reign. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah (my delight is in her margin) and thy land Beulah (married margin): for the Lord delighteth in thee, and thy land shall be married. For (as) a young man marrieth a virgin (so) shall thy

sons marry thee: and (as) the bridegroom rejoiceth over the bride (so) shall thy God rejoice over thee. Is. lxii. 2, 4, 5. The points to be kept in view, principally, are these (1) The beginning of this glorious reign, quoted by Paul (Rom. xi. 26), he declares Future in his days; (2) The family names Israel and Gentile, are kept distinct through the entire reign; (3) The names of city (of Zion or Jerusalem) land of Israel, God of Israel, seas and Gentile lands and Gentile kings are also kept distinct; (4) The names show conclusively that the Metropolis of this empire is Jerusalem, and the land is related to Jerusalem, as the District of Columbia to Washington City; (5) Jerusalem (the holy) is the Geographical, Political and Religious capital of the future kingdom of Messiah, the imperial eternal centre. The land of promise is God's land "that shall not be sold, (Ex. xxv. 23); God's vineyard, in which He planted the noble vine (Jer. ii. 21; Is. v. 15; Ps. lxxx. 8) that he brought out of Egypt: God's olive garden, in which he planted and cultivated the fruitful olive tree: Jer. xi. 16; God's bride: Is. lxii. 4. 5; God's sanctuary: Ex. xv. 17. For that place on earth which God has appointed as His special dwelling place is His sanctuary. The kingdom of the stone, Judah's Lion, constituted of the elect of the Hebrew family, joined by the elect of the Gentiles becomes a mountain and fills the whole earth, with its throne and king on Mount Zion and its central family in the land of promise (Israel) is seat of empire at Jerusalem. The saved of the Gentiles occupying the fields allotted to them over the earth. Messiah's empire will exercise dominion over all lands and righteousness shall be universal; (8) Events of the twelfth Hebrew epoch which belong to their history. We have given their prophetic history through this epoch. The same prophecies delineate its character. Every element of that crowning epoch can be most distinctly seen and read. Isaiah, Ezekiel and Zechariah of the Old Testament, and Jesus, Paul and John of the New present life-scenes of that era. The quotations already given from these five persons, adding to them, if you please, Jeremiah, Hosea and Amos, and you have a text-book of intense interest on that epoch. The vestibule of that temple of living regal glory is dark and tempestuous. Heavy masses of columnar clouds, lit up by electric flashes, succeeded by deep tempest thunder, shuts down at times the obscure signs of day-dawn; then again these heavy masses, breaking, give to the scoffer some faint reason to exclaim: "All things continue as they were from the beginning." To live and move in this vestibule is peculiarly grand. The flashes may, at times, blind us; and the deep roar of the coming tempest may alarm our imperfect natures, but we smile at the sight of the glory beyond the storm: "For eye hath not seen nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. ii. 8; (waiteth for Him. Is. lxiv. 4.) We are living amid the signs of the coming tempest and following endless day. Happy indeed are they who, discerning the signs, make due preparation for the coming events, that that day does not overtake them as a thief. We do not propose to enter into an extended investigation of the Hebrew history of this their future epoch. This will come up in our general summary and conclusion. We shall name some of

the principal events, adding brief explanatory illustrations, leaving the reader time to investigate those prophecies already named. (1) The signs of the Redeemer's coming to Zion as stated by Paul, Rom. xi. 26; taken from Is. lix., 20, will brighten and increase in number and interest until they culminate in the Advent itself. The fig-tree and the sign of the Son of man in heaven terminate the series. The fig-tree illustration is about as follows: Jesus had named many phenomena, physical, national and moral, and then closes with this illustration relative to the fig-tree. This idea Christ expresses; the list of signs which I have mentioned, marks *my near return*, as the putting forth of leaves on the fig-tree indicates the *near approach of summer*. It is not given as a sign of Christ's coming, but of near summer. The phenomenon here called The Sign of the Son of Man in heaven, is the culmination of all the phenomena previously given, as is indicated by its effects: And then shall all the tribes of the earth mourn. This sign is of such a cast that it grows more powerful and convincing till the Son Himself appears; the evidence conveyed by this sign is cumulative. What is this last sign? We shall not pretend to review the many answers given. By the expression "Sign of the Son of Man in Heaven" it is generally held to be some Celestial phenomenon. It is not said that the *sign* should be in heaven, but that the Son of man is in heaven. The similitude of this sign is the light of sun-rising. The rising and coming of the Son of man. The Sun of Righteousness is like the rising of the sun of our planetary system. The sun-rising is preceded by a space of time called day-dawn, "not day nor night;" it is a mixture of the elements of each. The night-darkness and its attendant elements linger still before the light scouts of the king of day as he is coming up from the chambers of the East. Clouds skirting the horizon at the place of sun-rise apparently protract its rise. Suddenly a rent in the vapor-pall discloses his royal brightness. Casting aside his cloud-vestments he shoots forth his beams of glory over wakening millions of earth. We are, by the testimony of all prophets, approaching a stormy sun-rise. The Son of man (Sun of righteousness Matt. iv. 2), long since seated at the right hand of the divine Majesty, having about finished his priestly office in the Most Holy is now moving towards His sun-rising. In the heavens and on the earth are the heralds of His coming; signs of His approach, shadows of events which will admit of no delay. As Jehovah is moving those who, among others, are to meet the bridegroom when He comes to Zion (Is. lix. 20.) The most noted sign of His approach becomes more and more distinct, carrying conviction by a movement, not to be mistaken, that the day-spring from on high will soon reveal the Sun of righteousness with healing in His beams. The Redeemer will soon come to Zion. This is another great event of the twelfth Hebrew epoch. It is there that He will meet His covenant people Israel. The law goes forth from Zion and the edicts from Jerusalem. There she stands under her new name, "Jehovah-Shammah. The Lord (is) there. Eze. xlviii. 35. These events evidently mark the consummation of the twelfth Hebrew epoch. That Jehovah here reigns over a Hebrew city and empire is evident from the language of the prophetic description. The elect of the

twelve tribes are there judged by the twelve apostles sitting on twelve thrones (around the Redeemer's throne of glory), judging the twelve tribes of Israel. Matt. xix. 28.; Luke xxii. 28, 30.; 1 Cor. vi. 23.; Rev. ii. 26. Another passage will prove this great centre of Messiah's empire to be strictly Hebrew. In the beginning of land divisions, (Eze. xlvii. 13,) it is thus written, "Thus saith the Lord God; This (shall be) the border, whereby ye shall inherit the land, according to the twelve tribes of Israel, Joseph (shall have two) portions." This must be noticed. This empire under the new organization recognizes two families (a) the Hebrew family as the tame olive tree with some elect branches of its own; (b) The wild olive branches grafted into the cultivated olive tree. In Eze. xlvii. 21, 22, 23, "So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass (that) ye shall divide it by lot for an inheritance unto you and to the strangers that sojourn among you, which shall beget children among you: and they (the Gentiles—W.) shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass (that) in what tribe the stranger sojourneth, there shall ye give (him) his inheritance, saith the Lord." (See Eph. ii. 12, 13.; iii. 6.; Rev. vii. 9, 10.; Acts xv. 9.; Rom. x. 12.; Gal. iii. 28.; Col. iii. 11.) It will be seen that that kingdom and the land belong to the Hebrew family to which it was originally given, that the Gentiles are simply scions from the wild or strange olive tree grafted into the tame olive tree and partaking of its root and fatness. It is not difficult to see that in the Messiah's empire (Christ Himself being a Jew), what family is the chief occupant of the land of Israel since its divisions, (12) are Hebrew and the twelve apostles (all Hebrews) are the associate judges. These facts should not excite the jealousy of the Gentiles, since "salvation is of the Jews." John iv. 22. (See Is. 3.; Rom. ix. 5.) Salvation and the Bible are of the Hebrews. The return of Israel and Judah and their union into one nation are the beginnings of the twelfth Hebrew epoch. The incipient steps of these movements are now visible in the GREAT EASTERN COLONIZATION MOVEMENT. A sketch of this enterprise will now be given. Its primary object is to colonize the Jews in Palestine preparatory to their NATIONALIZATION. Its history is brief. The enterprise is yet an infant struggling with poverty. It has been but a few years since the scheme lay in embryo. In the early years of this century, soon after the fall of Papal civil domination, it was evident that Jehovah was about to announce the century-slumbering truth that the "time to favor Zion, yea, the set time," (Ps. Cii. 13.) was soon to dawn. Jehovah, the Lord God of Israel, began to move upon the hearts of a few choice spirits among the Jews. Of these Sir Moses Montefiore, now in his one hundred and first year, is now dead. This modern Moses was born in London A. D. 1784, of a wealthy Jewish family of bankers. In 1810 he married into the family of the Rothschilds. In 1829 he made his first visit to Palestine and became deeply interested in the Jews of the land of Israel. He made seven visits to the Fatherland, distributing on each occasion princely bounties. He assisted the Jews in Poland and in other parts of Europe, especially in Russia, where in 1846 he influenced the

Czar Nicholas in ameliorating their condition. Sir Moses, in 1863, obtained a firman from the emperor of Morocco which afforded protection to the Jews in his dominions. The efforts of Sir Moses Montefiore have always been simply to ameliorate the condition of his race, and is, therefore, pre-eminently Jewish. He is a Jew, believing only in Judaism. Sir Moses, though a friend to the colonization movement, has never been one of its apostles. There are at present two classes of agents working for and among the Jews: (1) Those that are laboring for their colonization as Jews without any regard to their religious creed; (2) and those who are using strenuous efforts for their conversion to Christianity. The former class is composed of individuals who act as agents; societies who work up the home interests and furnish money; and editors and publishers who circulate the necessary information. The conversionists are well organized, have means and sustain a mission at Jerusalem. Colonization is progressing and the enterprise is assuming very considerable proportions. Like the cloud of Elijah, it is yet but "A little cloud" out of the sea of nations, like a man's hand visible in the eastern heavens to those living amid the "islands of the great West; but Jehovah is hastening the growth of that cumulus by gathering into it the vapor elements from the west, till it will develop into a storm whose blackening face shall reveal the Son of man in His glory. As that little increasing cloud was to Elijah, a sure sign of coming rain, so the gathering of the Jews in colonies ("unwalled villages") is a sign (if not *the* sign) of the coming of the Son of man in His kingdom. Its testimony is cumulative and certain. This colonization of the Jews, considered as a sign, will be more fully discussed in our general conclusion. The number of Jews now gathered into colonies, "unwalled villages," in Palestine is already equal to the number gathered from Babylon under Ezra and Nehemiah.

# AMERICAN PHASE.

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The discovery of America gave a new hemisphere to man for thought and enterprise, visions of gold were mingled with schemes for the speedy evangelization of the New World. Missionaries and gold hunters freighted on the same West India vessels, dreaming of undeveloped Eldorados in the unexplored wilds of the New Continent. But it is not our province to trace this gold excitement, as it spread over Spain, through Europe and the Eastern world. Our mission is to trace the foot-prints of the Deity, as He drives human thought and action towards the sun-setting. The fulness of time had come when a new man had to be created to occupy and develop this great Western field; this last reserve of Jehovah, this new chemical laboratory, in which the elements of human power and greatness were to be so changed and recombined as to evolve man in his highest type, preparatory to the glory of the endless reign of Messiah. These propositions will claim our attention: (1) The agents employed by God to discover the New World. (2) The land itself, and (3) the new man created for its occupancy and development. (4) Its bearings on the Eastern Question. We shall necessarily consult extreme brevity on each of the four topics.

I. THE AGENTS.—The advanced state of commerce and navigation gave them the immediate agent of the discovery, and the final triumph of the *cross* over the *crescent* furnished, the necessary funds of equipment.

(1) The chief agent of the discovery, Christopher Columbus (Christ-bearer dove), was a native of Genoa (born about A. D. 1436). Of his early years little is known. Born in obscurity of a wool-comber, his early education was at the great institution at Pavia, where he developed a taste for astronomy and cosmography. He seemed born, however, for the ocean, and was soon on the waters of the Mediterranean, the primary school of his nautical education. In 1470 he removed to Lisbon, at that time the centre of navigation and new geographical enterprises. At Lisbon he married the daughter of an Italian, who had distinguished himself in the Portuguese navigation. Here he made himself familiar with the maps and charts of his father-in-law, and constructed many new ones. In this occupation was conceived the darling thought of his life, a western land as the extension of Asia—the western voyage (route) to Asia. This idea, henceforth, haunted him. All his investigations had it as their luminous centre. He made voyages along the western coast of Africa to fit him for the great voyage into the western ocean. In 1442 his scheme was presented to John II., king of Portugal, who laid it before a body of nautical and scientific men, and by them it was rejected. Secretly, however, the king taking advantage of the knowledge gained from Columbus, dispatched a vessel to test its worth. The timidity of the crew made it a failure, and

brought ridicule upon the project. Disgusted with the duplicity of the king, he in 1448 secretly left Portugal for Genoa. This republic treated his scheme as the "silly product of a visionary brain." He was disappointed but not discouraged. He believed that God had ordained him to plant the standard of the cross upon those unknown, vision shores. When God commissions for the accomplishment of a certain work, the person thus appointed has the testimony of its source from the commission itself. It is this evidence possessing the entire being that gives him such persevering courage.

Leaving his native land with his motherless boy Diego, he directs his steps towards Spain. Arrived in that country, weary and hungry, he calls at the gate of the Franciscan convent of La Rabida in Andalusia, to beg some bread and water for his child. Here he had reached the *nadir* in the revolving wheel of fortune. His trials now took an upward turn. The superior of the convent, entering into conversation with the stranger, was delighted with the grandeur of his scheme, and used his influence to procure for him the favorable consideration of the king and queen, Ferdinand and Isabella. Seven years expired, during which he applied and failed at other courts, before he succeeded. The war with the Moors (under the crescent) being terminated successfully, Isabella was prepared to listen to the scheme of Columbus. When about ready to pawn the crown jewels to obtain the necessary funds, a man by the name of Saint Angel appeared and furnished her the money. This queen Isabella is very highly exalted by Spanish historians. "By Isabella was accomplished the grandest event of European policy, the expulsion of the crescent; and through Isabella the most prodigious event of humanity, that which doubled its terrestrial domain." "It seems as if heaven had raised her for two purposes,—the overthrow of the crescent and the discovery of the NEW WORLD," Spanish History. "Without reservation I declare that nature has never produced and that Providence has never crowned with a diadem, a woman who can compare to Isabella, the Catholic," Bishop R. S. Arevalo. "IN THE WORLDS OF OUR PLANETARY SYSTEM, THE SUN NEVER CLOTHED OR ILLUMINATED HER EQUAL," Cardinal Ximines. (From the International Standard, Vol. 2, No. 5.) That Isabella was appointed by Jehovah for the purpose of carrying out His plans in discovering and peopling the new world, and checking the universal triumph of the crescent, may be readily admitted, while her devoted Christian piety may be seriously questioned. As all the decrees of Ferdinand had to be signed by Isabella (while she lived), it made her personally responsible for their results, she therefore participated in his cruelty to the suffering Jews. It is no apology that she gave them a new hemisphere as a refuge, when they were allowed to take neither gold nor silver out of the country, and the edict of Ferdinand and Isabella required all the Jews to become Christians or leave the country within four months, when Isabella knew, that at that time nearly every land was closed against them. Not less than 500,000 were thus banished, resulting in horrors second only to those under Titus. God makes use of wicked agents (He does not make them wicked) to accomplish His purposes. He makes the wrath of

man to praise Him, the surplus He restrains as injurious to His plans in the world's government. No reasonable doubt can exist as to Divine agency in opening up the new world for the occupancy of a race that would be able to develop its resources. To the Spanish families it was traversed principally for its rich mines of silver and gold, and as a field for Roman Catholic missions. Hence South America was the first location of the Spanish colonies, also Mexico in the more temperate parts of North America, but when the family of its future Rulers wanted a home from oppression, and where they might erect the western temple of civil and religious liberty and of social equality, another land, a country where the colder climate would develop human intellect and active enterprise was indicated by Jehovah.

On the 3d of August, 1492, with three small vessels, two being without decks, and with 120 men, Columbus (Colombo, Italian) set sail from the bar of Saltes, near Palos, occupying one month at the Canaries to refit. On September 6th he committed himself to the pathless deep of the unknown ocean of the West. On the 12th of October land was discovered. On an island which he named San Salvador, he erected the cross. Several other voyages were made by Columbus, which we shall not describe. The new world is opened to Europe, yet Columbus dies in poverty, robbed of all his honors, even of naming the land of his discoveries. Of Columbus it may truly be said, he was the prince of navigators, and appointed to discover the new world. We seriously question, however, the truth of one of his Scripture applications: "God made me (Columbus—W.) the messenger of the new heaven and the new earth of which He spoke in the Apocalypse of St. John, after having spoken it by the mouth of Isaiah, and He showed me where to find it."—*Columbus' Letter*. In Isaiah God says, "For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind." (Is. lxv. 17, see the whole description.) In Is. lxvi. 22, it is said, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." The new earth with its new heavens were not then (A. M. 3292) created. And Peter said (A. M. 4069), "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (the righteous), 2 Pet. iii. 13. John, looking to the extreme of the prophetic field, exclaims, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea," (the sea was not). The Geological construction of America is too ancient to satisfy the conditions of the new creation. Its population does not suit.

(2) The land itself as a late field for occupancy and national development; its physical structure and resources will form the basis of some general reflections.

a) Why was the Western world kept hid so long from human intelligence and enterprise? The reasons will be developed as we progress. It now demands our notice as one of man's abodes: as a dwelling place for man in one of his most advanced eras of civilization.

The land surface of the Eastern hemisphere is about 35,700,000 square miles, while the land surface of the Western hemisphere contains only about 16,000,000 square miles. In the Eastern hemisphere and on the largest grand division of the globe (Asia, containing 17,000,000 square miles) began the human race, a cosmopolite:—a citizen of the world. Here was his cradle, his infancy, here and in Africa he attained to the years of manhood. Great national developments of later times required Europe to be next opened up as a field for human progress and race or family development. But when these old countries became too worn, corrupt, and too enslaved:—too old, and worn out in its ideas and thought, and too inimical to the advancement of liberty and liberal principles, America was discovered and opened up, especially as a land of liberty, an asylum for the poor and oppressed of the Eastern world. What is America? Its locality first attracts our attention. It is a land of ocean birth and solitude. In early Geological ages, a few rock islands were the only visible messengers of a rising continent. Then its dorsal ridge parting the waters from equator towards the poles for thousands of miles, located and shaped this western world—a world—an only begotten ocean child of the vast pacific. Its shores, are made the sport of four oceans, yet along the imperial belt (north temperate zone), sufficiently distant to be the world's asylum, and the great Western University for the development of LATTER-DAY THOUGHT. To carry out his great national purpose, Jehovah makes use of the most wise national plans.

b) The location of the American continent naturally leads us to view its SHAPE. Its extent towards the four cardinal points gives it a peculiar significant form, quite unlike the grand divisions of the Eastern world. In the Eastern hemisphere about 30,000,000 square miles of Asia, Africa, and Europe lie in somewhat of a compact mass and of such shape as to produce deserts and immense regions destitute of natural irrigation, such as Saharah in Africa, and Gobi in central Asia, such immense deserts cannot be found in America, owing to its average length compared with its mean width. There is comparatively but little waste land in America. The length of the Western continent north and south, gives every variety of climate necessary to adapt it for the world's asylum and university. The mountains are admirably arranged for a very complete system of irrigation. There is the rocky spine with its lateral ribs giving rise to innumerable short streams, which discharge their waters into the Pacific ocean, while on the East flow immense rivers, fertilizing a vast extent of territory to the East, South and North, where the country is wide. There are shorter parallel ranges, which collecting and condensing the vapors of the great Pacific or Atlantic oceans, send it down their slopes, which by innumerable channels waft it through the plains. To prevent an immense desert east of the base of the Rocky Mountains, by the winds having their vapor principally precipitated by passing over three high mountain ranges in their Eastern journey from the Pacific, the God of nature has provided admirable means to restore their moisture. The wind from the Gulf of Mexico and from the Southeast Atlantic, meeting the cold waves from the northern lakes and mountains, produce a storm belt which is constantly

moving into a higher or lower latitude, as the one or the other chances to be the stronger. This Divine arrangement is the salvation of the Mississippi valley. It brings the timely and genial showers, which supply moisture for the endless variety of animal and vegetable organisms. God has also provided means for the irrigation of the Atlantic slopes. Its shape is, therefore, admirably adapted to the easy sustenance of a "great people." Its climatic arrangements, its soil, its happy alternation of land and water fits it for the abodes of advanced civilization. They indicate an abode not designed for savages such as our Indians. Such a country is America Geographically considered. What are its mineral resources? On its mineral wealth it is not necessary to dwell. Every intelligent American is prepared to testify to the immense mines of gold, silver, copper, zinc, lead, iron, coal, etc., that are so distributed that the mining population are conveniently supplied with all the necessities of happy living. Such can be said of the American continent as a whole, compared with the other grand divisions of the globe. What then is true of the territory held as the seat of the great American Republic? It occupies the choicest field of the continent. Its territory as to latitude is the continuation of the old imperial belt through the new world. It lies principally between lat. 30° and 46° north, and long. 70° to 125° west, extending from the gulf of Mexico on the South to the great lakes and British dominions on the North. Its Eastern shores are lashed by the Atlantic waves and its Western coasts by those of the Pacific. With a territory about the size of all Europe (E. 3,800,000 sq. mls., and U. S. A. 3,600,000 sq. mls.), it possesses all the local and climatic advantages of that densely populated grand division. Its surface and mineral resource are beyond any ordinary computation. Its agricultural and commercial advantages are also of the higher order. No person can examine the physical structure of the territory of the great American Republic, its oceans, gulfs, lakes and rivers, its mountain chains, detached mountains, its hills, valleys and plains; without being impressed with the UNITY OF PURPOSE IN THE DIVINE MIND OF ITS CREATOR. It was formed to be the home of one "great people" and not of two or more. The natural channels of commerce, the agricultural resources and the manufacturing facilities clearly indicate the same unity, one "great people," not a multitude of States, distracted and torn by ambition and conflicting interests. This unity of purpose in the mind of Jehovah will further appear as we progress.

(3) The new man formed to occupy and develop the Western Continent. We have seen far back in the Geological Ages, the arm of Jehovah outstretched over the great western ocean, at that time unbroken by a solitary island. Presently small points of land begin to dot the vast expanse of waters; then is seen rising above this hemisphere of waters, the dorsal ridge of the western field for human occupancy and latter-day development; located not in mid-ocean, but so far distant from Asiatic empires, and so near to Europe, the western division of the old world, as to indicate the origin of its future dominant race. We have seen this western continent in its location, solitary; its shape adapted to a high degree of human cul-

ture; and furnished with all necessary physical resources for the sustenance of an immense people. In its structure, in its systems of mountains, hills, valleys and plains; in its ocean, lake, and river systems. We have traced a unity in Jehovah's plan of its settlement; that the Creator of this western field designed it not to be occupied by numerous petty states, but to be settled and developed by one dominant race, that should shape its pilgrim population into one great people preparatory to Messiah's reign. Viewing America, and especially the territory of the great Republic, in its physical aspects, it is an extraordinary country, well adapted to develop an extraordinary people. To give birth to such a people, what race of the old world was in any degree competent? View the races, which, before the European discovery of America, occupied the old fields. They are usually divided into five races. (1) Caucasian, or white race; (2) The Ethiopian, or black race; (3) The Mongolian, or yellow race; (4) The Malay, or brown race; (5) And the American Indian, or red race. The Indians were here when America was first discovered by the Europeans. Their mode of life demonstrated their inability to produce any advance in civilization, or to develop its resources, and consequently not the people whom Jehovah had intended for this western field. Trace the Ethiopian back to his native country, Africa, and their utter inability, unmixed with other blood, to accomplish God's noble purpose in this western continent. Of the Mongolian family, their experiments in the old world, in Northern and Eastern Asia, show their incapacity to occupy and develop this western field. Of the incapacity of the Malayans we have no occasion to speak. Who could for a moment imagine that Jehovah brought up this, His continent, from Pacific's vast deep to be occupied by the Malayan family? The fact that but few have ever reached its shores in four centuries is a sufficient refutation. One race only, the white, or as it is usually termed Caucasian, remains to be considered. The name Caucasian was given to the white race by "Professor Blumenbach, not because he believed it to have been originated among the Caucasus Mountains, but because the best skull in his collection was that of a native of this mountain chain." The Caucasian has been in the more recent ages of the human domination over the world, the royal family. One division of this race, the Aryan, will come under special notice. The great thought to which the reader's attention will hereafter be called is the following:

- (1) The Aryan has been the great mother family of the world's civilization.
- (2) The Hebrew family has been the law-giver of all modern civilization.
- (3) The conclusion is easy and natural, these families are in some way related.
- (4) From this family, or from these families, God would select the elements out of which to form the new man destined to form the western empire.

Let us now see if this has been done. It is somewhat remarkable that America should have been first approached by Columbus at the cluster

of islands which lie between the two grand divisions of the Continent. These islands (West Indies) as to climate, soil, and productions were attractive. The inhabitants, however, though called Indians from the conclusion that the land was the western extension of the East Indies) were of quite another race. (They are Mongolians). This great Western Navigator was evidently guided by an Omniscient Pilot, as will appear from a moment's reflection. From Palas to the Canary Islands was to the s. s. w. about three degrees. On the 6th of September he left those islands and was carried still further south, so as to strike the West Indies. Now, let the reader trace the line of this voyage on a large map of the Atlantic and of the western hemisphere. Let him place before him the map of North America, as far north as the north boundary of Maine; and of South America as far south as the southern boundary of Peru. Suppose that the winds had wafted his vessels to the south of the West India Islands and that he had landed near the mouth of the Amazon, or that he had been driven by storms on to the coasts of New England, what enticing report could Columbus have taken back to Europe? Simply that land had been discovered, but the intense heat of the one, and the dreary coldness of the other; both occupied by low savages, render the land unfit for settlement of white civilized people; no gold nor silver. Such a report would have retarded settlement more than two centuries; for no one acquainted with the character of the first Spanish adventurers to the New World, could call them by any other name than "gold-hunters." Jehovah stilled the tempest and stood at the helm and guided the chief vessel directly towards the great empire, formerly of the Toltecs, but then (1492) of the Aztecs. An empire extending from the Atlantic ( $18^{\circ}$  to  $21^{\circ}$  n.) to the Pacific ( $14^{\circ}$  to  $19^{\circ}$  n.). It was an elective empire, full of gold and silver, and when conquered by the Spaniards it was governed by the great Montezuma. The Toltecs had moved south into South America. The Toltecs carried with them the first elements of civilization. "Their laws and usages stamp them as a people of mild and peaceful instincts, industrious, active, and enterprising. They cultivated the land, introduced maize and cotton, made roads, erected monuments of colossal dimension, and built temples and cities, whose ruins in various parts of New Spain still attest their skill in architecture, and sufficiently explain why the name Toltec should have passed into a synonym for architect. They knew how to fuse metals, cut and polish the hardest stones, fabricate earthenware, and weave various fabrics; they employed hieroglyphics for the record of events, were acquainted with the causes of eclipses, constructed sun-dials, devised a simple system of notation, and measured time by a solar year, composed of 18 months of 20 days each, adding 5 complementary days to make up the 365, and intercalating  $12\frac{1}{2}$  days at the expiration of every 52 years, which brought them within an almost inappreciable fraction to the length of the tropical year, as established by the most accurate observations. These and other arts, with a mild form of religion, and a simple but just mode of administering the laws, the Toltecs bequeathed to the Aztecs, who engrafted upon the civilization of their predecessors, many fierce and sanguinary

practices in their religious, and many purile usages in their social life."—*Library of Universal Knowledge*. Such was the Aztec or Mexican Empire under Montezuma when Columbus entered its eastern waters. The religion of the empire was most revolting, 20,000 human victims were annually offered up to the Mexican Mars (*Huitzliopochtli*), and the whole empire sent up into the nostrils of Jehovah the offensive odor of an immense slaughter house. In the great temple of the City of Mexico 5,000 priests were occupied in its worship. At the same time, to the southwest, was situated the mighty empire of the Incas, the second empire of the Peruvians, the third being that of the Spaniards. The civilization of the Incas, as also their wealth, was, perhaps, superior to that of the Aztec empire. Their cities, monumental buildings and public roads were wonders to the Europeans. In government and social order they were superior to their Spanish conquerors. The Europeans were superior in their religion, perhaps, in their vessels and in their implements of war. On the island waters between these mighty empires, full of gold and silver, and idols, is Columbus sailing. Who can for a moment doubt the character of his pilot? A tradition prevailed at that time throughout the empire of Montezuma, and credited by him, that one of their gods, who had long before left the empire by way of the gulf of Mexico, and who had promised to return was about to return. When the hieroglyphic reports of the Spaniards, who had landed at St. Juan de Ulloa, reached Montezuma, he took them for their returning god. Mexico and Peru, in the course of half a century, came under the dominion of Spain, and remained under the dominant power of the mother country (Mexico till 1824, and Peru till 1821). These countries have a mixed population, composed of Spaniards and Indians, descendants of the Aztecs and Toltec races of the ancient empires. The Spaniards were the dominant family of the American Continent for  $2\frac{1}{2}$  centuries. A very important ethnological question comes up for solution. Did Jehovah intend the Spanish family to be the great rulers of the western world? The events of the last century answer the question in the negative. The Spanish mission was one of discovery and conquest, rather than of advanced civilization and development. They ruined two mighty empires, and put an end to human sacrifices on heathen altars; erected the cross, yet, through persecutions and civil wars, those countries to-day, in population, wealth, and civil rule are far below the empires of the Aztecs and the Incas. Columbus was appointed by Jehovah to discover the New World and the Roman Catholic queen Isabella of Spain, was the only sovereign, at that time, disposed to render any aid to the enterprise. The Spaniards have about completed their mission and have retired from active service in America, as not being designed as the governing race. Other elements were to enter into the composition of the New Man, the **TRUE AMERICAN**. We have been speaking about the new man for this Continent; have decided that he is not a Spaniard, an Indian, an Inca, an Aztec, nor a Toltec. They have had their day and have principally taken up their abode in dust-tenants of their silent cities. Who is the new man is still asked? Were we permitted to utter it we should say as it was said of John the

Baptist, "His name is AMERICANIZED ANGLO-SAXON." An American of the Anglo-Saxon family. He is a Saxon; an English Saxon; an American English Saxon. He is an English Saxon, familiar with and wedded to American institutions, civil, social and religious. He is of mixed blood, the Saxon blood being only dominant. The blood of all races, white, black, yellow, brown, and red may be coursing through his *veins*; but his *arterial blood* must be Americanized Anglo-Saxon. Such is the New Man.

#### FIRST SETTLEMENT OF THE TERRITORY OF THE GREAT AMERICAN REPUBLIC.

The land itself has already been described. One additional remark will, perhaps, aid in our investigations into the Providential origin and growth of this Republic; the resources of this country require much labor for their development. To remove its immense forests, drain its swamps, tame its prairies, cultivate its soils, construct its roads, navigate its oceans, lakes, and rivers; mine and reduce its immense beds of coal and other minerals, construct its necessary machinery and manufacture, and vend its raw material require an intelligent, temperate, active people and a live race.

This country, covering our national territory, is often called the "land of the free;" the world's Asylum, and we add the world's University" for training the new man and to fit him for his high mission, preparatory to the coming and reign of Messiah. It is a University where all professions and classes of men have their teachers and approved text-books and courses of instruction. This will appear as we trace it at its birth, in its infancy of childhood, youth and manhood. What nationalities first entered this territory? Time will limit us to a very brief notice. As the Spaniards were, with Columbus, the first discoverers of this continent, belonging to the Caucasian race, so were they the first conquerors and colonists of the s. e. part called Florida. It never was noted for its prosperity under Spanish rule.  $3\frac{1}{2}$  centuries have demonstrated God's purpose to place the New World under the domination of some other family. An exceedingly small current of Spanish blood flows in the veins of the new man of the great American Republic. They are one, however, out of the many families. (2) The French were early settlers on portions of the territory now in possession of the aforesaid Republic. They occupied the Mississippi valley and Canada. From these extensive regions their nationality has departed by conquest and by purchase. Individuals and communities of the French family, or race, constitute an element of the Republic, it being a distant relative of the German Saxon. (3) The third subordinate family constituting an element of the great American Republic is the German. Under this generic name we shall reckon the following specific names of countries occupied by as many branches of the great German family, Austria, Switzerland, Belgium, Holland, Denmark, Sweden and Norway. The Germans, with the branch families, in very early times settled in various parts which now form States of the

American Union. Their blood abundantly flows through the veins of the new man of the Western Hemisphere. More of this family hereafter.

The Italians have also found their way to the New Republic, in sufficient numbers, perhaps, to form a feeble representative in the new man of their countrymen, (Columbus) the illustrious discoverer. Though it is true that Italian blood flows in the veins of the American, still that family is by no means a governing element, by no means such as should stand for the old Roman or Latin race. The old Roman was too much worn out in the eastern world to figure largely in the western hemisphere. Another family that has become very numerous in the great American Republic is the Irish. Though by no means the dominant family, their influence is very great. It may be termed a powerful subordinate family, ranking next to the Germans in their religious and national (civil) influence. The Scotch also and Welsh are quite numerous in the American Republic. These three families prosper in the new world. These three families belonged principally to the first or Celtic (Keltic) emigration from the Asiatic East. The Lowland Scotch are ramifications of the Gothic, German, or Scythian stock. One fact is worthy of special note, and which we shall have occasion to use in the sequel of our work, is the following: All the families of the great American Republic that are of the second (Gothic, German or Scythian) emigration, have been more prospered than those of first or third emigration, the Keltic or Slavonian. The reasons will appear in our further investigations. In addition to the subordinate races already named, there are Jews, Chinese, Russians, Poles, Hungarians, and some individuals of almost every eastern nationality.

The manufacturing of true American citizens out of such a heterogeneous mass of nationalities is a work of no ordinary magnitude. The veinous blood of so many families, old, corrupted, and quite worn, injected into the veins of the Americanized Anglo-Saxon, requires immense lung power to convert it into arterial blood sufficiently pure and vital to sustain and develop the new organism, and yet such a work of unification is essential to the vigor and development of the Union. "E Pluribus Unum" is a motto doubly true in the great North American Republic. It is a union of races, equally as of states; persons out of the five races of men, Caucasian, Mongolian, Ethiopian, Malayan, and Indian, are taken by Jehovah and formed into a fifth race, American, with the lungs, heart, brain, frame, muscles, nerves, and arteries vitalized by the Anglo-Saxon blood. With these preliminary remarks we are prepared to trace with great brevity the origin and growth of the American Union, known over the world as the United States of America.

(1) The 13 original colonies from their planting to their separation from England. This era of American history is the planting and germinal period of the Union. It exhibits the Republic in embryo. It notes the providential localities, the points of germination, and shows the foot-prints of the invisible Guide as He walks amidst the "Golden Candle Sticks." Facts of special interest only will claim attention. We aim to bring to the

front the labor and care of Jehovah in His conception, bringing to birth, rearing and educating such "A great people." To do this is a great work. In our notice of these seed and germinating centres we shall follow, principally the order of chronology. By such a course we can note the colonies; as Virginia, that settled, first, the Carolinas. The affinity of races, and other characteristics will in this manner be made known and appreciated.

(2) Virginia.—Sebastian Cabot first explored the shores of Virginia (1498) without making any settlement, since it offered no inducement to the gold-hunting Spaniard. Sir Walter Raleigh, under the reign of Elizabeth, Virgin Queen of England, visited its shores and called the country Virginia. An English colony, under the charter of the London company, was planted at Jamestown, on James river, May 13, 1607. It was composed of gentlemen of fortune and persons of no occupation, no families, twelve laborers, and very few mechanics. From the friendly Indians they obtained lands and provisions. The first fall, put one-half of these colonists in their graves, the climate being damp and malarial. In 1609, five hundred new emigrants, including twenty women and children. These were soon reduced to sixty. Lord Delaware saved the retiring colony by a seasonable supply of persons and provisions. "In 1619 ninety respectable young women were sent out from England and sold to the planters for 100 pounds of tobacco each, also one hundred convicts to supply labor; and a Dutch trader also sold them twenty negroes." Here is perhaps the origin of negro slavery in the colonies, and of the southern English aristocracy, for in 1653 the first permanent settlement was made in the Carolinas from Virginia. In 1624 it was made a crown colony. In 1649 there were 15,000 English, with 300 "good negro servants," and 20 churches. In 1671 the Virginia colony had 40,000 inhabitants, of whom 2,000 were black slaves, and 6,000 English convicts and redemptioners, of whom 1,500 a year were imported. At that time the prosperous colony of 48 parishes had for its governor Sir William Berkley, who thanked God that they had no free schools or printing, which he hopes may be kept away for a hundred years, and says, "God keep us from both!" From this sketch of Virginia's early history, we learn (1) how soon labor became unpopular with the upper classes; (2) how early slavery was introduced; (3) how soon elements of all the races began to gather to these western shores preparatory to the formation of a new, a sixth race; for, if we reckon with some distinguished anthropologists, the Malayan as a division of the Mongolian family, as early as 1620, the five races were represented in the Virginia colony.

(3) The Plymouth, or first Puritan colony, planted at Plymouth Dec. 21, 1620. This colony was first settled by English Puritans, who, from the small ship Mayflower, landed on Plymouth Rock, Dec. 21, 1620, O. S. As that colony stamped its features on what are now called the six New England states, containing 65,000 sq. miles, and through them has given character to the Union; a sketch of the causes which led to its establishment, will be both interesting and instructive. New England was granted by James I., of England, to the Plymouth Company in 1606, under the title

of North Virginia, and the coast was explored by Capt. John Smith, 1614. The first settlement, the Puritan Pilgrim colony, has for its origin a very remarkable history. The Puritan element is ancient as the Bible. Its history during the Christian era can be traced in blood. During the dark ages, its followers were almost extinct. Here and there a limb, a hand, or a finger, protruding through the rubbish of the Apostacy, gave signs of the shallowness of its burial, the struggle of the martyr. Huss, and the Reformation, commenced by Luther, Zwingle, Melanchthon, etc., gave intimations of its approaching resurrection. It did awake; but it was to the helplessness of a second infancy. Puritanism is the legitimate offspring of Bible investigation, intelligent, free, and with a conscientious desire to learn the truth in order to a correct faith and practice. Its character, therefore, has always been hostile to its popularity. English and Scotch Puritanism claim our special notice. The struggle of religious liberty against hierachal despotism, of church or state, has been long and severe. One fact relative to the Reformation, should be kept in mind, viz., it originated in Saxony, one of the German kingdoms, and the ancient European home of the Anglo-Saxons, now forming the most powerful empire of the world. The Reformation, dating back along on the under-current of popular movement to the days of Wycliffe. The residence of Erasmus in England, in the beginning of the reign of Henry VIII., stimulated the investigation of the Scriptures among the higher classes, and among the educated of English society. The translations of the Bible awakened inquiry among the people. The pure light that began to radiate from God's Holy Book, disclosed the deformities of the popular Christian worship of the day. The spirit of inquiry walked abroad over all England, developing a second class of theologians, who held that the Bible was its own expositor, and that its doctrines should be open and free for all. To this class, in 1567, was given, in derision, the name of Puritan. They were those "clergymen of the Church of England who refused to conform to its liturgy, ceremonies and discipline as arranged by Archbishop Parker and his Episcopalian coadjutors. But in point of fact, the Puritan tendency in the Church of England is as old as the Church itself, and to seek for its true origin we must go back to the period of Cranmer, who, when laying the foundations of English Puritanism in a nation only half prepared for the change, found it necessary to make concessions to the older religion, and to build the new Church on an elaborate system of compromise. This feature of 'Anglicanism'—its essential *broad churchism*—gave great offense to the stricter and more doctrinal of the English reformers, who never cared nor were competent to look at the thing from a statesman's point of view." This English school of Calvin tended to the reconstruction of the Church of England in carrying it in its practices further from Roman Catholicism. The reign of Mary sent these reformers into exile in Europe. Under Elizabeth they returned; but their notions were not tolerated by the queen. The Puritan idea was this: The interests of religion require its followers to abandon everything that could boast of no other authority than tradition or the will of man, and to follow as far as possible the "pure" word of God. Hence their enemies named

them PURITANS. The name soon took a wider range of meaning, including all those that were strict and serious in a holy life. Hume reckons three classes of Puritans. 1. "Political Puritans, who disliked the bishops, not so much on ecclesiastical grounds, as on account of their servility toward the King, and their priestly antipathy to civil liberty. 2. The Puritans in Church discipline, who were for the most part in favor of Presbyterianism. 3. The doctrinal Puritans, who were strong Calvinists on such points as predestination, free-will, grace, etc., but were not opposed to Episcopacy or to the ecclesiastical authority of the monarch, and who contented themselves with assailing the Arminianism that was encouraged at Court." The third class exercised but little influence. The second class, in 1643, produced the "Westminster Confession of Faith." The first triumphed for a time, in the person Cromwell. The restoration of royalty (1660) re-established the Episcopacy, and the act of uniformity (1662) threw the Puritans of the Church into the position of dissenters. Soon after these the bloody civil war commenced.

The expatriation of the Puritans from England and their settlement in America should claim our special attention since by these movements the new world became the universal asylum for the oppressed of all nations and the home of civil and religious liberty. Elizabeth, and also James, were intolerant. Many of the Puritans exiled themselves principally in Holland. In 1608 they came to Amsterdam. Here they formed a Church, and had for their pastor John Robinson. Their first winter being over, they removed to Leyden. Here they called themselves PILGRIMS and became satisfied to have no secure abode, but in the bosom of the Great Invisible. Here they continued during ten years, still not able to banish from their memories the sweet bowers of their early homes. "The strange language of the Dutch sounded harshly to them. They pined with unrest and were anxious to do something to convince King James of their patriotism." It was about the year 1617 that these Puritan Pilgrims began to have visions of the Western Hemisphere. At their meetings and social gatherings this vision thought was talked of, and its propriety discussed. How pleasing to worship God in those far-off lands where no enemy can molest our free intercourse with the Deity. Thus they longed to be there, amid the wilds of Jehovah's first temple, where they could "forget the past and be at peace with land of their nativity." The privilege of settling in America was refused them by the King of England. All he would promise was "to let the Pilgrims alone in America." Out of their own funds they provided to transport themselves to the wilds of the West. They purchased, at Amsterdam a small ship called Speedwell, and a larger vessel, the Mayflower, was hired for the voyage. The Speedwell was to carry the emigrant Pilgrims from Leyden to Southampton where, in the Mayflower, a London Company was to join them. "Assembling at the harbor of Delft, on the River Meuse, as many of the Pilgrims as could be accommodated went on board the Speedwell. The whole congregation accompanied them to the shore. There Robinson gave them a farewell address, and the prayers of those who were left behind followed the vessel out of sight." On the 5th of

August, 1620, they left Southampton, but on account of the shattered and leaky condition of the Speedwell, they took eight days for repairs at Dartmouth. Again they set sail, but the Speedwell not being able to breast the ocean, was sent back to Plymouth. The Pilgrims crowded on board the Mayflower for a final attempt. On the 6th of September the shores of their beloved country faded out of view. They numbered 102, and formed the first Puritan colony of New England. They were rocking amid sea storms for sixty-three days. The intention of the Pilgrims was to plant their colony on the Hudson, but Providence had for them quite another location, and consequently, another destiny. Jehovah had selected a choice seed and the proper spot where He might lay the foundation of a "great people," whose land and religious liberty should leaven all the nations of the earth. A tempest carried them northward to Cape Cod, and on the 11th of December (old style) the Pilgrims were landed on Plymouth Rock. It was now near mid-winter, on a barren rock, which had been the sport of ocean tempests from pre-historic ages, they land, three thousand miles from their beloved country, they now prepare to associate with wild beasts and more savage men.

Houseless the Pilgrims were exposed both to cold and hunger, and death soon began to gather his victims. Clearing away snow-drifts they began to build huts in "New Plymouth." Who except the persecuted and the homeless could have faced the terrible contrast between this howling winter wilderness and their European abode? Yet civil and religious liberty required such sacrifices in the foundation builders of their great western temple. At one time only seven men were able to work on the sheds. An early spring and provisions came to their relief. Such materials did Jehovah select to lay the first timbers of the great American Edifice. It is well to pause a moment at three groups of settlers on American territory. (1) The Spaniards in Florida; (2) the English gentlemen at Jamestown, Virginia; (3) and these Puritan Pilgrims in New England. What a wide contrast between the motives which induced the planting of these colonies.

Florida, in 1512, was visited by the first European (Ponce de Leon, a Spaniard in quest of the "fountain of youth.") From that time to 1565 various Spanish gold-hunting parties traversed this land of flowers, but made no settlement. In that year the king of Spain gave Pedro Melendez, a ferocious criminal, a commission to colonize Florida. It was to have a colony of not less than 500 persons. It was to be in a favorable district, and for this service he was to have 225 sq. miles near the settlement. Twenty-five hundred persons joined the expedition. Melendez had a bloody project in view to destroy a colony of French Protestants, called Huguenots, who, fleeing from the persecutions of the Romanists of France, had hid themselves in a wilderness colony (1565) near the mouth of the St. John's river. Their retreat had been discovered to the Roman Catholics of their own land. The colony was utterly exterminated. Philip II., King of Spain, was proclaimed monarch of North America, and at the same time the foundation-stones of the oldest town (St. Augustine) in the United

States were laid. St. Augustine was founded 17 years before the founding of Santa Fe, and 42 years before the settlement of Jamestown. The Spaniards never prospered in America. God sent them here to discover and introduce the New World to the Old. In carrying out their high and noble commission they robbed its two great empires (Mexico and Peru) and introduced, in many respects, a lower civilization. The materials that constituted this first colony in North America, planted on territory occupied by the Union, had neither the muscle, nerve, nor brain to sow the seeds of American liberty. They have shed too many rivers of innocent blood, and have committed too many bloody deeds of robbery. Their influence has been waning for centuries. Spanish blood has no ruling, life-giving element in the Union.

(2) The second, or middle colony, was English, located on James river. It was called Jamestown. This colony was, at first, composed of gentlemen of fortune, and persons of no occupation and no families. They were members of the Church of England. Labor, therefore, had to be imported; hence slavery, in a mild form, soon found a home in Virginia. From Virginia slavery spread through the South. This peculiar institution stamped upon the South its own distinctive features. The social fabric of the southern colonies was the occasion of some alienation of feeling towards the more northern, or Puritan colonies. Nothing but common interests and common dangers could hold them in one great colonial brotherhood.

(3) The New England colony of Plymouth formed a third class of colonization motives. The extreme south, as in Florida, had principally in view an El Dorado, the gilded land, which existed at first in the imaginations of the Spanish conquerors of America, whose insatiable avarice loved to dream of richer mines and treasures than those of Peru and Mexico. The labor motive, or the process of obtaining gold by cultivating the soil, was quite foreign to the thoughts of these southern colonists. The middle, or Jamestown settlement, had its primary origin from a similar motive. Sir Walter Raleigh made gold-hunting the dream of his life. The El Dorado, a city of gold and gems, he sought in various parts of the New World. The early colony of Jamestown was not exempt from the spirit of gold-hunting. It is stated in history as follows: "It was believed by the people of Jamestown that by going up this stream (Chickahominy) they could reach the Pacific Ocean. Smith knew the absurdity of such an opinion, but humored it because of the opportunity which it gave him to explore new territory. The rest might dig for gold dust and hunt for the Pacific; he would see the country and make maps." —*Ridpath*. Mammon, in his golden temple, was their divinity. Such thoughts and pursuits gave cast to the colonial character of Virginia, and through it to the Carolinas. Manual labor was never a popular institution with the Europeans of the south. The Puritan colony of Plymouth, New England, though composed principally of English, as were the emigrants of Jamestown, introduced a new character in to the wilds of America. Those Pilgrims had landed upon the Northern shores of the New World

with new motives, new thoughts, and new hopes. They came with intelligence in the brain, religion in the heart, and work in the muscle. They reared an altar to Jehovah, and over it erected the temple of civil and religious freedom. The Puritans have been the leaven and the motors of the great American Republic and New England, its work-shop. Up to 1620 little had been done in America, towards laying the foundation of the empire of its great future. How long its northern, southern, eastern and western forests, lakes and rivers had been the haunts of the savage, red men, is unknown, but the extreme north and east had been known to the whites as early as 986, nearly 500 years to its discovery by Columbus. The Icelanders and Norwegians (Norse) had sailed along the eastern coast from Labrador or to the capes of Virginia. But they left the country without any fruits of their visits. From 1492 to 1620 the Spaniards had been somewhat active in making discoveries and in conquests, as also in gold-hunting; still nothing had been done on the territory of the Union towards laying a foundation for the great Republic. The Norse effort was too far north, and had only red men with whom to trade. Theirs were simple discoveries without any possibility of sustaining settlements. The Spanish effort was too far south to be attended with any great national results. The French had done but little towards opening the New World. The Dutch had made a beginning in New York.

The English had made many discoveries, but had planted only one colony. Four European families had been somewhat active in American discoveries, viz., Spanish, French, English and Dutch, still, which should be the dominating people, was a problem waiting for solution. The national elements to this period were not of the right stamp, and their motives were too selfish and worldly to answer God's purpose in the new discoveries. Jehovah intended it to be the Asylum of the world and the theatre of the last human effort, preparatory to Messiah's return and establishment of His kingdom. The choice of location was of the first moment. That location was not fixed by the wisdom and authority of any earthly monarch. It was fixed by the Almighty, since the Pilgrims themselves had chosen another locality on the Hudson. God, therefore, selected the locality for His American work-shop, and the people for its management. Let us now briefly sketch the other eleven colonies which grew up into as many States.

(4) New York and New Jersey.—This territory was settled by the Dutch on Manhattan Island about 1614. The country was called New Netherland. Great Britain and France did not, however, admit their claims. For ten years New York, or the settlement of New Amsterdam, was governed by the directors of the Dutch East India Company. In 1621 the Dutch West India Company was formed, and the settlement came under its jurisdiction. In 1623 thirty families of Walloons, Dutch Protestants, settled on Manhattan and in Delaware. The Dutch and Pilgrims of Plymouth were fast friends. The Dutch made many settlements on the Hudson and in the vicinity of New Amsterdam, and were under their own government and governors till September 8, 1664, when it came

into the possession of the duke of York, and New Netherland became New York. The Puritans had grown so rapidly that they robbed the Dutch of the valley of the Hudson. New York was very prosperous under English rule.

(5) New Jersey had an exceedingly varied history. They were under Swedes, Dutch and English. They became partly Puritan Quakers. Of New Jersey history says: "The province is specially interesting as being the point where the civilization of New England blended with the civilization of the South. Here the institutions and laws of the Pilgrims were modified by contact with the habits and opinions of the people who came with Gosnold and Smith. The line between East and West Jersey is also the line between the Puritans of Massachusetts and the cavaliers of Virginia. Along this dividing line came the followers of Penn to subdue ill-will and make a UNION possible."—*Ridpath*.

(6) Pennsylvania.—This land was noted for its being an asylum for the Quakers who fled from severe persecutions in England. Its proprietor, William Penn, was a Quaker of the highest respectability. For his faith he was turned out of doors by his father, expelled from the university of Oxford, imprisoned, first in the Tower of London, and then in Newgate. Finding no toleration in England he turned his thoughts towards America. Receiving a charter from Charles II. of the tract now known as Pennsylvania, for his claim against the British government of sixteen thousand pounds. On the 27th of October, 1682, William Penn landed at New Castle, America, where many people were waiting to receive him. He proposed to found a government on the basis of honesty, sobriety and peace. His first act was to secure the lasting friendship of the Indians. To this end he paid them for their lands, he then called a conference of the sachems. He said: "My Friends: We have met on the broad pathway of good faith. We are all one flesh and blood. Being brethren no advantage shall be taken on either side. When disputes arise we will settle them in council. Between us there shall be nothing but openness and love." The chiefs replied: "While the rivers run and the sun shines we will live in peace with the children of William Penn." In 1683 the native chestnuts, walnuts, and ashes were blazed to indicate the lines of the streets of Philadelphia. The Pennsylvania colony prospered. It was founded by a peace man on peace principles. Penn said, "I will found a free colony for all mankind." Innocence and truth among Quakers are governing elements of character. If the world were full of that people it would not be far from Millennial glory. No better national principles can be found for man in his mortal state. They are the principles of peace triumphing over violence and wrong. Pennsylvania and Western New Jersey contained the Quaker element of the colonies.

(7) Maryland.—The Chesapeake around which Maryland is situated was first explored by Captain John Smith. In 1621 the London Company sent out Wm. Clayborne, an English surveyor, to map the country about the bay, as this land was included in the second charter of Virginia. In 1629 Sir George Calvert (Lord Baltimore), a Catholic nobleman of York-

shire, visited Virginia. Not being able to arrange for a colony with the Virginia legislators returned to London, and got from the king a charter for a new State, on the Chesapeake, called Maryland, after Henrietta Maria, wife of Charles I. Religious liberty was one feature of the charter. No preference was given to any particular religion. George Calvert died before the patent received the seal of the State. To Cecil, his son, the patent was issued June 20, 1632. In the fall of 1633 a company of 200 emigrants were gathered and placed under Leonard Calvert, Cecil's brother, who came with them to America. The first colony, at the mouth of St. Mary's river, was called St. Mary's. The Indians were friendly. The Indian women taught the English women how to make corn-bread, and the warriors instructed the men in the art of hunting. Between the Calverts and Clayborne there was a protracted feud. In 1649 the general assembly of Maryland passed the following act: "That no person or persons within this province, professing to believe in Jesus Christ, shall from henceforth be anywise troubled, molested, or discountenanced for, or in respect of, his or her religion, nor in the free exercise thereof, within this province, nor any way compelled to the belief, or exercise of any other religion, against his or her consent." Among the provisions to secure this statue was the following: "Any one who should, on any occasion, call by way of reproach, any other person residing in the province, a Heretic, Schismatic, Idolator, Puritan, Presbyterian, Independent, Popish Priest, Jesuit, Brownist, Jesuated Papist, Lutheran, Calvinist, Anabaptist, Antinomian, Barrowist, Roundhead, Separatist, or other name or term, in a reproachful manner, relating to religion, should for every such offense be fined ten shillings sterling, or if he could not pay this, he was to be publicly whipped, and then be imprisoned till he should appease the injured person by publicly asking his forgiveness."

This toleration attracted many settlers. Puritans from New England, and Episcopalians from Virginia mingled with the Roman Catholic founders. Gradually the Protestants got control. During the English commonwealth the Catholics were treated with severity. At the revolution of 1688 the patent of the colony was set aside, and the government was assumed by the crown. In 1716 the Calverts were restored to their privileges, who held them till the commencement of the revolution when they were abrogated by the people.

These sketches of early Maryland history are sufficient to indicate the elements which they carried into the American Union. At the close of the revolution civil and religious liberty had control of the masses. Though the Episcopal Church had, at one time, been established by law, so soon as the people assumed control of the government the State Church was no more. All religious sects were equal in the eye of the law.

(8) North Carolina. — The first settlement was made by Virginians on the Chowan, 1651. In 1661 a company of Puritans settled on Oldtown Creek. This colony was destroyed by the Indians in 1665. The first colonies had much trouble with the Indians, but finally conquered them. God's design in the planting and government of the early American colonies is remarkably shown in the establishment of the government of

North Carolina. Sir Ashley Cooper was appointed to draw up a plan of government in due form for this new province. John Locke, the philosopher, was employed to prepare the constitution. Locke worked on the constitution from March to July. He named it "The Grand Model." It contained a hundred and twenty articles, and this was but the beginning! It divided the empire of Carolina into districts of 480,000 acres each. The offices were divided between two grand orders of nobility. All attempts to establish the new government ended in failure. The people had learned to govern themselves. "Saul's armor" was too heavy. The inhabitants of North Carolina in their early colonies paid heavy taxes. The articles purchased from New England had a duty of \$12,000. In 1676 large numbers of refugees from Virginia caused the people to rise against their government. Governor Miller and his council were seized, and the people established their own government, and John Culpepper, the leader of the insurgents, was elected governor. There continued to be an unsettled state of affairs for nearly one half a century. In 1704 Robert Daniel attempted to establish the Church of England. New settlers came from Virginia and Maryland. "Quakers came from New England, Huguenots from France and Peasants from Switzerland." The Indians wasted away (1241 civilized Indians still remain). In 1711 the savages rose against the scattered settlements and murdered a hundred and thirty persons. In 1712 the Corees and Tuscaroras were subdued, 800 warriors being taken prisoners. The Tuscaroras abandoned their hunting-grounds, marched through Virginia, Maryland and Pennsylvania, and joining their kinsmen in New York, became the 6th nation of the Iroquois. Though North Carolina up to 1729 had advanced rapidly in population and wealth, religion and education had been greatly neglected. There was no minister in the province till 1703. In 1705 the first church was erected. The printing-press entered in 1754. The people were fond of liberty, brave, patriotic. They loved their country and called it THE LAND OF SUMMER.

(9) South Carolina.—Old Charleston, called that in honor of Charles II., was laid out in 1670. Sayle was the first governor. "The settlers soon organized a government on the principles of common sense." Five councilors were chosen by the colonists and five by the proprietors. 20 delegates chosen by the people composed the house of representatives. In 1671 Sir John Yeamans, ex-governor of the northern province, being appointed governor of the southern province, brought with him a cargo of African slaves. In less than two years the institution of slavery was firmly established, thus substituting the labor of the black man for that of the white man. They soon became twice the number of the whites. From 1653 to 1693 South Carolina was connected with North Carolina. During 1671 settlements were rapidly multiplied. Ship-loads of discontented people were brought from New York to Charleston. Charles II. collected a company of Protestant refugees in Europe and sent them to Carolina to introduce and cultivate the grape and rear the silk-worm. England, France, Scotland and Ireland aided in colonizing South Carolina. Many of the French Huguenots made it an asylum from European persecution. The

proprietors had promised them citizenship but failed to keep their pledges. About the year 1697 and onward their rights were respected. In 1686 James Colleton, as governor, attempted to establish the Locke constitution. This resulted in a rebellion. The colony was put under martial law. This act greatly exasperated the people, and in 1689 William and Mary being proclaimed sovereigns, Colleton was banished from the province. In 1693 the Locke constitution was annulled soon after. John Archdale, a celebrated Quaker, became governor. Under him the colony was very prosperous. All races, parties, and religious sects were protected in their rights. Under Governor James Moore war was carried on against the Spaniards in Florida. Under Governor Johnson (1706) an act was passed disfranchising all dissenters from the English Church, but Parliament voted that the act was contrary to the laws of England, and the law was revoked by the colonial legislature. Still Episcopalianism continued to be the established faith of the province. In 1706 Charleston was besieged by a French and Spanish fleet. Their combined forces were defeated, and they abandoned the siege. In the spring of 1715 the Yamassees Indians made an attack on the frontier settlements. The tribe, being terribly defeated in a battle, retired into Florida. For the expenses of the French, Spanish and Indian wars the people requested the proprietors aid to provide the necessary funds. This they refused, and for this refusal the proprietary government was overthrown. The people's governor, James Moore, was inaugurated in the name of King George I. In 1729, under George II., seven proprietors sold their claims in the province to the king. The sum paid by George II. for the two colonies was £22,500. Royal governors were then appointed, and the affairs of the province were settled on a firm basis. History has the following: "The people who colonized South Carolina were brave and chivalrous. The Huguenot, the Scotch Presbyterian, the English dissenter, the Irish adventurer, and the Dutch mechanic composed the material of the PALMETTO STATE. Equally with the Puritans of the North, the South Carolinians were lovers of liberty."—*Ridpath*.

(10) Georgia. — Though not in chronological order, since we are describing southern colonies and character, it will be as well to sketch the early settlements of Georgia. It was founded by James Oglethorpe, an English philanthropist. The first settlement (made June 9th, 1732) originated as follows: "The law of England permitted imprisonment for debt. Thousands of English laborers were annually arrested and thrown into jail. In order to provide a refuge for the poor and the distressed, Oglethorpe appealed to George II. for the privilege of planting a colony in America. On the 9th of June, 1732, a charter was issued by which the territory between the Savannah and Altamaha Rivers, and westward to the Pacific was granted to a corporation, *to be held in trust by the poor*."—*Ridpath*. Oglethorpe, a soldier and a member of Parliament, was the head of the corporation. In February, 1733, the foundation of Savannah were laid by James Oglethorpe with a colony of 120 persons. Tomochichi, chief of the Yamacraws, met Mr. Oglethorpe, saying, "Here is a present for you (a buffalo robe painted with the head and feathers of an eagle). The feathers

are soft, and signify love; the buffalo skin is the emblem of protection. Therefore love and protect us." The governor by his kindness secured the friendship of the Indians. Swiss Peasants, Scotch Highlanders and German Protestants found a home in the colony. It was said in London, on the occasion of Oglethorpe's visit with Tomochichi, the Indian chief, "No colony was ever founded so wisely as Georgia." The councilors excluded rum. Traffic with the Indians was regulated by a license. Slavery was positively forbidden. A Moravian colony of 300 came with Mr. Oglethorpe. Among these was John Wesley, the founder of Methodism. He came to convert the Indians. Being disappointed in that noble work, he returned to England in less than two years. His brother Charles came over as secretary to Governor Oglethorpe. In 1738 George Whitefield visited this with all the other colonies. Georgia was also in the Spanish claim, and a war was soon commenced. In 1739 a war commenced between England and Spain. This war involved Georgia and Florida, which continued till 1742, when it terminated in favor of Georgia. The proprietary laws, relative to the exclusion of slavery and in regard to primogeniture, became unpopular and were disregarded. Slaves were at first hired for short periods of service, then for longer terms and finally for a hundred years. Then slaves were brought directly from Africa and sold to the planters. In 1752 the patent of the colony being surrendered, a royal government was established over the province and the people were granted the freedom of Englishmen.

(11) Connecticut.—The history of this colony begins with 1630. The first grant of the territory was made by the council of Plymouth, England, to the Earl of Warwick, and in March, 1631, was transferred by him to Lord Say-and-Seal, Lord Brooke, and John Hampden. The Dutch and Puritans both claimed the territory and the Dutch of New Netherland (New York) had planted a colony, as a fort at Hartford. In 1635 the English, in defiance of the Dutch, planted colonies at Hartford, Windsor, and Wethersfield. A fort was erected at the mouth of the Connecticut river, which prevented the entrance of a Dutch trading vessel. Such was the origin of Saybrook, in honor of Lord Say-and-Seal and Lord Brooke. The PEQUOD WAR forms the bloodiest page of the early history of Connecticut. West of the Thames was a land full of these savages. The war-like Pequods could muster 700 warriors, while the English of this colony could not put into the field 200 men. The Indians began the war in 1633 by murdering the crew of a trading vessel on the Connecticut. For this act the Pequods sent an apology to Boston. After various efforts of the Pequods to unite the tribes in a conspiracy against the English, which failed by the efforts of Roger Williams, the war began in earnest in 1636. Many murders were committed. On the 1st of May the towns of Connecticut declared war. An army of 130 English and Mohegans, and 20 soldiers were sent from Boston. These were commanded by Captain John Mason of Hartford. Their descent from Hartford to Saybrook occupied a day. On the 20th of the month, the expedition passed the mouth of the Thames, here was the principal seat of the Pequot nation. When the

Indians saw the squadron pass them, they exulted in great shouts, supposing that the English were afraid to attack them. On the 25th of May the English, returning, came within hearing of the Pequod fort. The warriors had spent the night in uproar. At 2 a. m. the English began the attack. A dog ran howling among the wigwams, and the warriors sprang to arms. The English leaped over the puny palisades and entered upon their bloody work. "Burn them!" shouted Mason, seizing a flaming mat and running among the cabins, and in a few minutes the wigwams were a sheet of flame. The Indians ran round and round like wild beasts in a burning circus. The destruction was complete, 600 men, women and children were burned to death. Before sunrise the pride and glory of the Pequods were no more. The war ended in the total overthrow of the Pequods. After the close of the war colonies multiplied rapidly. New Haven was founded and a college was founded. For the first year this colony had no government but the Bible. A covenant was signed that all would obey the Scriptures. "In June of 1639, the men of New Haven held a convention *in a barn*, and adopted the Bible for a constitution. The government was called the House of Wisdom, of which Eaton, Davenport, and five others were the seven Pillars. None but church members were admitted to citizenship."—*Ridpath*. Till 1639 the Western colonies were part of Massachusetts. In 1643 Connecticut became a member of the Union of New England. It is well here to note the gradual steps towards a Union of the 13 original English colonies, and the causes which produced such results. The varieties of races and of religion operated against colonial Union. Common dangers arising from the hostilities of the savages forced the settlements into Union for self-defence. The younger Winthrop was sent to London as an ambassador, and obtained a liberal charter from Charles II. This was the charter that was afterwards hid in the hollow of an oak (hence called the "Charter Oak"). In October, 1687, the Governor Andros, appointed by the king over all the colonies, invaded the assembly, wrote, "Finis, at the bottom of the last page of their minutes, demanded the surrender of their charter, which was refused."

That night Joseph Wadsworth carried away and concealed the colonial charter. In 1693 Governor Fletcher of New York, went to Hartford to take command of the militia. He had with him his commission from King William. The charter of Connecticut invested this right in the colony. Fletcher ordering the soldiers under arms, began to read the commission. "Beat the drums!" shouted Captain Wadsworth, who stood at the head of the company. "Silence!" said Fletcher; the drums ceased, and the reading began again. "Drum! drum!" cried Wadsworth; and a second time the voice of the reader was drowned. "Silence!" shouted the governor. Wadsworth stepped before the ranks and said: "Colonel Fletcher, if I am interrupted again I will let the sunshine through your body." That ended the controversy. Fletcher thinking it better to be a living governor than a dead colonel, returned to New York. Learning got a fair start in Connecticut, an excellent college sprang up and common schools dotted the land. The history of the early settlement of Connecticut thus closes: "The half

century preceding the French and Indian war was a time of prosperity in the western parts of New England. Connecticut was especially favored. Peace reigned throughout her borders. The farmer reaped his fields in cheerfulness and hope, the mechanic made glad his dusty shop with anecdote and song, the merchant feared no tariff, the village no taxes. Want was unknown, and pauperism unheard of. With a few dark pages in her history, Connecticut had all the lofty purposes and noble virtues of Massachusetts." Thus we see that every colony has its own peculiar history in its settlements and in its developments of character. No colony had paid more attention to education and religion. The bible was their religious guide and law-book, civil liberty took root in every soil. The tree of liberty, civil and religious, sprang up, mounted towards the heavens, shot forth its branches and yielded abundance of delicious fruit.

(12) Rhode Island.—On the soil of this little state, in June 1636, Roger Williams, with five companions, first planted the scion of religious liberty. Other exiles joined the company. They laid the foundation of Providence. New farms were entered and new houses were erected. Here was found at "Providence Plantation," (a name by which it is still known) a refuge for all the persecuted. "The leader of the new colony was a native of Wales, born in 1606, liberally educated at Cambridge. He had been the friend of Milton, and was a great hater of ceremonies. He had been exiled to Massachusetts, and was now exiled by Massachusetts. He brought to the banks of the Narragansett the doctrines of religious liberty and the equal rights of man."—*Ridpath*. Mr. Williams organized the first Baptist Church in America. Mr. Williams was the life, spirit, and natural governor of the colony, yet he declined wealth, freely distributing among the colonists those lands which he had purchased from Canonicus, the chief of the Narragansetts. Only two small fields were kept by the governor for himself. "All the powers of the government were entrusted to the people."

"A simple agreement was made by the settlers that in matters not affecting the conscience they would yield obedience to such rules as the majority might make for public good. In questions of religion the conscience should be to every man a guide."—*Ridpath*. Providence Plantation afforded an illustration of the truth, that all denominations can live together in peace and harmony. Roger Williams was beloved by the Indian chiefs and was, therefore, treated by them as a brother. During the Pequod war Rhode Island was protected by the powerful tribe of the Narragansetts. In 1638, Mrs. Hutchinson and her friends arrived at Rhode Island, Roger Williams gave them a very kind welcome. "Governor Vane of Massachusetts prevailed upon Miantonomoh, chief of the Narragansetts, to make them a gift of Rhode Island. The first settlement was located at Portsmouth, in the northern part of the Island. The Jewish nation furnished the model of the colony. William Coddington was chosen judge, and three elders were appointed to assist him. In the following year he took the title of governor, and the administration became more modern. At the same time a party of colonists removed to the southwestern part of the Island, and laid the foundations of Newport. In sight of this settlement stood the

old stone tower, a monument built by the Norsemen."—*Ridpath*. The people met (March 1641) to frame a constitution, which was completed on the third day. The government was called a "DEMOCRACIE." The supreme authority was vested in the free people of the island, to be ruled always by a vote of the majority. The republic was called THE PROVIDENCE PLANTATION. In 1643, Providence and Rhode Island were refused admission into the Union of New England. Roger Williams was sent to London, and on the 14th of March 1644, obtained a patent, and Rhode Island was made an independent commonwealth. In 1663 the charter of the Long Parliament was re-issued by Charles II. For nearly 25 years Rhode Island was prosperous. Sir Edward Andros demanded the charter, broke up the assembly, dissolved the government. Andros' imprisonment at Boston (1689) the liberties of Rhode Island were restored. "Again the little state around the Bay of Narragansett was prosperous. For more than fifty years the peace of the colony was undisturbed. The principles of the illustrious founder became the principles of the commonwealth. The renown of Rhode Island has not been in the vastness of territory, in mighty cities, or victorious armies, but in devotion to truth, justice, and freedom."—*Ridpath*.

(13) New Hampshire.—The Plymouth council in 1622 granted the territory between the Merrimac and the Kennebec to Sir Ferdinand Gorges and John Mason. This territory was soon secured by actual settlements. Little Harbor, near Portsmouth and Dover were founded. These for many years were only fishing stations. In May 1629, Rev. John Wheelwright visited the Abenaki chieftains, and purchased their claims to the territory held by Mason, but in November Mason's title was confirmed by a second patent, and the province took the name of NEW HAMPSHIRE. Mason having died, his widow undertook to govern the province. After a few years the territory was surrendered to Mason's servants and dependents. In this condition of affairs John Wheelwright, with a small party of friends planted a colony at Exeter. This small colony was made a republic, established on the principle of equal rights. In April 1642, New Hampshire became a part of Massachusetts. The rights of citizenship were not confined to church membership in the new colony. Portsmouth and Dover were in the communion of the church of England, as it was the only colony east of the Hudson not originally founded by the Puritans.

New Hampshire became a royal province in 1679. Before the arrival of the royal governor, Edward Cranfield, the sawyers and lumbermen of the Piscataqua met in general convention at Portsmouth. The assembly passed a resolution, that no act, law, or ordinance, should be valid unless made by the assembly and approved by the people. The King of England declared this resolution to be both wicked and absurd. In November, 1682, Cranfield dismissed the popular assembly. This act was resented by the people. At Exeter the Sheriff was beaten with clubs. The farmers' wives met the tax-gatherers with pailfulls of hot water. At the village of Hampton, Cranfield's deputy was led out of town with a rope around his neck. Cranfield, unable to collect his rents, and vexed beyond measure, wrote to England begging for the privilege of going home. Soon after this Edmond

Andros was appointed by the King Governor of New England. When Andros was imprisoned at Boston, the northern towns rebelled. In 1690 New Hampshire was again united to Massachusetts. In 1692 the two provinces were again separated. From 1699 till 1741 the province was under the authority of Massachusetts. At the last named date there was a final separation. For many years New Hampshire was the theatre of continued strifes and law-suits. Matters were finally amicably settled as to the Masonian patent. New Hampshire, extending far north, suffered most severely in the Indian wars. In the war of King Philip, and in the wars of William Anne and George, the province was nearly ruined. "But in the intervals of peace the spirits of the people revived, and the hardy settlers returned to their wasted farms. Out of these conflicts and trials came those sturdy pioneers who bore such a heroic part in the contest of after years."—*Ridpath*.

(14) Delaware.—So named from Lord De La Warr, an early colonial Governor of Virginia, who sailed up the bay in 1610, though Henry Hudson had preceded him for nearly a year. The first colony was planted by the Dutch in 1630, but three years later it was destroyed by the savages. In 1637 the Swedes and Finlanders located a colony on Christiana Creek, where they erected a fort. The country was called *New Sweden*. A little later they built a fort on the island of Tinnicum, only a few miles below Philadelphia. This was considered by the Dutch of New Amsterdam (New York) an invasion of their territory. The Dutch erected Fort Casimir, five miles from the Swedish fort. In 1654 Fort Casimir was taken by the Swedes, but in 1655 the Dutch conquered the whole country and sent to England all the colonists who refused allegiance to Holland. In 1664, when New York came under the British government, the territory of Delaware had two claimants, the Duke of York and Lord Baltimore. William Penn satisfied each claimant and joined the territory to Pennsylvania, and for 20 years it was governed as a part of that state. In 1703 Delaware established a legislature, but was under the Governor of Pennsylvania. She became an independent state in the time of the Revolution. Delaware, owing to her location, was almost exempt from Indian depredations. Delaware, since the Revolution, has received her share of Anglo-Saxon blood; and, although Texas as territory, is equal to 130 Delawares, still the little "diamond state" is a very active element of the Union. She is a conspicuous element of the "*American*."

We have now traced the history of the thirteen colonies from their origin to the great contest with the French and Indians. We have noticed the mingling of races—the Indian and Malayan being included in the Mongolian. We have also noticed the fierce struggles of these races while forming an admixture. The contests of the various families of the Caucasian race, Dutch, Swedes, Spaniards, Irish, Welsh, Scotch, Prussian, Poles, Italians, Russians, Swiss, Hungarians, Danes, French, Turks, and Anglo-Saxon, or English, have been at times severe. We have noticed the friction of manners and customs, languages, religions, laws, and their brain efforts, which should be the dominating race, and of that race, which family should

be dominant, whether the Spanish, Dutch, French, or English. We have seen the Anglo-Saxon extend his dominion from Maine to Florida, along the Atlantic, in a narrow belt, while the Spanish held the South and the French held the North and West. At the commencement of the French and Indian wars the French territory was vast, said to be 20 times that of the English. During the colonial period, some efforts at Union had been made among the British colonies, but the common dangers and interests were not sufficient to overcome the repulsive tendencies of such heterogeneous masses. In New England an imperfect and illy defined Union had been formed; but so soon as the Union attracted the notice of the mother country, the freedom of the colonies was invaded and their rights were subordinated to foreign authority. Any attempt at a final separation of the colonies from the parent nation, at so early a period, would have been an abortion. At that time (1749 to 1751) three rival powers from Europe held large portions of what are now included in the Great American Republic: (1) The Spaniards in the South; (2) the French in the West and North; (3) and the English in the East. The Indian tribes were still powerful. If the colonies had attempted a separation, they would have had the savages, the French, and the English to fight. (1) The Indians, because they were robbing them of their hunting grounds and of their fathers' sepulchres; (2) the French, because they held too much territory to allow an independent nation to endanger their colonies. The time for their birth had not come. Jehovah, who was watching over the embryotic nation, said by His visible Providence, "The time is not yet." Make no effort at independence. Your materials are raw. No Union exists. You have not yet sufficiently assimilated the veinous blood of the various races to the arterial blood of the new race. The red man must be subdued, the French must be driven from their extended possessions. These conquests cannot be made without the aid of England. It was not then apparent what was to be the dominant family of the New World. God is evidently the High Governor of the nations. Clearly has this been exemplified in the Western Hemisphere. His plans can be seen by those that are willing to investigate. These plans we propose to show in our progressive history.

We now come to notice the growth of the American colonies from the commencement of the French and Indian war to the great American Revolution. In that war it was decided what European family should be dominant in America. The contest was between the French and the English. England had thirteen colonies, occupying the Atlantic coast from Maine to the extreme of Georgia. The British crown extended its claims across the continent to the Pacific Ocean. The French held Canada and the great valley of the Mississippi. In that valley met the armies of the two rival claimants. The Indians, through jealousy of the advancing colonies, joined their warriors to the French. The war began about 1753 and raged in the Ohio Valley and in Canada. It is not our province to notice the particular engagements, but the special results so far as they operated upon the Union and development of the colonies. The struggle necessarily tended to unite the colonies, and to develop their resources.

They would not have succeeded without British aid, and their aid was necessary to British success. At the close of the year 1757, France held possession of twenty times as much American territory as England; and five times that of both England and Spain. During the years 1758 to 1759 the English met with remarkable success. On the 10th of February, 1763, the English and French entered into a treaty "All the French possessions in North America eastward of the Mississippi, from its source to the river Iberville, and thence through Lakes Maurepas and Pautchartrain to the Gulf of Mexico were surrendered to Great Britain." Spain also, with whom England had been at war, ceded East and West Florida to the English Crown. Such was the terminus of the French and Indian war. This protracted conflict decided that the decaying institutions of the Middle Ages should not rule in America, and that the powerful language, just laws and priceless liberties of the English race should be planted forever in the vast dominions of the New World. Self-defence had united the colonists as one growing brotherhood. For ten years they had been associated in camp, on the march, and in the deadly conflict. The North, the Middle, and the South, learned to appreciate each others peculiar thoughts, feelings and habits. The process of assimilation of the parts of those European, Asiatic, and African families that had been removed to these western wilds, had been rapid. The colonists had learned the drill of the British soldiers and become familiar with the Indian tactics. They had cultivated self-reliance, and were able to appreciate the crown strength. It was to them a seminary, where they were taught the rudiments of their future nationality. The problem of the ruling family being now decided in favor of the British or Anglo-Saxon, another problem immediately came up, was that Anglo-Saxon domination to be by colonies subordinate to the mother country or was it to be by a new independent nation, formed of colonial states? The colonial movements gave indications of the latter as being the true model of Anglo-Saxon North America. Great changes were necessary, however, before such a model government could, with any degree of safety, be introduced; (1) colonial power was required to be greatly augmented; (2) and the ties by which they were bound to the mother country had to be gradually severed. Let us now resume the chain of colonial history, and mark the rapid march of this people towards an independent Union of national greatness. (1) The distance from the mother country made a species of independent legislation necessary. That necessity increased as the colonies filled up with a mixed mass from all nations. It required a strong power to govern and assimilate such discordant material. (2) Rulers, three thousand miles away, were not sufficiently informed, to be able to administer due and equal justice. (3) The selfish interests of all departments of trade and commerce of the mother country tended to curtail the opening resources and the active colonial industries. The British government claimed the right to tax the American colonies without giving them any representation; in a word, to tax them without their consent. They reasoned as follows: (1) They were planted on our soil, by our care nourished and protected, by our money defended from the Indians and French. We have an absolute right

over them. Their charters make the colonies, simple corporations to be changed or revoked at pleasure. The colonies took a different view, replying in substance as follows: (The Puritan answer). (a) You never had a right to the territory. It was in possession of the Red man; and for his possessions you gave him no money. You took his land by the right of superior power. Our charters were, in the eye of justice, of no value whatever. The soil was not yours to give. Your oppressive acts against civil and religious liberty, planted us in the savage wilderness of America. (b) We flourished by your neglect. Where you let us alone we were the most prosperous and happy. As to the expense of the French and Indian wars, they were the legitimate results of your covetousness. We alone, understanding their peculiar ways and tribal habits, could have prevented those powerful combinations. If you claim a right to tax us, we claim a voice in your parliament, for without representation there can be no just taxation. When we were in England, we had a voice in the government. Why should our removal to America forfeit our citizenship, without, at the same time, forfeiting your right to tax us as citizens; the two classes of rights should stand or fall together. Between the colonies and the mother country sprang up a race of hostile feelings, of jealousy within its numerous families with the mother; and the idea of unjust and bitter oppression with the daughters. This scion of independent nationality, planted and cultivated by both parties, shot forth its trunk and branches so rapidly, that, in the space of thirty years it darkened the whole colonial territory. The resistance of the colonies forced them in to a more intimate Union; so that before hostilities had actually commenced, there had been a congress of the colonies. From the most northern settlement of New Hampshire to the southern extreme of Georgia, the one topic seemed to occupy the governing spirits among the people, viz., the arbitrary right which England claimed to tax the American colonies. The leading thought on all public occasions seemed to be, "We are a distinct independent people, in a New World, which we are clearing and cultivating. Why may we not have our own institutions, civil, social, and religious? Our own rulers and assemblies? Why should we be restricted in our manufactures, trades, and commerce? Why should we be limited in developing the resources of our immense country? Why should we be confined to English markets? Such feelings marked the approaching birth of their nationality. It became evident that an alienation of feeling was growing up, and that the variances would soon eventuate in a trial of strength. For this both parties began to prepare. In accordance with their claims of unlimited power over the colonies, Great Britain began to pass, what the colonists regarded, acts of oppression, such as the Importation Act of 1733. By it heavy duties were laid on sugar, molasses, and rum. In 1750 it was decreed by Parliament that no iron works should be built in America. The manufacture of steel was forbidden, and the felling of pines, outside of enclosures, was interdicted. In 1763 Samuel Adams produced a powerful argument before a meeting in Boston, that, under the British constitution, *taxation and representation were inseparable*. In 1765 the STAMP ACT was passed. This act produced a

terrible ferment among the colonies. It was called "THE FOLLY OF ENGLAND AND THE RUIN OF AMERICA." This act was repealed, but the right to bind the colonies in all cases whatsoever, was still declared by Parliament. All these duties culminated in the "BOSTON TEA PARTY." Before the first blood is shed, let us compare the physical strength of the colonies with that of Great Britain. It is only by such a comparison, that we can discern the Invisible Leader of the American cause. The population of the colonies at the beginning of the Revolution has been variously estimated from  $2\frac{1}{2}$  millions to 3 millions, while England numbered about 20 millions. They had command of the Ocean, and their armies were numerous and well disciplined. Their resources were immense. The American colonies had neither army nor navy, and were without resources. Scattered from Maine to Georgia, composed of refuse materials of all nations, speaking various languages, of every variety of social and political notions, not assimilated nor accustomed to united action, a domestic enemy in the savages, and many families royalists, with British officers filling all the offices of royal trust! What could be anticipated of such a people? Inevitable failure, unless assisted by some extraordinary power. Such aspects of human destiny are designed to reveal the personage of the presiding Chief of all great national movements. Jehovah makes use of wicked nations, with which to carry out His plans, and make Himself visible. What great nation had He selected to aid the colonies in their terrible struggles for national independence? Every well-informed reader is prepared to answer FRANCE; a nation so recently occupied with the Indians, in fighting the colonies. The history of the Revolution demonstrates the efficiency of French aid. Without it, in all probability, the American struggle would, at that time, have been an humiliating failure. What circumstances turned the savage hostility of the French into faithful and efficient allies? History says: "The influence of France, inciting the colonies to rebel," was one cause of the Revolution. "The French had ceded Canada to Great Britain with the hope of securing American independence. The people of England were monarchists. The colonists had never seen a king. Their dealings with the royal officers had created a dislike for foreign institutions. For a long time the colonists had managed their own affairs in their own way." The French and Indian war was against the British, and not against the colonies as such. Finding their inability to hold their vast American territories against the English, they were ready for American independence. Revolutionary ideas of liberty and republicanism were taking deep root on French soil. The "Sons of Liberty" becoming numerous in the Old World, began to multiply among the American colonies. God was executing judgment on the papacy, and especially on France, where a close union existed between the Altar and the Throne. Jehovah had been preparing a new religion (the old resurrected under Luther and the Reformers) for the New Man of the New World. The French Jesuits first discovered and colonized the valley of the Mississippi. That God did not intend that to be the ruling religious element in America, was evidenced by the fact of the French failure in holding their territory against Anglo-Saxon advance.

THE BIRTH STRUGGLE OF THE AMERICAN REPUBLIC, ITS NATURE AND DURATION.

We have now arrived at that period in colonial history when a new nation was to be born in the new world. It had been growing in its embryotic state for the space of 168 years. The time has now arrived when its severance from the mother nation obliges it to take an independent position among the world's nationalities. That period covers a space of about seven years and is one of peculiar trials, and carries with it great interest to every American citizen. We are not writing the history of the American Republic, but simply noting those events, which amid the fury of the war tempests, exhibit Jehovah in the lightning's flash, or in the openings of the dark cumuli vocal with their trumpet voice disclose the day-dawn of the upper brightness. The first British army of Coercion was a fleet and ten thousand soldiers, sent to General Gage to reduce the colonies by force. In the second Colonial Congress at Philadelphia, eleven colonies were represented, disclosing the fact that the work of colonial Union was making rapid progress. The first blood of the Revolution was shed at Lexington. Pitcairn, commander of the British forces, exclaimed to the provincials, "Disperse ye villians! throw down your arms!" The minute-men stood still, (for the Americans had resolved that the British should spill the first blood). Pitcairn cried, "Fire!" Then it was that "the first volley of the Revolution whistled through the air, and sixteen of the patriots fell dead or wounded." "The die is cast," and the British pass the American "Rubicon," (April 19th, 1775). This conflict produced a fearful excitement over the whole country and Boston was soon invested with 30,000 militia. These soldiers were brave and full of zeal, yet they were without discipline and destitute of the necessary arms. The battle of Bunker's (Breed's) Hill soon followed. Boston was evacuated by the British the next spring. During the spring, summer and fall of 1775 there were many engagements with varied success, yet one idea began to develop among all classes of Americans, "Freedom from the mother country." Why should Jehovah bring up from the great deep so large a continent with such vast resources, to be governed by a small island 3,000 miles away. We can, and, by the grace of God, we will be free and independent. By the commencement of the spring of 1776, the British lion was fully aroused from his lair. An army of 55,000, including 17,000 German mercenaries ("Hessians,") was sent, under the command of Sir William Howe, to put down the "wicked rebellion." Leaving for a moment the war-path, let us retire to the halls of Congress, now in session in Philadelphia. Let us learn from the speeches and resolutions of the great men of that honorable body, the colonial hopes and prospects. Let us hear if there are any notes of alarm? If there are any feelings of discouragement? That provincial Congress declares, that, since all royal authority has ceased we recommend to the several colonies to adopt "such governments as might best conduce to the safety and happiness of the people," and the thirteen colonies soon adopted constitutions as independent states. On the 7th of

June, 1776, Richard Henry Lee, of Virginia, offered a resolution in Congress, declaring that "the united colonies are and ought to be free and independent states; that they are absolved from all allegiance to the British crown; and that all political connection between them and the state of Britain is, and ought to be, totally dissolved." This resolution, after an earnest debate, was adopted by the votes of nine out of thirteen colonies. A committee, consisting of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert R. Livingston, was instructed to prepare a declaration in accordance with the above resolution; and the celebrated declaration of independence, written by Mr. Jefferson, based upon the equality of men and the universal right of self-government, and asserting that all government derives its just powers from the consent of the governed, on July 4th, 1776, received the assent of the delegates of the colonies, which thus dissolved their allegiance to the British crown, and declared themselves free and independent states." This declaration taught the British government what would henceforth, be the nature of the struggle, and the colonies, that, upon the issue, they had staked their "lives, their fortunes, and their sacred honor." The declaration was read at the head of each brigade. Rejoicings were made through all the colonies. "At Philadelphia the king's arms were torn down and burned in the street. At Williamsburg, Charleston and Savannah there were bonfires. At Boston the declaration was read in Faneuil Hall. At New York the populace pulled down the statue of George III. and cast it into bullets."

The leading principles of the declaration are: (1) The natural equality of man; (2) that the power of governing should originate from, and be under the control of the governed; (3) that the government of George III. was not adapted to the wants of the people; (4) that his tyranny over the American colonies was great beyond all endurance; (5) that the United colonies, are, and of right should be free and independent States. The campaign of 1776 was disastrous to the cause of American independence. On the 13th of December, Washington had only about 6000 men with New York and New Jersey in the hands of a victorious enemy. The battle of Trenton (on Christmas morning) roused the nation from deep despondency, (about 1000 Hessians were captured.) On opening the campaign of 1777, Washington had only about 5000 men, while the British forces had been augmented. During this year, however, that the American cause was under the management of the Supreme Destiny is evident. It is very true that "man's extremity is God's opportunity." The French till now, not desiring to commence another war with England, had simply wished the Americans success, furnishing money and arms privately, now they began to show signs of rendering national aid. Marquis of Lafayette, and Baron De Kalb, came over and joined the American armies. France, as a nation, did not act, however, till the Americans had met with remarkable success, in the capture of a large British army. And here we recognize the Divine Agent, in causing the Americans to work out principally their own independence, so that no European nation should be able to establish any vital

claim to the parentage of American nationality. The event, to which we have alluded, we shall briefly narrate.

The campaign of General Burgoyne from Canada in the spring and summer of 1777, was one of the great events of the war. The composition of Burgoyne's army, was the fatal mistake of his campaign. It was the same bloody error, that had ruined the cause of the French and Indian war, it was the arming of the merciless savages against the bleeding cause of national and religious liberty, and with them enlisting a people (Canadians) whose interests were naturally with the American cause. Every movement of his large army had upon it the seal-stamp of an Avenging Jehovah. It is true that he met with some apparent success; apparent only, since they increased his distance from the base of supply, and drove him farther towards the fatal net. The reverses at Bennington and Fort Schuyler, threw Burgoyne into the meshes from which he could never escape with his army. At Fort Schuyler the savages fled through treachery. After the battle of Saratoga, September 19th, Burgoyne's supplies failed and his Canadian and Indian allies deserted his standard. The loss of the battle of Stillwater, caused Burgoyne to commence a retreat, which was continued to Saratoga, where being surrounded, his whole army surrendered, (Oct. 17) numbering 5791. Among the prisoners were six members of the British Parliament, 42 pieces of brass artillery, 5000 muskets, and an immense amount of stores. This plan to separate New England from the rest of the Confederacy was an utter failure. The surrender of Burgoyne avenged their union with savages; destroyed their effort to divide the Union, and decided the French monarch, to acknowledge American independence, and to assist them with his army and navy. In the middle and southern states the American cause suffered severely. The Americans wintered at Valley Forge. The last suns of 1777, sat in gloom over the cause of American liberty. It was a winter of suffering and despondency. Yet Jehovah was forging the instrument of British overthrow and American success. The British army took up its winter quarters at Philadelphia. While the American army, many without shoes, marking the frozen ground with bloody footprints, was suffering all the hardships of a protracted, dreary winter, their great chief, neglected and almost abandoned by Congress, the British army were living at ease and faring sumptuously, being fed by the strong party of Loyalists.

It pleased the supreme Ruler to lead through such a furnace, heated seven times those whom he had appointed for the royalists of the New World. Nations, as individuals, are perfected through suffering. Development requires such a process. Judging after the manner of men, it would be madness to protract the struggle. A powerful empire against feeble, exhausted colonies. Nothing but a Divine interposition could protract the very unequal contest. How could these colonies sustain another campaign? The Arm of help had raised up a power in Europe. The surrender of Burgoyne, had decided the French king to espouse the cause of the Americans. On the 6th of February, 1778, a treaty was concluded; France acknowledged the independence of the United States, and entered into the

relations of friendship with the new nation. In April, a French fleet under Count d' Estaing, sailed for America, and Great Britain and France immediately prepared for war. On the 18th of June, the British army evacuated Philadelphia, and retreated across New Jersey, followed by the American army, while the British fleet, then in the Delaware, set sail for New York to meet the French fleet then approaching. A few months of suffering had put a new phase on American prospects. The dark clouds, opening, revealed the first beams of the day-dawn of American liberty. England saw another banner approaching. The flag of a powerful nation marked the approach of a hostile fleet.

The campaign of '78 closed without any decisive move towards the establishment of American independence. The battle of Monmouth was adverse to the Americans. In Rhode Island the Americans failed. Savannah was taken by the British in the South. Two raids were made by the Canadians and Indians, the one in the valley of Wyoming, Pennsylvania; the other at Cherry Valley, New York; both resulting in savage slaughter. It was a year of skirmishing and preparation. One event, however, points directly to an Overruling Power. The circumstances were as follows: Count d'Estaing's fleet attempted to attack the British squadron in New York bay; but the bar at the entrance prevented the passage of the French vessels. D'Estaing next sailed for Rhode Island, and General Sullivan proceeded to Providence to co-operate with him in an attack on Newport. On the 9th of August, Sullivan secured a favorable position on the island. A joint attack by land and sea was planned for the following day. On that morning the fleet of Lord Howe came in sight; and D'Estaing sailed out to give battle. Just as the two squadrons were about to begin an engagement a storm arose by which the fleets were parted and greatly damaged. D'Estaing repaired to Boston, and Howe returned to New York. What special Providence in this storm? (1) August is not the month for ocean tempests; (2) The British are usually victorious over the French on the sea; (3) It is probable that the French would have been defeated, since Howe would not have offered battle had he not been so able as to have been quite sure of a victory; (4) A French defeat at that time would have been fatal to the American cause, so it would appear. The storm is said to have been sudden and violent. Jehovah rides upon the storm. The winter of 1778-79 was passed by the American army at Middlebrook. There was much discouragement among the soldiers; for they were without pay, food, or proper clothing. The influence of Washington prevented a mutiny. The campaign of 1779 did not establish American freedom. So far the French had accomplished but little. The national treasury was bankrupt. The army was paid only on promises. Great Britain was still for war. The levies of sailors and soldiers made by Parliament amounted to a hundred and twenty thousand, while the expenses of the War Department set at twenty million pounds sterling. The campaign of 1780 was principally in the South. Various reverses were the fruits of the Southern contest. It was in that quarter and during that campaign that Thomas Sumter and Francis Marion acquired such celebrity as successful raiders on the

British lines. During this campaign the South suffered severely. 1780 was noted also for giving birth to the conspiracy of Arnold, which cast a gloom over the American cause. Still the attitude of the French in sending a squadron with 6,000 land troops, and that of Holland deciding in favor of American independence were bright openings between the war-clouds, so dense in the southern heavens, which gave the infant nation, struggling in its birth-throes, hopes of final success.

The campaign of 1781 opened under a gloom. The condition of the army was sad in the extreme—"no food, no pay, no clothing." The first day of the year was noted for the mutiny of the Pennsylvania troops who marched on Philadelphia. At Princeton the emissaries of Sir Henry Clinton tempted them by the offer of money and clothing to desert the American standard. These were answered by being seized and delivered to General Wayne to be hung. About the middle of January the New Jersey brigade revolted. Congress, being much alarmed, obtained money of France, and by other arrangements satisfied the disaffected soldiers. The first efforts of the season were against Arnold, the traitor, who had become a British officer. The armies of the South soon came under the command of General Green, an officer of great worth. It was soon evident to Cornwallis, who was then at the head of the British forces in the South, that the Americans had a man who would do much towards reconquering those Southern States so recently overrun by the royal forces. Worn out with his southern successes, Lord Cornwallis, in May, took charge of the forces in Virginia, then defended by General Lafayette. "In the meantime, Admiral de Varney had arrived upon the coast with a powerful French fleet and 6,000 soldiers of the elite of the French army, under Count de Rochambeau. Cornwallis was obliged to fortify himself at Yorktown, blockaded by the fleet of Count de Grasse, and besieged by the allied army of French and Americans, waiting for Sir Henry Clinton to send him relief from New York, (Clinton, deceived by Washington, sent no relief). On the 19th of October, 1781, he was compelled to surrender his army of 7,000 men—an event which produced such a change of feeling in England as to cause the resignation of the ministry, and the dispatch of General Sir Guy Carleton to New York with offers of terms of peace. The preliminaries were signed at Paris, November 30, 1782, and on September 3, 1783, peace was concluded between England and France, Holland, and America. The independence of each of the several States was acknowledged, with a liberal settlement of territorial boundaries. In April a cessation of hostilities had been proclaimed, and the American army disbanded; New York, which had been held by the English through the whole war, was evacuated November 25; on December 4, General Washington took leave of his companions in arms, and December 23 resigned into the hands of Congress his commission as commander." "From the retreat of Lexington, April 19, 1775, to the surrender of Yorktown, October 19, 1781, in 24 engagements, including the surrender of two armies, the British losses in the field were not less than 25,000 men, while those of the Americans were about 8,000."

Two events are here worthy of special note: (1) The last great battle for independence, and the first resolution for independence were of the same State, Virginia; (2) On the 16th of October, when nearly every gun of the British was dismounted, Cornwallis attempted to escape by night by way of Gloucester point, but the attempt was frustrated by a furious storm which scattered his boats. Jehovah in His cloud-chariots fought against the British. Two other problems had now been solved: (a) when in the French and Indian war it was to be decided which should be the ruling family of the New World, after a severe struggle, it was decided in favor of the Anglo-Saxon; (b) but when it was contested whether these Anglo-Saxon colonies should be subordinated to the mother country, it was decided that they should be an independent people. No person, intelligently tracing the contest through its various phases, can fail to see the Divine hand, the same great Captain that led Israel through the Red Sea. It is said (*Judg. V. 20*) "that the stars in their courses fought against Sisera." And may we not say with equal truth that the storms in their courses fought against the British. God designed the New World to be under the domination of the Anglo-Saxon, but he was to be an American Anglo-Saxon—not British. The New World requires a new man for its development; one whose arterial blood is composed of the blood of all races assimilated.

A nation is born:—the royal infant of the New World; but it is an infant of days, in its swaddling clothes, without another to care for it; yet it had a sleepless Father to watch over its "manger." We now enter upon the most critical period of the nation's history, the formative epoch, or the epoch of **Assimilation** and **Union**. The pious Staughton once said, "God sifted the chaff of three kingdoms for the grain with which to sow the wilds of America." The thought is excellent, but not sufficiently comprehensive. What race has not its representative element in the North American Republic? A noted work has the following: "No country has been peopled by such a variety of nations. New England was settled by English Puritans, and a few Scottish and Welsh; New York, by Dutch; Pennsylvania, by Quakers and Germans; Maryland, by English Roman Catholics; Delaware and New Jersey, by Dutch and Swedes; Virginia, by English cavaliers; the Carolinas, in part by French Huguenots; Louisiana, Florida, Texas, and California, by Spanish; Utah, by Mormons, chiefly from England, Wales, and Denmark. Immigration from Ireland, Germany, England, Scotland, France, Switzerland, and Sweden, has been large and progressive. In the year ending June 30, 1875, the total number of immigrants that arrived in the United States was 227,377. Of these there came from Great Britain and Ireland 85,632, Germany 47,760, China 16,433. In 1875-76 the number of immigrants were 169,986. From 1815 to 1874 the immigration from Great Britain and Ireland to the United States was 4,905,262. The Germans and Irish, and their descendants in the United States, probably form one-third of the entire populations."—*Library of Universal Knowledge*.

Though the American Anglo-Saxon is the dominant family of the

Republic, still its vitality is a chemical compound of all kindreds. The veinous blood of all races, more or less assimilated in the lungs of the true American, carries its energetic, life-giving powers along the arterial channels of the new organism. The native American, in his composition, is a cosmopolite. The construction of a homogeneous nation out of such a heterogeneous mass was a miracle. At the close of the war the condition of the colonies was alarming. They had gained their liberty at the cost of everything. They had no Constitution, no Union, except that which common danger (now past) had created; no money, an unpaid army; a vast debt, reckoned from \$38,000,000 to \$80,000,000, and no legal body to assume and pay the debt. The Congress was simply a creature of the States, each State now independent and sovereign. Their confederacy had been colonial, it must now become national. The problem now to solve is, how can we make one nation out of thirteen nations? The war-debt was not claimed by the States. It was the child of Congress, and yet Congress at that time had no money, neither had they power to raise money. By the tacit consent of the States they had contracted a vast debt, without any means or power for its liquidation. Such mountains rose up before the chief men of the nation (in prospect). During the seven years of war to carry it through to a triumphant termination, occupied their entire thoughts. Now that it was over, everything else demanded their attention. There had been for many years a Union among the New England colonies, and as early as 1775 Benjamin Franklin had presented to the colonial Congress a plan for the perpetual confederation of the States. But the war-movements pushed them out of notice. Congress assumed and exercised authority, and legislated for the country by the tacit permission of the colonies, said colonies claiming the sovereign power. In June 1776, a committee was appointed by Congress to draft a plan of confederation. The plan which was drawn was discussed till November 15, 1777, when by a vote the articles of confederation were adopted. Being submitted to the State legislatures, they were returned with many amendments. They were not ratified by all the States till March, 1781. This confederation was "A LOOSE UNION OF INDEPENDENT COMMONWEALTHS." Congress possessed the legislative and executive powers. The States were the sovereign. There was no chief executive, nor any general judiciary. The consent of nine States was necessary to complete any act of legislation. This union, imperfect as it was, was declared to be perpetual. The first meeting of Congress (March 2, 1781) under the new form of government, made clear its defects. The States being the sovereign. Congress had no efficient or working power. By the recommendation of Washington, a convention of the States by representatives met at Annapolis, September 1786. It adjourned till the following year. And in May, 1787, the delegates assembled at Philadelphia, Washington being chosen president of the convention. We may truly say that it was the chief of all assemblies that had yet been held in the New World, since it gave a new constitution to the Royal Infant of the Western Hemisphere. "On the 29th of May, Edmund Randolph introduced a resolution to adopt a new constitution. A com-

mittee was accordingly appointed to revise the articles of confederation. Early in September the report of the committee was adopted, and that report was THE CONSTITUTION OF THE UNITED STATES." Relative to the adoption of the new constitution the people were divided into two great rival parties; Federalists, composed of Washington, Jay, Madison, and Hamilton, and all who supported the constitution; and Anti-Federalists, those who opposed it, as giving too much power to the central government or the CORLISS of the rising empire. It was formed to have controlling power, not only over the States and State governments, but over private citizens of the States. It gave this central government power sufficient to control and regulate the entire civil machinery, so as to constitute a complete and perfect UNION. The points were (1) a powerful centralized government; (2) the sovereignty and rights of the independent States. The Federalist papers, written by Hamilton and Madison, answered all the objections of the Anti-Federalists, and established the true principles of all free government. Unity and efficiency of national action require every government to be under the guidance of one executive chief. The new constitution was not adopted by all the States without certain reserves. In 1787-88 it was adopted in 11 States by small majorities. Virginia ratified the constitution with the declaration that she was at liberty to withdraw from the Union whenever its powers were used for oppression, and New York, after Hamilton had declared that no State could ever be carried by an armed force. The constitution was finally adopted by the 13 States. Since this document with its 15 amendments is now the constitution of the United States, it is well to examine some of its features. The first item that claims our special note is its preamble: "WE, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of North America." A constitution is a system of rules or laws ordained by the sovereign power of a kingdom, State or people for its own government or mode of action as a body. Here the name of the sovereign is PEOPLE: defined, WE, the People of the United States, do ordain and establish this Constitution for ourselves and our posterity; for what purposes? (1) For a more perfect Union of all our elements of power, as to races, and institutions, political, social, and religious, so as out of such a vast variety of material to make one harmonious whole. (2) To secure universal justice between man and man. (3) To secure peace and tranquility among all classes of our citizens and people. (4) To provide for our public safety, that by our united strength we can secure and defend our nationality. (5) And to secure the blessings of liberty to ourselves and our posterity. We are here taught the origin and character of the American Republic: the People are the SOVEREIGN; their officers, whom they elect, legislative, judicial and executive, are their *Servants*, chosen for convenience to transact their business in their stead. The constitution divides its nationality into three great departments of power: (1) the legislative,

(2) the judicial, (3) and the executive. The powers of each department are fully defined, and the tenure of office fixed. To aid the reader, we give the following extract from the history of the United States by Ridpath: "(1) The legislative power is vested in Congress—composed of a Senate and a House of Representatives. The Senators are chosen for a term of six years by the legislatures of the several States. Each State is represented by two Senators. The Representatives are elected by the people, and each State is entitled to a number of representatives proportionate to its population. The members of this branch are chosen for two years. The executive power of the United States is vested in a President, chosen for four years by the Electoral College. The electors composing the college are chosen by the people; and each State is entitled to a number of electors equal to the number of its representatives and senators in Congress. The duty of the President is to enforce the laws of Congress in accordance with the constitution. He is also commander-in-chief of the armies and navies. In case of the death or resignation of the President, the Vice-President becomes chief magistrate. The judicial power of the United States is vested in a supreme court and in inferior courts established by Congress. The highest judicial officers is the chief-justice. The judges hold their offices during life or good behavior. The right of trial by jury is granted in all cases except the impeachment of public officers. Treason against the United States consists in levying war against them, or in giving aid to their enemies. The Constitution provides that new territories may be organized and new States admitted into the Union; that to every State shall be guaranteed a republican government; and that the constitution may be altered or amended by the consent of two-thirds of both houses of Congress and three-fourths of the legislatures of the States." There have been fifteen amendments to the constitution under this provision. Of these amendments Articles I. to X. inclusive, were proposed by the first Congress in 1789-90, Article XI. in 1793, Article XII. in 1803, Article XIII. in 1865, Article XIV. in 1868, and Article XV. in 1870. The XVth amendment we subjoin since it is more directly connected with the assimilation of races in the American Republic, and serves to strengthen its unity. "Article XV., Sec. 1, the right of the citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude." "The State constitutions must conform to the Constitution of the United States." "An interesting question has been pending in California as to Constitutional and States rights. In 1879 that State adopted amendments to her constitution, which prohibits the introduction of Chinese into the State as citizens. It is alleged that this provision conflicts with the treaty between the United States and China, and is therefore void, inasmuch as all treaties made, or which shall be made, under the authority of the United States shall be the supreme law of the land." On the first Wednesday of January, 1789, George Washington was unanimously elected President of the United States, and John Adams Vice-President (the electoral ballots being cast early in April). With this event on the 14th of April the machinery of

the new national government began to revolve its connected wheels. The Seal of the Nation calls for examination before we follow the Republic through its difficulties, and its extraordinary growth.

**SEAL OF THE UNITED STATES.** — The origin and adoption of the seal belong to our historic sketch, and is here in place, since it is the seal of a nation whose acknowledged birth is a record of the civilized world, and which is henceforth to stamp the documents of a people first acting under their new constitution. Its origin is Anglo-Saxon, and is traced to an English noblemen. "The suggestion of the items upon the Great Seal was from Sir Sohn Prestwich, Bart., an Englishman. He gave the suggestions to the American Minister, John Adams, and thence the same were conveyed to Congress and adopted June 20, 1782, and re-adopted by the new Congress September 15, 1789. The act provided for an *obverse* and *reverse*. The reverse is not used. The first and original seal, by use, is worn out. The one now in use is the second. It differs from the first by accident, seven arrows were left out of the eagle's talon (the first having 13). The obverse side of the seal (the one used) has an eagle with expanded wings: the bird is perfect, not double headed and deformed, as in the other case where the eagle has (been) or is the national bird. The striped escutcheon on its breast, in its beak a scroll, inscribed with a motto 'E Pluribus Unum.' Out of many one. Over the eagle's head is a glory, the parting of clouds by light; in the opening appear 13 stars forming a constellation argent on an azure field. In the dexter or right talon is an olive branch, a symbol of peace; in the sinister or left talon is a bundle of 13 arrows. But it is on the reverse side of the great seal that we have a wonder. Here we have an unfinished pyramid: a portion of the top is gone (never there—W.), exactly the same as the great pyramid in Egypt is at this day. Above the top of the pyramid is a triangle, surrounded by a glory; and in the centre is an All-seeing eye, over the eye we have *Annuit Coeptis*, which means, He 'prospers our beginning.' On the base of the pyramid we have in letters, 1776, and underneath the following motto, 'Novus ordo seclorum,' meaning 'a new era in the ages.'" —(Rev. Joseph Wild, D.D.) These are some of the facts of its origin and elements. As to its true and primary intent and its significance as a seal of the great North American Republic, we shall give further notice. There is a remarkable history connected with the reverse side.

The history of the Great American family as a compound or aggregate nationality will now come under review. We shall trace its growth, assimilation of its various family developments, and its new family traits. We shall examine its antagonisms that we may discern the Divine power in keeping such discordant elements in a Unity of national movement. To discover the agency of Jehovah in their acted and written history is our province. We do not propose to write the profane history of this new American Anglo-Saxon people, but to compose a truthful outline sketch of God's purpose in raising up in this Western Hemisphere such a wonderful combination of all the great families of the Old World. In so doing we bring to view one of the terminating links of Jehovah's chain of

National purpose. The key of history is that which enables us to unlock the temple of truth relative to Jehovah's purpose in the universal and endless reign of His Son, the Messiah. Such is the special mission of all history, both sacred and profane.

The American Republic, under its present constitution with its amendments, has been carried through 21 administrations, and is now entering upon its 22d. The following is a list of the presidents of said administrations: (1) 1789, George Washington, of Mt. Vernon, Va. (2) 1797, John Adams, of Quincy, Mass. (3) 1801, Thomas Jefferson, of Monticello, Va. (4) 1809, James Madison, of Montpelier, Va. (5) 1817, James Monroe, of Loudon County, Va. (6) 1825, John Quincy Adams, of Quincy, Mass. (7) 1829, Andrew Jackson, of Nashville, Tenn. (8) 1837, Martin Van Buren, of Kinderhook, N. Y. (9) 1841, William Henry Harrison, of North Bend, Ohio. Died in office, April 4, 1841. (10) 1841, John Tyler, of Williamsburg, Va. (11) 1845, James Knox Polk, of Nashville, Tenn. (12) 1849, Zachary Taylor, of Baton Rouge, La. (13) 1850, Millard Fillmore, of Buffalo, N. Y. (14) 1853, Franklin Pierce, of Concord, N. H. (15) 1857, James Buchanan, of Lancaster, Pa. (16) 1861, Abraham Lincoln, of Springfield, Ill. Assassinated April 14, 1865. (17) 1865, Andrew Johnson, of Greenville, Tenn. (18) 1869, Ulysses S. Grant, of Galena, Ill. (19) 1876, Rutherford B. Hayes, born at Delaware, Ohio. (20) 1880, James A. Garfield, of Ohio. Assassinated. (21) 1880, Chester A. Arthur, of New York. (22) 1885, Grover Cleveland, of New York. The special features of growth, assimilation, and Providential events of each administration will aid us to exhibit the Divine purpose relative to the North American Republic. Under the administration of Washington the Republic was in its earliest infancy. The machinery of government was new. Its officers were without proper experience, and the States, accustomed to exercise sovereign authority, were illy prepared to submit to the workings of the new supreme central government. The various departments of State, the Legislative, Judicial, and Executive, were now, for the first time, being officered, and put in running order. Much friction was a necessary consequence. The three departments, limited in their powers, had to be formed into one harmonious whole. This result required much time and labor. The position occupied by Washington was highly responsible and full of perplexity. The States had worked as one under common danger. That being past, local selfishness arose to rule.

Administrations of the North American Republic from 1789 to 1885, their growth, special trials, assimilation and development, physical, political, social and religious through each administration will be noticed.

(1) The administration of George Washington included two terms, 1789 to 1797. On the 30th of April, 1789, Washington was inaugurated first President of the Infant Union. He had watched over its birth struggles, and, with parental solicitude, marked its first breathing. He is now chosen to be its chief nurse during the years of its helpless infancy. Under a new constitution, with its departments to be filled and managed by inexperienced officers; a heavy war debt impending; without money or credit;

with States united only by common danger now removed ; with hostile Spaniards at New Orleans preventing the navigation of the Mississippi by American ships ; with hostile Indians occupying the Western territories, these could not fail to render Washington's administration one of peculiar trials. His first term of office was consumed in the necessary provisions to meet the demands of the national debt, to reconcile the States to the workings of the new system of government, to satisfy the people to general restrictions on personal liberty for public safety, and to teach the surrounding enemies to fear and respect the infant Republic. It was the first and the trial term. It showed to the States, and to other nations, that the American Nation had vitality, and a fixed purpose to grow up into a great people worthy of the Western Hemisphere. The difficulties that beset Washington's first term were as follows: (1) The vast war debt of all the States, now assumed by the national government, and the providing of means for its early and complete liquidation; (2) the want of experience with the State legislatures in working in their new circumscribed boundaries. The precise limits between State and National sovereignty were not distinctly defined or clearly understood. There was a constant struggle between the centripetal and centrifugal forces ; between State and National powers ; between the rights reserved and those surrendered. There was with one party a constant fear and dread of a great overowering centralization of power to the destruction of State sovereignty ; and with the other party a fear of national weakness, through want of sufficient power to carry out the provisions of the New Constitution. The idea couched in the " *E Pluribus Unum*," was a matter of continued strife. While one party hung to the old thought, expressed by " *Pluribus*" the " *Unum*," was the sacred shrine for the Federalist. Unity and plurality instead of unity *in* plurality, divided national thought. This problem of unity or plurality was not confined to Washington's administration. It has been the national issue of every administration. The "State sovereignty" problem has been a dangerous element in our national union. The hand of God has been distinctly visible under every administration acting in behalf of national unity. The political world is under Divine control, as to its national movements, equally with the physical world the discernment of this cardinal truth is the key of history. American national *unity* carries on its phase the imprint of Jehovah. All movements that tend to unity have finally succeeded ; while all plurality of national ideas (State sovereignty ideas) have been overruled. Washington's second term of office had some foreign elements of disturbance. These originated in France and England, and affected American commerce. Their true origin can be traced to the French Revolution.

That European earthquake tested the strength of all thrones. The lower French classes were struggling for power, and when it came into their hands it generated tyrants, whose thirst for blood had neither reason nor limit. The republicans (democracy) sympathized with the revolution, while the federalists (the national government party) was opposed to it. Party spirit ran high. The government took the side of England in the

great European contest. Difficulties arose between the English and American governments. "The Americans accused the English of carrying off large numbers of negroes and other property at the close of the war, while the English accused the Americans of sequestering the property of loyalists, which they had engaged by treaty to restore to them. Mr. Jay succeeded in adjusting these difficulties. The whisky insurrection in Pennsylvania took place under Washington's administration. The internal duties on that article was the producing cause. In 1794 Congress imposed a tax on all ardent spirits distilled in the United States. The collection of this tax was resisted in Western Pennsylvania, the people being incited by Citizen Genet, the French minister. This "Whisky Insurrection" was put down by the national troops. The French party, being enemies of the general government, favored the uprising. It was another instance of the antagonistic elements called States' Rights, struggling to sever the God-established Union. The "E Pluribus Unum." God designed this country for *one*, and *only one*, "great people."

Difficulties arose between the United States and the Miami Indians which was attended with the loss of men and money; also, between the nation and the Dey of Algiers, who, as pirates, were preying upon the commerce of civilized nations. These attacks and wars demonstrated the necessity of a strong government.

Notwithstanding the many trials that darkened Washington's administration, these eight years resulted in much good. Its constitution had been severely tested and adapted to the new order of things. The nation had increased in its State membership. On the 4th of March, 1791, Vermont came into the Union as the 14th State; on the first of June, 1792, Kentucky was admitted into the Union as the 15th State; and in 1796, Tennessee, as the 16th State, came into the Union. In 1795 the boundary between the United States and Louisiana was settled, and Spain granted to the Americans the free navigation of the Mississippi. The American Union was at this period formed of sixteen States. The various races had been educated for eight years in the great American school of morals, politics, and religion. The races had mingled their blood by inter-marriages, and all circumstances favored the growth of the New Child. A new man in the world's history was developing into early youth. It is evident that God designed that in the veins of the American Anglo-Saxon should flow the blood of all the families of the earth; and that to this end America should be the world's Asylum, as well as the land of civil and religious liberty. To this end it was necessary for the land to be free to emigrants from all countries and free for the promulgation of every variety of thought; a land of free emigration and free speech.

Washington's administration, occupying the early infancy of the Republic, tended towards restriction in both of these vital particulars. The influx of such masses, unassimilated, threatened the existence of the young Republic. The press uttered sentiments dangerous to American liberty. Still the Federalists held the supreme power for the first twelve years.

(2) Adams' Administration—1797-1801. Dark clouds floated over the

political heavens of this administration. The young French Republic, governed by a Directory, composed of infidels and men of strange and fanciful ideas of human domination, assumed authority to force the young American Republic into alliance with her against England. This was refused, and the American ambassadors refused, except on payment of a quarter of a million of dollars into the French treasury. To this demand Pinckney (one of the American ambassadors) returned this noted answer: "The United States have millions for defense, but not a cent for tribute." War soon commenced on the ocean, and a terrible struggle was initiated, when the fall of the Directory, by Napoleon, put an end to the national dispute. Napoleon made peace with the United States. Congressional legislation, however, was, in some particulars, unwise and exceedingly unpopular. (1) The "Alien Law," by which the President was authorized to send foreigners out of the country, and the "Sedition Law," which inflicted fines and imprisonment on the freedom of speech, and of the press, were regarded odious and tyrannical. These acts of Federal legislation destroyed the popularity of the party. The result was a change to an Anti-Federal administration—Adams failed to be re-elected. With Adams' administration closed the 18th century. The census of 1800 gave a population of over five millions. In ten years the postoffices had increased from 75 to 903; the exports from \$20,000,000 to \$71,000,000. The capital was changed from Philadelphia to the Potomac, and Washington had become a city of 8,500 inhabitants. This national growth indicated great vitality and individual enterprise. The peaceful occupation of such a vast territory, by such a variety of European families, trained to such a wide distinction in national thought, and religious tenets, surrounded by hostile savages, shows the direct agency of an overruling Providence. The work of assimilation was progressive as the new man developed in physical, political, social, intellectual and religious strength.

(3) Jefferson's Administration—1801-1809—8 years. With Thomas Jefferson began the first Anti-Federal, or Democratic Administration. His first act was the change of officers subject to Presidential appointment, for the reason that the chief magistrate should be sustained by men of like political faith. This has been the policy of all Presidents to the present time. Civil service reform is striving to correct the practice. The unpopular acts, "The Alien Law" and "The Sedition Law," were repealed. The system of internal revenue was also abolished. His attention was then turned to the territory of the "Great West," the elements of new States then in embryo. In 1800 a line, drawn through the Northwest Territory, from the mouth of the Great Miami river north to the southern extremities of Lakes Erie and Michigan, cut off the territory which became the State of Ohio in 1803.

All the country west of that line was called "Indiana Territory," having William Henry Harrison for its appointed governor. About the same time Mississippi Territory was organized. Louisiana having come into the possession of France by a forced cession from Spain, was sold to the United States for \$11,250,000, the American government assuming the payment of

certain debts due from France to American citizens, the sum not to exceed \$3,750,000. This purchase extinguished the French claim to all that vast region west of the Mississippi. Out of the southern division of the purchase was organized the "Territory of Orleans," which grew into the State of Louisiana. The remainder was called the Territory of Louisiana. The acquisition of this immense wilderness formed one of the most noted events in American history, since it disposed of two European rivals, and vastly augmented territory. Well did Mr. Livingston (the American minister) exclaim to the French minister, as they arose from signing the treaty: "This is the noblest work of our lives." The work accomplished by John Marshall, who became Chief-Judge of the United States in 1801, was a great work for the Union, that of adapting the common law and constitution of England, which were used by the colonies, to the altered form of government. Such were the chief acts of the first four years of Jefferson's administration. But he had work beyond the seas that claimed his attention. The Mediterranean pirates of the emperors of Morocco, Algiers and Tripoli, were troublesome to the American merchantmen. These pirates were severely punished and their governments brought to terms, and peace followed June, 1805. The duel between Vice-President Burr and Alexander Hamilton (who was deliberately murdered) took place in 1804. In 1805 Michigan Territory was organized. During the same spring commenced the exploration of the far West by Captains Lewis and Clarke, which continued for two years, beyond the borders of civilization. After wandering six thousand miles over mountains, deserts, along rivers, creeks and lakes, over plains, and among unknown Indian tribes, they returned home, with the loss of only *one* out of thirty-five soldiers and hunters. The treason of Burr took place during the second term of Jefferson's administration. Burr conspired with Blannerhasset, an Irish exile, who had erected a stately mansion on an island of the Ohio river, about thirteen miles below Marietta. His plan was to raise an army, invade Mexico, detach the south-western states from the Union, and overthrow the government of the United States. Suspected of treasonable designs, his military preparations on the island were broken up. Burr was arrested in Alabama, taken to Richmond, Va., and tried for treason. Chief-Judge Marshall presided at the trial, while Burr conducted his own defense. The verdict was "Not guilty—for want of sufficient proof." "Burr afterward practiced law in New York, lived to old age, and died in poverty."—*Ridpath.*

The hostile attitude of England and France toward American commerce (they being at war with each other) seriously affected the prosperity of the Western Republic. The blockades of the ports of those countries, and England's extraordinary claim to citizenship, joined to the "Embargo Act" (by which all American vessels were detained in the ports of the United States), for a time, almost annihilated American foreign commerce. Necessity called for speedy river navigation. Some means was to be devised by which the river system of America, so vast and complicated, might be utilized as a medium of internal commerce. The labor of flat-boating down the streams and of drawing them empty up stream by the power of

human muscle, was excessive dangerous and unprofitable. Necessity, therefore, was the father of steam navigation. At this critical period of American history, Robert Fulton (an Irishman by descent and a Pennsylvanian by birth) began at New York to construct the first steamboat. Its first trip was on the Hudson river to Albany. From this rude outline sprang an offspring so infinitely numerous, as to cover every river, lake, sea, and ocean on the face of the globe, with its palatial structures.

Jefferson's administration of eight years, though afflicted by the workings of a European war, and by Burr's treason, which aimed at the overthrow of the Union, still, was one of great interest and national progress. The assimilation of the races continued to advance. The people had become more accustomed to the workings of the general government. The new face of liberty (democratic) had become familiar and pleasing to the masses; the wilds of the Unknown West were explored; the laws and constitution, formerly English and Colonial, were adapted to the new order of things, and the introduction of steam navigation made the American Republic a vast hive into which the oppressed of all the old nationalities were swarming—the New World for the new and “great people.”

(4) Madison's Administration—1809-1817—8 years. The war of 1812. Madison was elected by the Democratic or Anti-Federal party, through the influence of Jefferson, whose Secretary of State he had been. This dominant party, being in sympathy with the French Republic, were hostile to England. The American ships were, by an act of Congress, not allowed to trade with Great Britain. Great Britain then enforced the “Orders in Council,” forbidding all American trade with France and her allies. A crisis was now rapidly approaching. “The government of the United States had fallen completely under the control of the party sympathizing with the French.” The American people had resolved to fight rather than be disgraced by Great Britain. On the 19th of June war was declared against England. The war of 1812 was preceded by Indian hostilities. These outbreaks were met by Governor Wm. Henry Harrison. This war was protracted and bloody, the Indians being joined by the British. The conflicts with England began on the ocean. The naval engagements were well contested by the Union vessels. On land the Republic suffered many reverses. The reasons were evident, this war had not the sympathy of the entire American people. The Federalists were of the English party, and were therefore opposed to the war. The whole affair was considered democratic in its origin, and consequently to be principally sustained by the dominant party.

The surrender of General William Hull, governor of Michigan, was one of the first acts of the war. The census of 1810 showed a population of 240,000. There were 17 States. On the 8th of April, 1812, Louisiana came into the Union as the 18th State. After the surrender of Hull the whole of Michigan territory fell into the hands of the British. Canada and the lakes soon became active war territory. The British and Americans fought with spirit and their conflicts were marked by varied success. Victory often changed its banners. In the re-election of Madison in the

fall of 1812, the war was pushed with greater vigor. The American army was formed into three divisions, (1) the division of the North under General Wade Hampton; the army of the Centre under the Commander-in-Chief; and the Western division was first under General Winchester, then commanded by General Harrison. The Western division first moved towards Lake Erie, where they soon had conflicts with the British and Indians. At first they suffered severe reverses, but under General Harrison they had success. On the lake the Americans were victorious. Perry's dispatch to Harrison was laconic: "We have met the enemy, and they are ours." The battle of the Thames, in which fell the great Indian chief Tecumtha, was a decisive victory for the Americans. All that Hull had lost was now recovered. War now broke out among the Creeks of Alabama. Fort Mims fell into their hands and 400 whites were murdered. The governors of Tennessee, Georgia and Mississippi made immediate preparations to drive the war into the country of the savage Creeks. General Jackson (afterwards President) with 900 Tennesseans first invaded their country and defeated them in three battles. In the fifth conflict the nation was completely conquered. General Dearborn, at the head of the army of the Centre, went against Toronto. The city fell into the hands of the Americans, though under a distressing accident, the blowing up of the British magazine, with fearful loss of life. The campaign in Canada was not attended with any benefit to the American cause. Since the British in their turn invaded and laid waste American territory. On the sea successes and defeats followed in quick succession. British men-of-war blockaded New England, and entering the Chesapeake did much damage. The conflicts of 1813 closed without decisive results. Canada was again invaded in 1813-14. The battles of Chippewa and Lundy's Lane were severe and partly successes. The British again invaded American territory, but were severely handled on Lake Champlain.

The British fleet of twenty-one vessels, attended by an army of 4,000, entered the Chesapeake to attack Washington and Baltimore. A battle was fought; the Americans were defeated. Washington was taken and all the public buildings, except the patent office, were burned. "The unfinished capitol and the President's house were left a mass of ruins." The British invading army and navy failed before Fort McHenry and Baltimore was saved. The fisheries of New England were broken up and the foreign commerce of the Eastern States totally ruined.

The war had been opposed by many in New England from the beginning. The members of the Federal party cried out against the war as a French scheme to cripple the resources of England. A convention, represented by the Eastern States, met at Hartford; and remaining in session, with closed doors, for nearly three weeks, published an address to the country and adjourned. This was considered treasonable by the parlying power (the Democrats), but it closed without any serious effects against the power of the Union.

The Spanish authorities of Florida were in sympathy with England. Pensacola was used as a post of a British fleet to fit out expeditions against

American ports in the South. General Jackson, commander of the Southern army, remonstrated with the Spaniards in vain. He marched against Pensacola, stormed the town and expelled the British from Florida. A British army of 12,000, under Sir Edward Packenham, designing the conquest of Louisiana, marched against New Orleans. On the 8th of January, 1815, the battle of New Orleans was fought, the British suffering a severe defeat. 700 being slain, 1,400 wounded and 500 taken prisoners. The American loss amounted to eight killed and thirteen wounded. This was the termination of the war on the land; the ocean warfare was still protracted. After the naval victory of February 20th and March 23d the conflict was ended and peace was declared. Here terminated the last war between England and the United States. Their interests and blood relationship have kept them at peace. At the close of Madison's administration, Indiana (December, 1816,) was admitted into the Union as the 19th State. The Algerine Pirates, who during the war had renewed their depredations on American commerce, were subdued and suffered a severe retribution.

The treaty of peace between England and the United States was singular. They agreed to be at peace. "Not one of the issues, to decide which the war had been undertaken, was even mentioned. Of the impressment of American seamen not a word was said. The wrongs done to the commerce of the United States were not referred to. Of 'free trade and sailors' rights,' the battle-cry of the American navy, no mention was made. The treaty was chiefly devoted to the settlement of unimportant boundaries and of some small islands in the Bay of Passamaquoddy."—*Ridpath*. The Colonization Society, to provide a refuge for free persons of color, was formed. Liberia, in Western Africa, was selected as the seat of the proposed colony.

(5) Monroe's Administration—1817-1825—8 years. Monroe, a man of great talent and superior accomplishments, was inaugurated on the 4th of March, 1817. He adopted the policy of Madison—Democratic. The payment of the National debt, which had swelled to large dimensions, claimed the attention and secured the energies of all parties. The administration consulted strict economy, and in a few years the debt was honorably extinguished. In December, 1817, Mississippi organized into a State; came into the Union; it being the 20th. As the number of sovereign States increased, the power that held them in a great national unity, was required to be strengthened also. The centrifugal and centripetal forces—the *many* and the *one*—were required to maintain the same ratio. Common danger of any great magnitude taught the necessity of a strong central government, one with sufficient power to hold the States in their legitimate orbits and repel all foreign elements—the subversion of the Union. The "*E Pluribus Unum*" idea kept this national planetary system in harmonious revolution around the central sun—the general government.

With Monroe's administration began the era of internal improvements. As states distant from the sea-coast began to form, internal communication by canals, improved roads, and by steam, became a matter of necessity. The products of the interior demanded sufficient outlets. It was a matter

of debate whether Congress had a right to appropriate money for such purposes; and the great national road from Cumberland to Wheeling and westward was one of the results of that discussion. New York took the lead in improvements by building a canal from Buffalo to Albany, at a cost of \$8,000,000. In 1817 the Seminole Indians of Georgia entered upon the war-path. They were aided by some negroes and Creeks. In 1818 their grounds were overrun by General Jackson with his thousand riflemen from Tennessee. General Jackson, in the course of this war, took possession of St. Marks, captured Pensacola, and sent the Spanish authorities to Havana. On the 22d of February, 1819 by treaty at Washington City, the king of Spain surrendered Florida to the American government, on the following terms: "the United States agreed to relinquish all claim to Texas and to pay to American citizens, for depredations committed by Spanish vessels, five million dollars." In 1818 Illinois came into the Union as the twenty-first State; Alabama as the twenty-second State in 1819; Maine as the twenty-third State in 1820; and Missouri as the twenty-fourth State in 1821. To this period the new States were admitted without regard to the institution of slavery. The North had sustained free labor, the South slave labor. This question now began to place the Northern and Southern sections of the Union in a hostile attitude. A proposition was made in Congress to admit Missouri into the Union only as a free State. The protracted discussion gave rise to the Missouri Compromise. Its provisions were (1) to admit Missouri as a slave-holding State; (2) the division of the rest of the Louisiana purchase by the parallel of  $36\frac{1}{2}^{\circ}$ ; (3) the admission of new States south of this line with or without slavery, as the people might decide; (4) the prohibition of slavery in all the new States north of this dividing line. The President, being very popular, was re-elected in 1820. The piracy in the West Indies claiming attention, the government discovering their retreats, completely destroyed the sea-robbers. About this time the countries of South America began to declare their independence of foreign countries. With these the United States had sympathy, which gave rise to what is called the "Monroe doctrine," that the American Continents are not subject to colonization by any European power." In the summer of 1824, the last visit of LaFayette to his country gave rise to much triumphant rejoicing through the land. Monroe's Administration was one of great prosperity to the republic. With twenty-four States to be held by one constitution, and with two rival institutions of free and slave labor, existing in the North and in the South, the Divine will alone had triumphed over human purposes. Congress had defined and fixed a perpetual home for servitude, even at a cost of dividing the Union. Jehovah's purpose was to erect upon American soil "One great people," noted for their love of, and possession of civil and religious liberty.

(6) Adams', (J. Q.) Administration—1825-1829. Adams was chosen by the House of Representatives and not by the votes of the people. He was a man of highest attainments in literature and statesmanship. He was well versed in the politics of the Old World as well as of the New. His administration met with great opposition that had been dominant for twenty-

four years, still it was one of peace and national prosperity. Mr. Adams was a strong advocate for internal improvements. In March, 1826, the Creek Indians agreed to the cession of all their claims in Georgia and to remove beyond the Mississippi. In 1828 the subject of the tariff, both for revenue and protection, was warmly discussed in Congress. A revenue tariff has many friends in both parties, but a protective tariff had a Democratic opposition. Mr. Adams failed of re-election, and General Jackson, who, in the previous election had received more electoral votes than Adams, was triumphantly elected, he receiving 178 electoral votes against 83 for his opponent, Mr. Adams.

(7) Jackson's Administration—1829-1837—8 years. Jackson was a military hero; a man of great executive talent and inflexible honesty. His will had no master but the Constitution, and no labor was too severe, if he regarded that the public interest was involved. 700 office-holders were obliged to give place to as many of his political friends. His overthrow of the bank of the United States was the aim of his official life. Its charter was to expire by its own limitation in 1836. He was opposed to a re-charter. A bill to re-charter was passed by Congress in 1832, but the veto of the President, not being opposed by a two-thirds majority, killed the re-charter, and the bank had to close in 1836. The new tariff laws of 1831-32 caused hostile action in South Carolina. The right of a State to nullify an act of Congress was boldly proclaimed. The noblest contestants of the principle were Colonel Hayne, Senator of South Carolina, for, and Daniel Webster, of Massachusetts, against it, and for constitutional supremacy. The President denied the right of a State to nullify the laws of Congress. Mr. Calhoun resigned the Vice Presidency and entered the Senate that he might defend the doctrine of his State of South Carolina, having warned the South Carolinians, he sent a body of troops under General Scott to proceed to Charleston. The leaders of the nullifying party receded from their position, and bloodshed was avoided. The tariff was, however, gradually reduced to the standard demanded by the South. Nullification was a centrifugal element well calculated to sever the Union; for to admit the principle would be allowing the supreme power in the States rather than in the great central government. It would be like the sun of our system revolving around each planet. The unity would cease and ruin would follow. "E Pluribus Unum" is the supreme law of the New World, as to its nationalities. It is the God-given principle of the Western Hemisphere. The history of the first century of the American Republic demonstrates this Divine law. In 1832 the Indian tribes dwelling in Wisconsin, the Sacs, Fox, and Winnebago Indians, under the great chief Black Hawk, refusing to leave the grounds purchased of them by the United States, began a bloody war. They were defeated and Black Hawk taken prisoner. Being taken to Washington, on his return he advised his nation to make peace, which was done, they retiring from the disputed territory. There were difficulties with the Cherokees of Georgia, who were the most civilized of all the Indian family of nations. The government had pledged the Cherokee lands to Georgia. The legislature extended its authority

over the Cherokee lands, denying the Cherokees and Creeks the use of the State courts. The Indians appealed to the President who did not think it wise to interfere. A reservation (Indian territory) was purchased at a cost of over \$5,000,000, and they were finally removed, principally by military force, in 1837-38. The Seminole war, which began in 1835, was the most severe. On attempting to remove the tribe beyond the Mississippi they resisted. Osceola and Micanopy, chiefs of the nation, denied the validity of a former cession of the Seminole lands; being taken prisoner, he assented to the terms of the former treaty. On being liberated he conspired to murder the whites. A bloody war followed. The Indians were defeated at the Wahoo Swamps, and driven into the Everglades. The bank of the United States being closed the surplus funds were removed to State banks, the financial panic of 1836-37 followed.

In 1834 the President's power conflicted with the conduct of France. In 1831 the French king had agreed to pay five million dollars for injuries formerly done to American commerce. This payment was neglected till reprisals were threatened. The same measure brought Portugal to justice. In June, 1836, Arkansas was admitted into the Union, it being the 25th State. In January, 1837, Michigan, the 26th, came into the Union.

(8) Van Buren's Administration—1837-1841. The new administration was first occupied in finishing the Seminole war, Colonel Zachary Taylor (afterwards President) defeated Osceola, took him prisoner, and carried him to Fort Moultrie where he died. The Seminoles continued the war and were hunted through the Everglades and swamps for more than a year. In 1839 the chiefs signed a treaty, yet their removal to the Indian territory was attended with much delay.

In 1837 there was a serious monetary panic. "A surplus of nearly forty million dollars, in the national treasury, had been distributed among the States. Owing to the abundance of money the credit system was greatly extended. The banks of the country were multiplied to seven hundred. Vast issues of irredeemable paper money increased the opportunities for fraud. The bills of these unsound banks were receivable for the public lands. Seeing that the government was likely to be defrauded out of millions, President Jackson issued an order called the 'SPECIE CIRCULAR,' by which the land agents were directed to receive nothing but coin in payment for lands. The effects of this circular followed in the first year of Van Buren's administration. The banks suspended specie payment. In the spring of 1837 the failures in New York and New Orleans amounted to a hundred and fifty million dollars."—*Ridpath*.

To aid the country (1) Ten million dollars in treasury notes were issued. (2) The Independent treasury bill was passed by which the national funds were to be kept separately. In 1838 the banks resumed specie payments, still it required time to restore prosperity to the country. Near the close of 1837 a rebellion broke out in Canada. The movement receiving private sympathy in the United States the President issued a proclamation of strict neutrality, forbidding further interference with the affairs of

**Canada.** Van Buren failed in his re-election, his administration suffering unjust blame.

(9-10) Administrations of Harrison and Tyler—1841-1845. Harrison began his administration with an able cabinet, Daniel Webster being Secretary of State. Being aged (sixty-eight years) he fell sick and died, one month from his inauguration. Mr. Tyler, Vice President, succeeded. Though a Whig, he was hostile to the United States bank. The administration of Tyler was troubled by a great variety of disturbing elements. (1) The repeal of the Independent Treasury bill; (2) Bankrupt law; (3) Veto of the President of the re-charter of the United States bank; (4) The Maine boundary question, between the United States and Great Britain; (5) The domestic troubles of Rhode Island, in which two rival governments were formed; (6) The Van Rensselaer difficulty in New York; (7) The Mormon difficulties; (8) And the Texas war with Mexico. The last event resulting in the independence of Texas, followed by its request for membership in the American Union, was made the national issue of the Presidential campaign of 1844. The Democratic party was in favor of annexation, enlisting the Southern slave party in its favor, since Texas was situated in the possible slave territory. The Whigs took the opposite ground, since they were exposed to the extension of slavery, and that annexation would involve the nation in a war with Mexico. The slave and war party was triumphant, and James K. Polk was elected over Henry Clay, the Whig candidate.

One great invention marked the close of Tyler's administration. "On the 29th of May, 1844, the news of the nomination of Mr. Polk was sent from Baltimore to Washington by the 'MAGNETIC TELEGRAPH.' Its inventor was Professor S. F. B. Morse, of Massachusetts. This invention marks the dawn of one of the most noted eras in the history of civilization. It forms a net-work of communication, spread over all the human family to bring them into one universal brotherhood. On the 29th of December, 1844, Texas, the lone star, began to twinkle in the American heavens, the 27th State.

(11) Polk's Administration—1845-1849—Mexican war. Texas having been a Mexican province, and her independence not having been acknowledged by the mother country, the annexation to the United States was a sufficient cause for war. The special issue between the countries was relative to boundaries, Texas claimed the Rio Grande as her western boundary, while Mexico held the Nueces as their limit. A bloody contest now commenced. General Zachary Taylor achieved many brilliant victories over the Mexican armies. The march of General Scott, from Vera Cruz to the City of Mexico, and the conquest of that city and of the nation, were one of continued triumph. "On the second of February, 1848, a treaty was concluded between Mexico and the United States. The following are some of the conditions: The boundary line was the Rio Grande from its mouth to the southern limit of New Mexico; thence westward along the southern, and northward along the western boundary of that territory to the Gila; thence down that river to the Colorado; thence westward to the Pacific.

New Mexico and Upper California were relinquished to the United States. Mexico guaranteed the free navigation of the Gulf of California and the river Colorado. The United States agreed to surrender all places in Mexico, to pay that country fifteen million dollars, and to assume all debts due from the Mexican government to American citizens."—*Ridpath*.

There was a great discovery a few days after the signing of the Mexican treaty, the finding of gold by Captain Sutter, in a mill-race, on the American fork of the Sacramento River, California. It is remarkable that it should come to light so soon after the country came into the possession of the American Republic, after being so long hid from the Mexicans. A Divine hand is here. The news of the discovery, borne on the four winds of heaven, gave the intelligence to men of all races, who speedily gathered like eagles around a carcass. The discoveries were numerous and very rich. Some gold-hunters would, in a few days, collect five hundred dollars in gold dust. No discovery could have equaled this in settling the Pacific Coast with such a conglomeration of all races. A few years accomplished for that country what otherwise might have taken centuries. The same may be said of all the western gold-producing territory. In 1848 Wisconsin, the last of the great States created out of the Northwestern Territory, was received into the Union as the 28th member.

(12-13) Administration of Taylor and Fillmore—1849-1853. The slavery question agitated the commencement of Taylor's administration. The proposition to admit California with her free constitution was violently opposed by the slave interests of the South. Texas claimed New Mexico as part of her territory. The opponents of slavery demanded the abolition of the slave-trade in the District of Columbia. The South also complained that the North aided the fugitive slaves. Henry Clay, to secure peace, introduced his Omnibus Bill, having the following conditions: (1) Admission of California as a free State; (2) The formation of new States (limited to four) out of Texas. To permit or exclude slavery as the people should determine; (3) The organization of territorial government for New Mexico and Utah without conditions as to slavery; (4) The establishment of the present boundary between Texas and New Mexico; (5) The enactment of a stringent law for the recovery of fugitive slaves; (6) The abolition of the slave-trade in the District of Columbia.

In the midst of the discussion of this bill, President Taylor was removed by death (July 9, 1850) and Mr. Fillmore became president. In September Mr. Clay's compromise bill became a law. An effort was privately made to annex Cuba which failed. In 1852 a difficulty arose between the English and American fishermen on the coast of Newfoundland, which, in 1854, was happily settled and the right to take fish in the bays of the British possessions was conceded to American fishermen.

In the summer of 1852 Louis Kossuth, the Hungarian chief, visited America for aid in the cause of Hungarian liberty. Though enthusiastically received, and the recipient of very distinguished honors, the American government deemed it inexpedient and improper to interfere in European politics, the European Phase of the Monroe doctrine: Let us alone and we

will let you alone. The Presidential campaign of 1852 had the compromise act of 1850 as the great issue between the Whigs and Democrats. The Democrats elected their candidate, Franklin Pierce, of New Hampshire.

(14) Pierce's Administration—1853–1857. In 1853 the Pacific Railroad scheme had its birth, though by many the scheme was considered impracticable and visionary. In the same year the "Gadsden Purchase" was made of Mexico which settled the boundary between New Mexico and Chihuahua. During the same year intercourse between the United States and Japan commenced. On the 14th of July, the very day on which Commodore Perry obtained an audience with the emperor of Japan, the Crystal Palace was opened in New York for the World's Fair, where specimens of the arts and manufactures of all nations were put on exhibition. The scheme had a new life for the Republic. In 1854 the Kansas-Nebraska bill, a repeal of the Missouri Compromise, was brought forward by Mr. Douglas, of Illinois, and passed after a long debate. By this bill the people were to decide whether the new State should be free or slave-holding. A mass of people crowded into this territory to carry the approaching elections. In the elections of 1854–55 the pro-slavery party triumphed and civil war broke out between the factions in Kansas. The Kansas question was made the party issue of 1856. James Buchanan, of Pennsylvania, the Democratic candidate was elected President. The great crisis approached.

(15) Buchanan's Administration—1857–1861. In the first year of Buchanan's administration there was a serious trouble with the Mormons. It arose from an attempt to exercise national authority over Utah. An army of 2,500 men was sent to Utah in 1857 to establish courts and force obedience. The Mormons resisted till the President offered pardon to all who would submit. Order was restored, but the troops remained till 1860. In 1858 an American vessel while exploring the Paraguay river, in South America, was fired on by a garrison. The government of Paraguay was forced, by the American flag, to offer an apology for the insult. On the 5th of August, 1858, the first Atlantic cable was completed. By this the Old World and the New were telegraphically connected. In 1856 Minnesota (the 32d State) was added to the Union. In 1859 Oregon, the thirty-third State, was admitted. The slavery still continued to be the vexed question of the Nation. In 1857 the Supreme Court of the United States, after hearing the cause of Dred Scott, formerly a slave, decided that "negroes are not, and cannot become, citizens." In several of the free States Personal Liberty bills were passed to defeat the Fugitive Slave law. In the fall of 1859 John Brown, of Kansas, with a company of 21 fearless men, captured the arsenal at Harper's Ferry and held his ground two days. By the national troops 13 of Brown's men were killed, two made their escape, and the remainder were taken, tried by the authorities of Virginia, condemned and hanged. This raid and the results set the whole country in commotion. It was very evident that "The Irrepressible Conflict" had already commenced. In Kansas the Free Soil party was about to carry the State. In the Presidential contest of 1860 the candidate of the Republican party was Abraham Lincoln, of Illinois. The distinct principle of the

party was opposition to the extension of slavery. The Democratic party was divided, putting two candidates into the field—Douglas and Breckinridge. The American party chose John Bell, of Tennessee. There being four candidates, Lincoln was elected. Who that believed in Jehovah as a ruler and disposer of national events, can doubt the presence of that power in dividing the councils of the friends of American slavery? Had they remained a unit slavery would still have continued its blight over the land. God's purpose, as the results show, was revealed in two particulars: (1) That the Nation should continue a unit, not two. It should be a great people; (2) That the institution of slavery should no longer exist among that great people. The God of nations is not wanting in means to carry out His national purposes. He made use of the friends of the institution of American slavery to work its overthrow. He allowed them to carry slavery to extreme measures and then divided their councils, thus allowing its enemies to triumph.

The Southern leaders declared that the election of Lincoln (it being sectional) was a sufficient cause for dissolving the Union. The time to commence the work of secession was, by Divine Providence, afforded them, viz.: between the election of Lincoln and his inauguration. President Buchanan was not a disunionist; but he declared himself not armed with the constitutional power to prevent secession by force. The first act of secession was by South Carolina. On the 17th of December, 1860, South Carolina, in her sovereign power and State majesty, resolved herself out of the Union in these words: "*Resolved*, That the Union hitherto existing between South Carolina and the other States is dissolved." By the first of February, 1861, six other States—Mississippi, Florida, Alabama, Georgia, Louisiana and Texas—had all passed ordinances of secession. Nearly all the Senators and Representatives of these States resigned their seats in Congress and gave themselves to the work of secession. On the 4th of February, 1861, a new government ("The Confederate States of America") was formed at Montgomery, Alabama, by the delegates of six of the seceded States and Jefferson Davis was chosen President, and Alexander H. Stephens, of Georgia, who had opposed the secession of his State as "im-politic, unwise, disastrous," Vice-President. The Union seemed a total wreck. "The army was on remote frontiers—the fleet in distant seas. The President (Buchanan) was distracted. With the exception of Forts Sumter, Moultrie, Pickens and Monroe all the important posts in the seceded States had been seized by the Confederate authorities. Early in January the President sent the "Star of the West" to reinforce Fort Sumter. But the ship was fired on by a battery and driven away from Charleston. Thus in gloom and grief the administration of Buchanan drew to a close. Such was the alarming condition of affairs that it was deemed prudent for the new President to enter the capital by night."—*Ridpath*.

On the 12th of March an effort was made by the seceded States to have their independence acknowledged by the Union; but it was a failure. The first Confederate gun was fired against Fort Sumter (commanded by Major Robert Anderson with 79 men,) on the 12th of April, 1861. After the bom-

bardment of thirty-four hours the fort surrendered. The news of the attack and surrender, flying through the North, awakened a war spirit; and at the call of the President patriots flew to arms. The first call was for 75,000 volunteers to serve for three months. This call, reaching the South, was the subject of ridicule and contempt. The sequel proved how little the North, at that time, appreciated the power of the "Confederated" South. Two days after this call Virginia seceded. On the 6th of May Arkansas followed and North Carolina on the 20th of May, Tennessee on the 8th of June. In Missouri the movement resulted in civil war. Kentucky became neutral and Maryland was split into factions. The first bloodshed of the war was that of three men of the Massachusetts volunteers who were killed while passing through Baltimore. On the 3d of May the President issued a call for 83,000 soldiers to serve for three years or during the war. The magnitude of the work developed its immense proportions as the Rebellion progressed. It was soon apparent that the South was full of drilled soldiers and that they were fully resolved to succeed at any cost. Their armies at first were better drilled and superior to those of the North; and had they taken advantage of their first great victory at Manassas Junction, they would have found the North but ill prepared to resist them. One of their own editors uttered a great truth, while insisting on an immediate advance on Washington: "Our soldiers are now superior to those of the North, being better drilled; but as the war progresses the soldiers of the North, being drilled to severe labor, will become superior to ours."

It is not our purpose to narrate the events of the war, since they are familiar; but simply to give the causes of the struggle and to sketch some events which show the growth and strength of the American Union.

(1) The causes as given by historians are as follows: (1) The different construction put upon the Constitution by the people of the North and the South. One party held that the Union of the States is indissoluble, and that the States are subordinate to the Central government; the other party held that the national Constitution is a compact between sovereign States; that for certain reasons the Union may be dissolved; that the sovereignty of the nation belongs to the individual States; that a State may annul any act of Congress; that the highest allegiance of the citizen is due to his own State; and that nullification and disunion are justifiable and honorable. The people of New England at first advocated State sovereignty, then went over to national sovereignty while the South went over to State sovereignty.

(2) The second cause of the civil war was the different systems of labor in the North and in the South. In the former section the laborers were freemen, in the latter slaves. The theory of labor in the South was that capital should own labor; in the North that both labor and capital should be free. There were slaves at first in all the States; it was then excluded from the North and Northwest.

(3) There were subordinate causes of the war. The invention of the "Cotton Gin" made cotton, and consequently slave labor vastly more valuable. The slave institution was, therefore, a much more important institu-

tion. The Missouri agitation of 1820-21 and nullification acts of South Carolina hastened the bloody crisis.

(4) The annexation of Texas increased the slave territory excitement by creating a strife between the free and slave parties as to which should rule the affairs of the nation. The Kansas-Nebraska bill opened the question anew. In population and wealth the North had outgrown the South.

(5) The third general cause of war was the want of intercourse between the people of the North and South. Railroads ran principally east and west. Emigration flowed in the same direction. Between the North and South there was too little travel for interchange of views and to prevent jealousy. Their manners and customs were very widely different.

(6) A fourth cause was the publication of sectional books, exciting the animosity existing between the South and the North.

(7) A growing opinion in the North that the institution of slavery was wrong in itself. We think that all these causes can be traced to the institution of slavery itself. God had designed this country to be the home of "One Great Free People." With slavery existing in one part and hated by another, two nationalities of the one new race, would of necessity exist. To preserve Liberty and Unity slavery had to terminate and that by its own agency.

(16-17) Administrations of Lincoln and Johnson 1861-1869—8 years. Lincoln's first term was occupied by the war of the Rebellion. He lived in his second term long enough to witness the fall of Richmond and the collapse of the Confederacy. With its sun his own went down. His name will be known in future history as the Savior of his country's Liberty and Unity. The events of his administration are so familiar to the people and to the world that their record will not be necessary in our present work.

This violent, bloody and protracted effort to sever the God-purposed unity by making two hostile nations out of "ONE GREAT PEOPLE," teaches this lesson : "What God hath joined together no human agency, however great, can put asunder." The North and the South, worshipers of the same God; members of the same denominations, claimed the same Deity as the God of their armies, yet slavery was extinguished and the Union restored. We cannot fail to see the hand of Jehovah in this movement. Of the two classes of petitioners God favored that people whose plans were more in unison with His own national purpose.

Johnson's administration was confined to Lincoln's unfinished term. His position was one of great perplexity. Coming into the seat of one of such extraordinary powers as were possessed by Mr. Lincoln, who had suddenly fallen by the hand of an assassin, it was natural that he should be subjected to much censure. On the 1st of February, 1865, by an amendment to the Constitution, slavery was abolished from the Union. By the 18th of the following December it had been ratified by the Legislatures of 27 States and was duly proclaimed as part of the Constitution. The emancipation proclamation had been issued as a military necessity. On the 29th of May the President issued the "Amnesty Proclamation," which extended pardon to all classes of persons that had taken part in the Confederacy, a few only

being excepted. The armies were disbanded and victors and vanquished returned to their homes of peaceful occupations.

The war debt was immense, the interest of which, in 1866, had increased to \$133,000,000 in gold, and the entire expenses of the government was \$200,000,000, but the revenues of the nation proved ample and the debt began to decrease. During the war a French empire was established in Mexico by Napoleon III. The United States rebuked France and the empire soon expired.

Kansas entered the Union January 24th, 1861. On the 1st of March, 1867, Nebraska was admitted into the Union as the 37th State. In 1867 was the purchase of Alaska, 580,000 square miles, of Russia for \$7,200,000. Coast fisheries, white pine and yellow cedar were of immense value. Johnson, for abuse of the executive power, in dismissing Secretary Stanton, without consent of the Senate, was summoned before the Senate for trial, but he was acquitted.

(18) Grant's Administration—1869–1877—8 years. The first act of the new Administration was the completion of the Pacific Railroad on the 10th of May, 1869; it extended from Omaha, Nebraska, to San Francisco, 1914 miles. Before the inauguration of President Grant, the 14th and 15th amendments to the Constitution were passed; the 14th extended the right of citizenship to all persons born or naturalized in the United States, and it declared the validity of the public debt; and the 15th provided that the right of citizens to vote shall not be denied or abridged on account of race, color or previous condition of servitude. In the first three months the work of reorganizing the Southern States was completed. In 1870 the population of the United States was 38,587,000 persons. The last ten years, notwithstanding the terrible war, had been a decade of growth and progress. The national debt was rapidly falling off. The products of the United States had grown to vast aggregate. American manufacturers were competing with those of England in the markets of the world. The Union now embraced thirty-seven States and eleven Territories. The national domain had spread to the vast area of three million six hundred and four thousand square miles. Few things have been more wonderful than the territorial growth of the United States."—*Ridpath*.

The proposal to annex San Domingo to the United States failed. The claims of the United States against Great Britain for damages done to commerce, by Confederate cruisers, were awarded by a commission, they being fifteen and a half million dollars. In 1871 Chicago was burned, the area being three and a half square miles, 200 lives being lost and \$200,000,000 of property consumed. On the 9th November, 1872, the Boston fire commenced and burned to the 11th. The burnt district, containing some of the finest business blocks in the Union, covered sixty-five acres; 800 buildings and property to the value of \$80,000,000 were consumed. The war of the Modoc Indians, in which Gen. Canby and Dr. Thomas were murdered, took place in 1873. In the autumn of the same year commenced one of the severest and most disastrous financial panics ever known in the United States. The Centennial of American Independence was celebrated at Phila-

adelphia in 1876. In the last year of Grant's administration was the war with the Sioux, in Southwest Dakota. This war was severe. Gen. Custer and every man of his command perished. The Indians were defeated in many battles; and finally the remnant under Sitting Bull and Crazy Horse were driven into Canada. On the 1st of July, 1876, Colorado came into the Union as the 38th State.

(19) Hayes's Administration—1877-1881. For the first time in the history of the country there was a disputed presidency. A Joint High Commission, consisting of five members chosen from the United States Senate, five from the House of Representatives, and five from the Supreme Court declared the Republican candidate elected. Hayes's administration was one of equal justice (as far as practicable) to the North and South. We may say that it was a temperate, careful and prudent administration. Mr. Hayes began civil service reform. The great railroad strike was in the summer of 1877, and was protracted and disastrous. In the Spring of 1877 a war broke out with the Nec Perce Indians of Idaho. They were finally surrounded in their camp north of the Bear Paw Mountains and mostly destroyed or taken prisoners.

(20-21) Administration of Garfield and Arthur—1881-1885. The assassination of Garfield near the commencement of his official term threw the nation into sadness and gloom. His protracted sufferings made him, for a time, the world's idol. He was shot July 2d, 1881, and expired September 19th, 1881. President Arthur succeeded. Of Arthur's administration no special notice is required. It was a term of peace and general prosperity. He administered the government in such a manner as not to excite the hatred of either great party. It may be called a term of growth and general prosperity.

(22) Cleveland's Administration—1885-1889. With the commencement of Cleveland's administration we close our sketch of the History of the United States. Its growth has been wonderful. In 1783 the United States had an area of only 820,680 square miles. It now has 3,603,844 square miles, and with its waters over 4,000,000 square miles. From 13 States it has increased to 38, which are as follows: Six Eastern or New England States—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut. Four Middle—New York, New Jersey, Pennsylvania, Delaware. Eleven Southern—Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas. Seventeen Western—Arkansas, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Michigan, Wisconsin, Iowa, Minnesota, Kansas, California, Oregon, Nebraska, Nevada, Colorado. The eight organized territories, governed by the Federal Congress, with governors and judiciary appointed by the President of the United States, but having a local legislature and sending delegates without vote to Congress, are New Mexico, Utah, Washington, Dakota, Arizona, Idaho, Montana, Wyoming. There is also the Indian territory, a reserve for Indian tribes—removed from the east of the Mississippi river—governed by Indians under the protection of the United States; the District of Columbia (60 square miles) ceded by Maryland, including

Washington, the Federal Capital, governed by Congress, and Alaska, under military rule. The Indians are about 320,000.

No country has been peopled by such a variety of races. New England was settled by the English Puritans and a few Scotch and Welsh; New York by Dutch; Pennsylvania and New Jersey by Quakers, Dutch, Swedes and Germans; Maryland by English Roman Catholics; Delaware by Dutch and Swedes; the Carolinas in part by Huguenots; Louisiana by French; Florida, Texas and California by Spanish; Utah by Mormons, chiefly from England, Wales and Denmark. Immigration from England, Ireland, Scotland, Germany, France, Switzerland and Sweden has been large and progressive. In the year ending June 30, 1875, the total number of immigrants that arrived in the United States was 227,377. Of these there came from Great Britain and Ireland, 83,362; Germany, 47,760; China, 16,433. From 1815 to 1874 the emigration from Great Britain and Ireland to the United States was 4,905,262. The German and Irish and their descendants in the United States probably form one-third of the entire population.—*Library of Universal Knowledge*.

We have traced an outline history of the American Republic under its twenty-one Presidential administrations; sketched them as they existed in the form of thirteen British colonies: Followed them as they gathered into colonies from the Old World, and have followed them from their European nationalities. Can we trace the family elements of this great American people into an Asiatic home? • If so, what people and where was their most distant Eastern land? These are propositions we are now prepared briefly to discuss. In doing this we shall for the present assume what should never be questioned.

(1) That Jehovah is as truly the Supreme Ruler and Disposer of Modern Nations as He was of ancient empires, such as Egypt, Assyria, Medes and Persian, Grecians and Romans. (2) That He has ever had His plans relative to the nations which demonstrate a Unity of National purpose; (3) That His planting and control of modern nations is only a further development of that national purpose which is distinctly delineated in Bible times, as narrated in the historical parts of the Old Testament; (4) That the discovery and peopling of America is simply the crowning act of God's great national purpose—a unity of action demonstrating a Divine unity of purpose; (5) That in all these great national movements Jehovah has exhibited a partiality for a particular family; (6) That He has acted toward this family with parental affection and hath arranged the affairs of other nations relative to the conduct and position of this one special family, subordinating their destiny to the destiny of the favored race, making said nations pupils and servants of the distinguished family; (7) That His modern national arrangements form no exception to His purposes revealed to his Divinely inspired prophets, but are the carrying forward and perfecting of His plans by which His great national scheme is to be accomplished; (8) That in tracing the governing dynasties of modern times, we have traced the origin and mission of the great nations of the Old World, such as Egypt, the British empire, the Russian empire, the Ottoman empire and

the Hebrew race ; it is now proposed, by the aid of these demonstrated propositions, to solve the American problem as to its discovery, its being peopled by all races and God's plan in planting and developing such a mighty Republic; what bearing it has on the solution of the Eastern question; (9) That history studied without regard to the discovery of the Divine hand in all great national movements and His purpose in national developments is a vain and useless study ; (10) That in all our investigations of national history certain questions should be mentally propounded. Why was the country discovered at such a time and peopled by such a race ? Why was such a nation prospered into universal empire ? (11) Is there a unity of purpose in the movements ? (12) Does that purpose develop a great scheme of universal empire ? With these cardinal thoughts before us let us investigate God's purpose in the discovery of America and in developing upon its most valuable territory a mighty Republic. God has a purpose, a commission work for the American Republic, and that purpose is contained in the inspired record of prophecy. What is that purpose ? What position does it occupy in God's plan of universal empire ? What evidence of such a plan in the history of the Republic itself ? What confirmation of this plan do we find in the history of other families ? What information do we obtain from prophetic history ? These questions with others we propose to discuss that we may learn whether national domination is under the control of human passion, guided simply by chance and human pluck, or that national developments are under the government of one supreme will that is shaping all things according to His own immutable purpose ?

The American Phase as to its located and dominant family has been concisely stated. A few concluding thoughts will now be in place. On the Eden of America, stands to-day, the Great American Republic in the morning vestments of its second century ; the latter day experiment ; the world's western pride and wonder. Its field of active enterprise, now embracing nearly four million sq. miles. A Republic, fashioned after no pattern, either ancient or modern ; purely American, yet developed from colonial elements, taking, in part, the likeness in laws, manners, and customs, and also in religion, and in tribal or state divisions of ancient Israel. Whether the offspring of that people (the house of Jacob) will appear on further investigation. Who is the American of this unique Republic ? Of what race ? Whose tribal blood flows along his veins ? Is he a pure Caucasian, Mongolian, Malayan, African, or Indian ? or is his vital blood, a mixture, of the elements, which go to form the distinctive features of all races—the blood of the human family in all its varieties. We speak of the native American, the home-born citizen of the model Republic. Here all people congregate to contribute their quota of vitality to the formation of a NEW MAN. If the human family could be divided into five races before the rise of this western empire, since that time we have six races ; since every native citizen of this great American Republic is, by birth, a true cosmopolite, an admixture of the blood of all races. This position will readily be conceded.

While this is strictly true of the representative American, since his

physical structure is a conglomeration of all races, of Asia, Africa, Europe, as well as the isles of the sea, yet the elements of some one of these families must be so dominant, as justly to entitle this new man, this cosmopolitan, to some specific cognomen. What is that name? It is not Indian, nor African (Negro); neither is it Egyptian, Assyrian, Persian, Mede, Grecian, Roman, Chinese, Tartar, Russian, Turk, Italian, Pole, Hungarian, Austrian, Norwegian, Swede, Dane, German, French, Portuguese, Irish, Welsh, Scotch, or Spanish, though the blood of all these families flow more or less abundantly in its veins? What then shall we call the new man, the royal youth of the new world? Till a more appropriate name can be found we shall call it AMERICAN ANGLO-SAXON. To call it simply Anglo-Saxon would not express its full character, since, it being American born, it has in its make the admixture of blood, peculiar to America. It is, therefore, American, and has been educated in its peculiar institutions, civil, social, and ecclesiastical; still its predominant eastern blood is Anglo-Saxon. This will fully appear from the history already given. Of what nationalities were the colonies? The Puritans were from England. Hence, the land they settled is called New England. They used the English language, laws, manners, and held to that religion; so that they can truly claim England as their mother country. Other families early sent their representatives to the New World. Settlements of Dutch, German, Swedes, French and Spanish were planted in the wilds of America; these were designed by the Deity to give new attributes to this wonderful organism, and to temper and modify those already given. Thus were the physical, social, moral, and religious attributes of the native American very materially changed from those of the eastern Anglo-Saxon. While it is true that all races have some representative element in the Native American, it is also true that no one but the Anglo-Saxon entitles it to the name. It would sound quite incongruous to call this new western representative man a Dutchman, a German, Frenchman, a Spaniard, Austrian, Russian, Pole, Negro, or by the name of any other family, a sprinkle of whose vital fluid courses through his veins; yet the mixture gives to the new man new traits of character possessed by none of the five races. These peculiarities make him, as to family traits, unique. The pure Anglo-Saxon of the Old World is improved (if we are allowed the expression) in the New World by these family admixtures.

Much is written of the half-breeds of the Northwest — the children of English, Scotch and French fathers and Indian mothers. Between the Scotch and French half-breeds there is a remarkable contrast, owing especially to the difference of their domestic training. The Scotchman, when about to marry an Indian, gives her to understand that he is to be the governor in every particular; that the children must be brought up to suit his views. The children are, therefore, Scotch in their manners and modes of thought. The Frenchman marries an equal; and, therefore, allows his wife to manage the offspring. These children are, in their modes of thought, occupation and manners, Indians. The Scotch till the soil and cultivate the elements of civilization, while the French half-breeds are In-

dian hunters, and trappers, and warriors. In the one the Scottish identity predominates ; in the other the Indian.

This principle holds good with the typical American, only in a vastly greater variety of particulars. All races inter-marry in America—all the European families ; also the African and the Asiatic races. Here will be a mingling, and, at first, imperfect fusion of national traits. Even the inferior races impart, occasionally, superior traits of character. The Anglo-Saxon blood is het by one race ; made active by another ; more industrious and persevering by a third ; and so on to the end of the family admixtures. Still the Anglo-Saxon blood predominates, and the Native American is, by right, in his birth, language, education, and in his political, social, and religious ideas, an American Anglo-Saxon.

In our historic sketch we have given sufficient data for the reader to decide how far the pure Anglo-Saxon character is changed in his western home. In some parts of the country Puritan manners have always been predominant ; in others Dutch ; in others French, while in other colonies Danes, Swedes, and Spaniards, in numbers, at least, seem to have the ascendancy. As to language, laws, and government, the Anglo-Saxon is at the helm.

The Republic, therefore, is American Anglo-Saxon, since it is adapted to the new order of things. This is especially true of its laws, language, religion, manners, customs, and its various institutions. The Anglo-Saxon becomes Americanized fully, in his posterity, and himself partly so by his residence in his new western home. All other families are subordinated to this dominant Saxon influence. That the dynasties or families that have held the chief power in this model Republic have been principally Anglo-Saxon will appear from the examination of the nationalities of our 22 presidents.

(1) *George Washington* was born in Virginia; son of Augustine Washington ; a descendant of John Washington, who emigrated from England to Virginia about 1657. He was, therefore, an American Anglo-Saxon.

(2) *John Adams* was born at Braintree, in Massachusetts, on the 19th of Oct., 1735. His parents were descended from a Puritan family, which had emigrated from England to Massachusetts in 1640.

(3) *T. Jefferson's* father was a Virginia planter, and of English stock. He and Mr. Adams were both American Anglo-Saxon.

(4) *J. Madison* was born at King George, Va., March 16, 1751. His father, James Madison, of Orange, was of English ancestry, and, therefore, an American Anglo-Saxon.

(5) *James Monroe* was born in Westmoreland Co., Va., April 28, 1758. He was descended from a Captain Monroe, of the army of Charles I., who emigrated, with other cavaliers, to Virginia. He was an American Anglo-Saxon.

(6) *J. Q. Adams*, son of John Adams, the second President, was, therefore, an American Anglo-Saxon.

(7) *Andrew Jackson* was born at Waxhaw Settlement, S. C., March 15, 1767. His father, who was a Scotchman by birth, emigrated to America in 1765.

He was, therefore, an American Scotchman, or a Kelt, as some would conclude ; but, being from the low-lands of Scotland, he belonged to the second Gothic, Scythian, or German emigration, in which was

the Saxon family. He was, therefore, an American Anglo-Saxon removed to the second degree. (8) *Martin Van Buren* was born at Kinderhook, New York. He was of German extract, belonging to the second emigration, and Saxon in the original stock, yet possessing the German element. (9) *William Henry Harrison* was born in Virginia, was of Anglo-Saxon parentage, and, therefore, American Anglo-Saxon. (10) *John Tyler* was born in Charles City Co., Va., May 29, 1790, of English extract. (11) *James K. Polk* was born in Mecklenburg Co., N. C., Nov. 2, 1795. His ancestors, who bore the name of Pollock, emigrated from the n. of Ireland early in the 18th century. (12) *Z. Taylor* was born in Orange Co., Va., Nov. 24, 1784, of English extract.—American Anglo-Saxon. (13) *Millard Fillmore* was born Jan. 7th, 1800, at Summer Hill, New York, of English parents,—American Anglo-Saxon. (14) *Franklin Pierce* was born in Hillsborough, N. H., Nov. 23, 1804, of Puritan parentage. (15) *James Buchanan* was born in Franklin Co., Pa., April 13, 1791. Irish father and English mother. (16) *Abraham Lincoln*, born in Hardin Co., Ky., Feb. 12, 1809. His family was of English descent,—American Anglo-Saxon. (17) *Andrew Johnson* was born at Raleigh, N. C., Dec. 29, 1808, of English extract. (18) *U. S. Grant* was born at Point Pleasant, Clermont Co., Ohio, April 27, 1822, of Scotch ancestry. (19) *Rutherford Birchard Hayes* was born in Delaware, Ohio, Oct. 4, 1822, of Scotch ancestry. Scottish chieftain of noble blood, by Bruce. From Scotland to Windsor, Connecticut, 1680; then to Vermont; then to Ohio. (20) *James A. Garfield* was born in Cuyahoga Co. Ohio, Nov. 19, 1831, of English extract. (21) *Chester Arthur* was born in Vermont, of Scottish parents, who were of the old English stock. His father was a Baptist minister, came to Vermont, then to New York.

## SUMMARY.

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We have given a somewhat lengthy sketch of the six nations most intimately connected with the great movements towards the Orient; have followed their original acts as they increased from families into tribal life; thence into a higher and more powerful national being, and have noted the adaptation of their lands and training to their special missions. We have also followed them into the future by the light of God's lamp, in the hands of the holy seers.

Such a history was necessary to comprehend fully the nature of that contest now commencing in a final struggle between the family of the Serpent and that of Jesus, the Messiah, which have been skirmishing since the gates of Paradise shut them out from the Divine presence. God purposes to restore the Earth from the ruins of the first Adam by the triumphs of the last Adam. He purposes to gather out of the family of the first Adam, a people, who, under Messiah, shall occupy and inherit the Earth, in its renovated form, under an endless reign of righteousness and peace. The training of the human family for that noted era has been described, and the special work of each nation has been carefully traced and concisely presented. It now remains that we give a brief summary of those events and bring our work to a conclusion by introducing the reader to the 7th, or Messianic Phase of the Eastern Question. For, in brief, the DOINGS of the human family since the Flood, and God's immutable purpose in those works form the theme of our work. Human works, and God's purpose in those works.

Man has been, and will be, the subject of two great movements, the one outward from an original centre; the other inward toward a predestined centre. The forces urging him *from* and *to* those centres in Natural Philosophy are denominated Centrifugal and Centripetal. The terms are equally appropriate in the philosophy of Divine things, since the same Almighty being has originated and equally controls each department. These forces, when applied to the movements of the human family, may be termed the COLONIZATION AND RESTITUTION SCHEMES. The former movement is peculiar to the family of the first Adam; the latter to that of the last Adam. The first Adam was destined to multiply the human race; thereby filling the Earth with families, tribes, and nations preparatory to a future reign, the latter to establish that kingdom under Messiah, the last Adam, over a selected holy people. God has outlined the colonization scheme in His revelations to Noah, Gen. ix. and x. Passing by any definite history of the masses of the human race, only in a relative sense, the Divine narrative traces the history of that one son of Shem from whom Messiah was to de-

scend. That line was Eber, the progenitor of the Hebrew fathers, Abraham, Isaac, and Jacob (Israel), and from Israel came Judah and Joseph; and from Judah, the Messiah; the Savior; and from Joseph, Ephraim and Manasseh, who were to fill the earth with their nationalities. The predicted histories of Judah and Joseph form chapters in the Divine record; the literal narratives of which are in Gen. ix., x. and xii. 5; Deut. xxxii. 8-15; Acts xvii.; Ps. ii. and x.; and their symbolic record in Eze. xxxvii.; Dan. ii., vii., viii., xii.; Rev. xi. 15. Also Zech. i. To these we refer the reader, reserving special notice for the seventh, or Messianic Phase of the Eastern Question. We shall simply present a summary of the chief events in our sketches of the six national families involved especially in the Eastern Question.

(1) EGYPT was the first of those six noted families, whose territory has so many foot-prints of the Deity, whose delta was the cradle of infant Israel; the land of Ham, on whose soil Jehovah did so many wonders in delivering His chosen people from unmitigated bondage. We sketched the valley in its primitive formation; showed the land as the granary of the Eastern world, in times of great famines. We traced it through its eventful history; noting its peculiar local advantages; its proficiency in the arts and sciences; its furnishing a home for Abraham, when driven by famine from the land of promise;—and for the Hebrew family of Israel, till it expanded into a powerful nation;—noted their agriculture, and their national idolatry; walked around and through its stupendous monuments; viewed the great pyramid, the wonder of all ages, the text-book of science, and key of sacred history; the home (the land of Goshen) that Jehovah formed in the sea, by wafting materials from the great unknown of Africa, down the branches of the Nile and sinking them beneath the sea, till they arose a solid land, thus making a private dwelling-place for His own beloved family. Here was the seminary; also the workshop of His infant nation, where they received their first rudiments of high culture. In that land they were trained as a nation to overcome the Canaanites, and hold, while obedient, to the land of promise. We sketched the history of Egypt in her prosperity, while Jehovah was rearing His infant family, in the land of Goshen, and increasing and expanding it into a nation; also Egypt under adversity, while oppressing God's chosen people 215 years, till that nation was judged and the sentence executed in the ten judgment plagues, and by the overwhelming of Pharaoh and all hosts in the floods of the Red Sea.

When God had accomplished His object in Egypt properly, it was left to its own pride to work its own ruin.

The fulfillment of the predictions recorded in Ezekiel xxix. constitutes the history of Egypt for the last twenty-two centuries. That prophetic history we have aimed to follow, especially in demonstrating its agreement in these two particulars: (a) That it should become a base (low) kingdom; (b) that no native prince should henceforth rule over Egypt. Jehovah's people were placed under its hospitality. The God of that nation was the High Father of Egypt. Instead of recognizing the brotherhood, they reduce them to servitude. For that act, and for the sin of dark ingratitude,

their sore judgments follow, and their pride and are shrouded in the dust of humiliation.

Egypt soon became subject to Babylon ; it being given by Jehovah to Nebuchadnezzar for his hire in the subjugation of Tyre. On the fall of Babylon, Egypt fell into the hands of the Persians. After the subversion of the Persian despotism, it came under the popular rule of Alexander, the Macedonian. After him, came his successors, who, under the dynasty of the twelve successive Ptolemies, held it for some centuries, when it fell to the dominion of the Romans.

After some generations of Roman domination, it became a province of the mighty Saracenic empire. After their rule terminated, Egypt fell into the hands of the Mamelukes (slave usurpers) ; and after these slave rulers, it became a conquered element of the Ottoman empire, a province governed by a Turkish Bashaw and 24 Begs, or Chiefs, advanced from among the slaves to the administration of public affairs; the Egyptians having a superstitious notion that fate had decreed that slaves must always rule, and the natives be in subjection. "Surely," says the late editor of the *Calmet*, "the country belored by slaves, may be justly considered as the ' basest of kingdoms.' "

The Emperor Napoleon made every effort to raise Egypt to an honorable position among the nations, but signally failed. No human power alone can free her from the sentence of the Almighty ; yet Jehovah Himself has had and still has a mission for Egypt—the *land* rather than the native population. In that land, the product of the direct agency of the Deity, is an ancient stone monument, a pillar of witness ; an altar to the Lord, for a sign and a witness ; a monument of science and wisdom ; the world's instructor of Egypt's future, and of the character, proximity, and peculiar glory of the Coming age and Messiah's reign.

Since Egypt has fallen more or less, under the influence and control of the great European powers, this peculiar valley, this land of the Pharoah's, and of Israel's early bondage, is beginning to evolve the elements of a new and higher life, and the day-dawn of her coming glory gilds the Orient.

That prophecy which especially concerns us, as associating Egypt in a peculiar manner with the true Eastern Question, is found in *Isaiah xix. 23-25*, which will be noticed under the Messianic Phase. This predicted prosperity belongs to no part of Egypt's past history, as we have already shown in our historic sketch of the Egyptian Phase of the Eastern Question. With this hasty summary we dismiss Egypt to enter upon the summary of the Second Phase—*The British Empire*. So intimately associated, prophetically, are Egypt and the British Empire in the great Eastern movements, that we have placed this Prince of human domination in a position immediately following it, as perhaps its successor in the world's southern interests ("King of the South").

(2) **GREAT BRITAIN** is the empire kingdom of modern times. By the vastness of its territory, the number and wealth of its colonies, the magnitude of its navy, and countless merchantmen, whose sails kiss the breezes of every ocean, sea, bay, and gulf. By its enlightened and wise government,

its equitable laws, and high moral worth ; by all the elements that form the character of a mighty nation, the British Empire is peerless. That empire is, however, too young to have its name in the Scriptures of divine truth. The British Empire is composed principally of an ancient people, ruled by ancient laws, but called by a new name. Its agency may be seen and read in the writings of the ancient seers. The ruling family of the British Empire takes the name of "Anglo-Saxon;" in more ancient times "Saxon." The Saxon family has been demonstrated to be Asiatic in its origin. It entered into the British Isles (islands of the sea) from Europe ; entering Europe first from southern Asia. Whence they had been taken, was distinctly proven, viz., from southwestern Asia. The Saxon was a member of the Gothic family ; entered Europe in the second great emigration from the East, and dwelt in Germany ; being variously called Gothic, German, and Scythian,—God's people, North men or wanderers. They left Asia for the great western unknown, about the eighth century before Christ. We traced the Saxon into Media and Persia, thence back into southwestern Asia, finding them neither Medes nor Persians. They were followed South west to the land of Israel, and identified to be the seed (sons) of Isaac. Sax-son—sons of Isaac. "For in Isaac shall thy seed be called." Gen. xxi. 12. ; Rom. ix. 7. 8. ; Heb. xi. 18. We gave what is supposed to be the origin of the word Saxon, from Sharon Turner, the English historian. The Saxon (Son of Isaac) is, therefore, of the family of Abraham, heir of the promise, and the father of many nations. The Saxons, consequently, are through Isaac and Jacob, of the family that received the original promise ; they being of the ten tribes that were carried from the land of Israel into Media, and afterwards wandered westward under various names, Saxons (sons of Isaac), Scythians (Wanderers), Goth (God's people), and Germans (North-men, descending from the North to attack the Roman empire). Hence it would seem that the British nation and the lost ten tribes are identical, but under a new name, Saxon. But, uniting with the Angles, they assumed the compound name, "Anglo-Saxon."

Their identity being established, their Bible history may be readily found in "Kings and Chronicles." Here we also learn their future ; but more especially in the prediction of the prophets. Their mission towards the Jews (Judah and Benjamin) in aiding their return, is readily traced in the writings of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and Zechariah. The British nation was also identified as "King of the South."

As a national element in the great Eastern movements and in the Restitution schemes, and in the universal and endless reign of Messiah, England occupies the first and the most responsible position.

(3) RUSSIAN PHASE.—That empire whose destinies are especially interwoven with the various phases of the Eastern Question, is the Russian. We traced that empire (a) through its tribal elements, recognizing in that power from its origin in central and Eastern Asia, as well as in the icy north, the ancient enemy of Jehovah, the Gog of Ezekiel. Following the Russians into northern Europe, we see them at the head of the Slavonian race, in the third great western emigration. They established the European

Seminary of the North and prepared material to carry out its northern mission.

The Russian Empire has been under the despotic rule of two dynasties or governing families of North-men of the Scythian, Gothic, or German race. The first (who was the father of the Russian Empire) was *Rurik*, succeeded by a branch of the same house, called *Romanoff*, now the reigning dynasty. We followed that empire in its rapid growth and expansion over northeastern Europe and over the northern and middle Asia, till it became, in prophetic language, "King of the North," and the noted enemy of God, and of His family—the Hebrews. We described its persevering efforts to get possession of Constantinople, thereby expelling the Turk from his European possessions; and also its many remarkable failures in that enterprise (1) by the inherent strength of the Ottoman Empire in its youth; (2) by the western European combination to preserve the balance of power. We noticed its recent efforts at acquiring territory, both in Europe and in Asia, and the plans to execute the conditions of the will of Peter the Great. We traced the empire into the future; established its identity with the Gog of Ezekiel xxxviii. and xxxix.; traced its march eastward through Middle and southeastern Asia, as it marched up to the throne of God's executive judgment, in the land and on the mountains of Israel.

(4) THE OTTOMAN PHASE.—This we term the Middle Empire, as it stands like a wall between the Eastern track and Indian Empire of Great Britain, on the South and South East and the Eastern highway of the Russian Empire on its aggressive movements towards the East and South. It separates the *Lion* and the *Bear* and puts into the more distant future their deadly conflict.

Of this empire we have written quite extensively; describing it in its origin; traced it through its various dynasties, and nomadic movements from Eastern and Central Asia, South and West, till it finally plants itself in Constantinople upon the ruins of the "latter" Greek Empire. We traced that empire through every stage of its official life, as Custodian of the middle gate to the Orient, and noted its many conflicts with the Russian while attempting to dispossess it of its lovely European home.

We described many remarkable providences; especially the increase of British power, as its inherent strength decreased; its protectorate being designed in the providence of God to defend this Middle Empire from northern encroachments. We noticed, also, the protection of the Ottoman Empire by the jealousies of Western Europe. Under these national policies, Turkey is sustained, and Russia is confined, principally to the North. The official mission has not yet expired; for, no other nation will be allowed to execute its office for reasons quite apparent. Should Constantinople be taken, it would fall under Russian power, and Anatolia and Palestine would become provinces of the great northern empire. Such a result would be disastrous to Jewish colonization and their future nationality. The future of the Ottoman Empire and its fate, will be that of the false prophet of the Apocalypse, the drying up of the Euphrates is quite another event.

(5) HEBREW PHASE—SUMMARY.—In our sketches of the national

phases of the Eastern Question, we have given the Hebrew family the fifth rank, not because of any want of intrinsic merit in its cause, but for the reason, that the history of the surrounding Gentile families is quite necessary to a clear and proper understanding of this the most complicated, in its solution, of all the national problems involved in the Eastern Question.

The Bible makes the Hebrew family the hub and rim of the national wheel, of which Jehovah is the axis and Motor, the spokes being formed of materials gathered out of other Gentile families. In our narrative of the origin and doings of the Hebrews, we have followed the order of God's Word to the prophets, kings, and fathers, Abraham, Isaac, and Jacob or Israel. We have dwelt more at large on the family of Israel, through all ages to the present time, and into the future as far as their history was made known to the ancient seers. In this narration we have been under divine instruction, of God's holy Word in particular, since that sacred revelation follows the history of Israel and Judah to the close of the Apocalypse (A. D. 96).

The first item in this brief summary is the sending of Joseph into Egypt to save life, and to prepare a protracted home residence for his paternal family. These events are too familiar to require repetition.

The Hebrew sojourn in supplementary Egypt (the land of Goshen) till they grew into a nation; their subsequent bondages and deliverance by Jehovah; their wanderings in the waste howling wilderness; their organization as a nation of priests with Jehovah and His tent service during 40 years; their conquests of seven nations of Canaanites in the land of promise; their occupancy of that land under the Theocracy till the "manner" of a kingdom began with Saul, and continued through the administration of David and Solomon (the twelve-tribed kings); and through the ten-tribed kingdom of Israel to the beginning of their long captivity in Media; thence to the islands of the West; also the history of the kingdom of Judah to their 70 years' captivity in Babylon, their return, and re-settlement in Palestine; their continued history to the incarnation of Jesus the Christ; His life, death, burial and resurrection; His ascension and subsequent priesthood; the establishment of the Christian Church (Church of God) to the siege and fall of Jerusalem; the captivity of Judah and Benjamin; their history during the times of the Gentiles.

We have noticed, also, the first movements of their restitution. One thing is worthy of special remark, that, during the present century, the Jews (Judah and Benjamin,) have found a great national friend in the British Empire; and also, in the American Republic. The philosophy of these changes have been given. The future of the Hebrew family has been fully and very distinctly revealed by Jehovah to the prophets, and can be read by all that are interested in events now commencing in the Orient.

(6) AMERICAN PHASE—SUMMARY.—This is the sixth Gentile Phase, and the last of this order of kingdoms; not that other nations have no interest in the solution of the Eastern Problem, but, that these are given as specimens worthy of particular notice.

The American Republic (the United States of America) has a special

mission, towards the nations of the Occident, and the Pacific Islands of the Western Hemisphere, as well as towards the sun-rising, it being the connecting national link between the great nations that chain the globe. It is a new nation in a new field, yet with an ancient mission, to be executed by the resistless energies of a new-born people.

We narrated the special providence of God in the discovery of America; the ships being guided by the Hand unseen to that part of the coast of the western continent, which was situated between the only two great empires in the western ocean. If the vessels had not been drifted out of the direct channels, the settlement of the New World would have been delayed more than a century, since either further north or south could have presented no inducements for any colonization enterprise. The settlement of New England by Anglo-Saxon Pilgrims gave cast to the new race about to be created and reared up to control the American continent. The position of the colonies along the coast of the Atlantic we fully noticed; also the eastern nationalities, represented by those colonies. Their origin and growth were described, and their boundary warfare with the red man. These conflicts were outlined as they existed in their colonial state, to the period of the Revolution. We then gave a sketch of the Revolution itself, which resulted in the birth of a new member to the world's great national family. This infant nation was traced in the history of the 13 colonial states, till their number was tripled (39), as sister states. We then took notice of the elements of discord between the two sections of the Union, the North and the South, especially that of slavery, traced the growing discontent between these two great divisions of the Republic, till it culminated in the late Rebellion; the reasons of which failure being presented, viz.: that two nations of one dominant race were by divine Providence not allowed to occupy this western territory. We closed our brief notice of the great American Republic, by a glance into its future prophetic history, and its mission relative to the Eastern Question. This its sacred history, unwritten by the profane historian, is replete with events of most thrilling interest—events which Jehovah has reserved to be accomplished by a new people in this new world.

# MESSIANIC PHASE.

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Dismissing the investigation of human agency as put forth by the great national powers of this age, let us pass to the investigation of that invisible agency, which, though behind earthly thrones, is still carrying out His own immutable purpose in the armies of heaven, and among the inhabitants of the earth. King Nebuchadnezzar made a noble confession, equally true of modern kings and earthly potentates.

(1) It will be readily conceded that God, the Creator of the earth, and furnisher of its vast, and infinitely varied resources, has the power and the right to shape its future destiny as He deems proper.

(2) That its destiny is distinctly enunciated in Nu. xiv. 21.—“As truly as I live, all the earth shall be filled with the glory of the Lord.”—Europe, Asia, Africa, America, and the Islands of the Sea, His glory shall be universal.

(3) That the means used, and the plans by which that ultimate destiny shall be accomplished, Jehovah revealed to His ancient seers.

(4) That by those revelations we are informed that the Almighty purposes

(a) To clear the earth of its apostate destroyer, exterminate all His enemies, refit, refine, and elevate the earth to the most exalted state of perfection, by which it is to be occupied by the elect of all ages, and placed under the government and dominion of His Son, the Messiah, in a universal and endless reign of *peace* and *rightrousness*.

(5) How can this great work be accomplished without the overthrow and removal of all human dominations, is the true Eastern Question—the problem of the age.

(b) Under the Messianic Phase we shall notice what has been distinctly enunciated to the prophets, relative to this, Jehovah's ultimate purpose, and the development of His plans, and movements among the nations to bring about this final and glorious era, *the colonization and restitution schemes*.

## GOD'S PURPOSE, PLANS, AND MOVEMENTS RELATIVE TO THE EARTH'S FUTURE DESTINY AS REVEALED TO THE ANCIENT PROPHETS.

The Messianic Phase has the divine record (the Bible,) for its foundation and superstructure; to it we look for our testimony; to its divine teachings the reader is directed. Its enunciations and the words of Jesus agree.

The first colonization scheme under Adam as the chief, terminated abruptly in the catastrophe of the flood. A new colonization scheme was

devised by Jehovah, and set in motion under the visible head of Noah and his three sons, Shem, Ham, and Japheth. Of this movement God Himself is the Alpha and Omega. This will distinctly appear as we progress. His will appoints and manages human affairs, for "Thine," O Lord, "is the kingdom and the power, and the glory, Thy will be done on earth as in heaven."—Jesus.

#### THE ORDER OF THE COLONIZATION SCHEME COMMENCED—NOAH'S THREE SONS.

*Collection of Scriptures, showing God's purpose, plans, and movements among the families, tribes, people, and nations preparatory to the restitution and establishment of His Son, the Messiah, in a universal dominion, on the throne of His father David, ruling over the house Jacob (Israel) for ever.*

"And he (Noah) said, Cursed (be) Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed (be) the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he (Japheth) shall dwell in the tents of Shem; and Canaan shall be his servant."—Gen. ix. 25. 26 and 27. "These (are) the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, and Kittim, and Dodanim. By these were isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." (These are principally European colonies.)

(2) And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Ramaah, and Sabtecha: and the sons of Ramah; Sheba, and Dedan. And Cush begat Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city of Rehoboth, and Calah, and Resen between Nineveh and Calah; the same (is) a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphthuhim, and Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. And Canaan begat Sidon, his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha. These (are) the sons of Ham, after their families, after their tongues, in their countries, (and) in their nations.

(3) Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were (children) born. The children of

Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons; the name of one (was) Peleg, for in his days was the earth divided; and his brother's name (was) Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadaram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jacob: all these (were) the sons of Joktan. And their dwelling was from Mesha, as thou goest into Sephar, a mount of the east. These (are) the sons of Shem, after their families, after their tongues, in their lands, after their nations. These (are) the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood."—Gen. x. 1-32.

(This chapter gives the history of the colonization scheme under Noah's three sons.)

"And the whole earth was of one language and of one speech. And it came to pass, as they journeyed (emigrated for colonization,) from the east, that they found a plain in the land of Shinar, and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top (may reach) unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people (is) one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth. (The narrative now follows the destiny of Shem's family alone).

These (are) generations of Shem; Shem (was) a hundred years old and begat Arphaxad two years after the flood; and Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah; and Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years and begat Eber; and Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. And Eber lived four and thirty years and begat Peleg; and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years and begat Reu; and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years and begat Serug; and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And

Serug lived thirty years and begat Nahor; and Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years and begat Terah; and Nahor lived after he begat Terah a hundred and nineteen years and begat sons and daughters. And Terah lived seventy years and begat Abram, Nahor, and Haran. Now these (are) the generations of Terah; Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees. The narrative is brought down to Abram, the high father of that dynasty which was to people the earth with a multitude of nations and give birth to the Messiah, the Son of God and Father of the earth's everlasting age; the royal chief of this new emigration and colonization scheme. The Divine narrative henceforth follows the destiny of this family through all ages then future. Our future quotations from the Divine record will be brief, giving such only as tend to explain the noted features of the Messianic Phase.

(1) *Promise to Abraham*.—“And the Lord said unto Abram, Get thee out of thy country and from thy kindred, and from thy father’s house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.” Gen. xii. 1-4. Here we have the first elements of the Great Promise made to the fathers, Abram (changed Abraham), Isaac, and Jacob, and in which are elements pertaining to Messiah’s future kingdom, standing alone it would be quite indefinite. A great nation was to come of or from him. A blessing was promised to him, and through him to all families of the earth. An intimation was also given of some definite location. God speaks as the sovereign and rightful disposer of the earth, its resources, as well as its inhabitants; commanding him to leave his country and kindred. He claims the right to guide the emigration and colonization scheme introduced by the sons of Noah. Mark the special care of Jehovah for the welfare of this man. As if He had said, I have a great work, as my agent, for thee to accomplish among all families, that shall hereafter be brought into being; leave, therefore, all thy early associations and emigrate to a land which I have selected a home for a central occupation in the age of the reign of my Son, the seed of the woman—the coming Messiah. The elements of this promise will definitely unfold as we progress.

(2) *Second Enunciation*.—“And Abram passed through the land (Canaan) unto the place of Sichem, unto the plain of March. And the Canaanite (was) then in the land. And the Lord appeared unto Abram and said, Unto thy seed will I give this land.” Gen. xii. 6-7. This enunciation contains new and very distinct elements: (a) the deed of grant, or donation, of a certain tract of land. (b) This grant of land is to the seed of Abram. Gal. iii. 16, interprets that seed to be Christ, He being the royal and chief heir. (c) This is in perfect harmony with the further revelations of the kingdom of the Messiah whose throne shall be on Mount Zion in this land of original promise. God here appears as the sovereign disposer

of the earth, and the rightful manager of the emigration and colonization scheme; the right to eject one race (Canaanites) and occupy or colonize their land by another family, as he may deem proper.

(3) Third Enunciation.—“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it (the land of Canaan), and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, (then) shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth; for I will give it unto thee.” Gen. xiii. 14. Abraham as a joint heir is included in the deed of grant. And he is promised an exceedingly numerous offspring. There is here no clashing of titles since Abram is simply a joint heir with Christ.

(4) Fourth Enunciation.—“And when Abraham was ninety years old and nine, the Lord appeared to Abram and said unto him, I (am) the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee; and I will multiply thee exceedingly, and Abram fell upon his face; and God talked with him, saying, As for me, behold my covenant (is) with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful; and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” Gen. xvii. 1-9. New elements appear in this enunciation.

(a) The Elohim gives himself another name, “*Almighty*,” denoting another attribute, denoting His power to execute His covenants. (b) The name of Abram (high father) is changed to Abraham (father of many nations). His fruitfulness is affirmed. (c) The certainty of the accomplishment of the promise is fully guaranteed. (d) His interest in Abraham and his seed, and His perfect control over men and things are also seen.

(5) *Fifth Enunciation*.—The fifth enunciation, claiming our present attention, was made to Isaac. “Sojourn in this land (Canaan) and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham, thy father; and I will make thy seed multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed, because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” Gen. xxvi. 3-5.

Here there is direct allusion to Gen. xxii. 15-19. “And the angel of the Lord called unto Abraham out of heaven the second time (vs. 11) and said, By myself have I sworn, saith the Lord, for because thou hast done

this thing, and hast not withheld thy son, thine only (son), that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which (is) on the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations be blessed; because thou hast obeyed my voice."

Two points are worthy of notice. (*a*) Jehovah has supreme control of the earth, and the emigration and colonization scheme; (*b*) He intended to carry out that scheme, principally, by the natural seed of Abraham and Isaac, and also by that of Jacob, as we shall soon be informed; such members of those who in all ages hear His voice, believe, and are obedient.

(6) Sixth Enunciation.—When Jacob was about departing on account of the enmity of Esau, Isaac blessed him saying, God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham. Gen. xxviii. 3-5. "And behold, the Lord stood above it (the ladder) and said, I (am) the Lord God of Abraham, thy father, and the God of Isaac; the land (Canaan) whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed." Vs. 13, 14. (*a*) Abraham, Isaac, and Jacob were heirs of one and the same promise. Heb. xi. 9. (*b*) That promise has for one of its elements the resurrection from the dead. Acts xxvi. 6, 7, 8. In addition to those previously quoted see Gen. iii. 15, xxii. 18, xl ix. 10, De. xviii. 15, 2 Sa. vii. 12, Ps. cxxxii. 11, Is. iv. 2, vii. 14, ix. 6-7, Jer. xxiii. 5, xxxiii. 14-16, Eze. xxxiv. 23, Da. ix. 24, Mi. vii. 20, Zech. xiii. 1-7, Mal. iii. 1, Acts xiii. 32, Gal. iv. 4. (*c*) The land was promised to Abraham, Isaac, and Jacob; but neither of them, according to Stephen and Paul, received the fulfilment of the promise. That great promise, ramifying through the Bible, and shaping all actions, human and divine, points, for its accomplishment, to the near future. We have now followed the second emigration and colonization scheme from the days of Noah to the closing scenes in the life of Jacob (Israel).

The point we have labored to make clear and convincing to the reader is that Jehovah is the originator and master spirit of that movement. He so shapes and controls the various human actions as to accomplish His ultimate *purpose*. This position is very distinctly brought to view in the Holy Scriptures. Such are its teachings relative to the Hebrew family, and established by Jehovah's dealings with other nationalities. The case of Nebuchadnezzar is illustrative of this cardinal truth. Let us read: "Nebuchadnezzar, the king, unto all people, nations, and languages, that dwell in all the earth; peace be multiplied unto you. I thought it good to show the signs and wonders that the high God had wrought toward me. How great are His signs! and how mighty His wonders! His kingdom (is) an everlasting kingdom, and His dominion (is) from generation to generation. I, Nebuchadnezzar, was at rest in my house, and flourishing in

my palace ; I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore, made I a decree to bring in all the wise (men) of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the sooth-sayers ; and I told the dream before them ; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name (was) Belteshazzar, according to the name of my God, and in whom (is) the spirit of the holy gods ; and before him I told the dream (saying), O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods (is) in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen and the interpretation thereof. Thus (were) the visions of my head in my bed ; I saw, and behold a tree in the midst of the earth, and the height thereof (was) great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth ; the leaves thereof (were) fair, and the fruit thereof much, and it (was) meat for all ; the beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it.

"I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven ; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves and scatter his fruit : let the beasts get away from under it, and the fowls from his branches : nevertheless leave the stump of his root in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and (let) his portion (be) with the beasts in the grass of the earth. Let his heart be changed from man's and let a beast's heart be given unto him ; and let seven times pass over him. This matter (is) by the decree of the watchers, and the demand by the word of the holy ones : to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth to whomsoever He will. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise (men) of my kingdom are not able to make known unto me the interpretation ; but thou (art) able ; for the spirit of the holy gods (is) in thee." The interpretation given by Daniel is as follows: "This (is) the interpretation, O king, and this (is) the decree of the Most High, which is come upon my lord the king. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass, like oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable to thee, and break off thy sins by righteousness and thine iniquities by showing mercy to the poor ; if it may be a lengthening of thy tranquility. All this came upon the king Nebuchadnezzar. At the end of

twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of my kingdom by the might of my power, and for the honor of my majesty? While the word (was) in the king's mouth there fell a voice from heaven (saying), O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling (shall be) with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth to whomsoever He will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' (feathers), and his nails like birds' (claws). And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth for ever, whose dominion (is) an everlasting dominion, and His kingdom is from generation to generation. And all the inhabitants of the earth (are) reputed as nothing: and He doth according to His will, in the army of heaven, and among the inhabitants of the earth; and none can stay His hand or say unto Him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, returned unto me, my honor and brightness; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works (are) truth, and His ways judgment; and those that walk in pride He is able to abase." Dan. iv. The cardinal truth here enunciated, and also illustrated, so distinctly relative to the absolute control of human destiny, whether Jew or Gentile, fully justifies this very lengthy quotation. This control and management is unlimited as to time and nationality. The same Jehovah equally governs and manages all nations whether ancient or modern.

We have now followed His emigration and colonization scheme from Noah to Jacob and have seen Jehovah's supreme control in all its various ramifications and workings; a vast machinery under the superintendence of one mind to bring to pass an immutable purpose relative to the earth and its population, sending one family to colonize one country; another into another land; selecting a certain land for a certain family; overthrowing cities and nations; removing, as a landlord, certain tenants and replacing them by others. Such workings and changes have been constantly taking place during this period of about sixty centuries. These changes have apparently been under man's ever-changing passions and insubordinate lusts of wealth or empire. We have shown the reverse to be true: that they are the legitimate sequences of a great intelligence, with an overpowering will, working by *plans* arranged after a wise and fixed *order* to bring about the completion of a certain immutable PURPOSE relative to the future of the EARTH, viz.: *to fill it with His glory.*

## WHAT IS THAT ORDER?

This order Jehovah has distinctly revealed in the following clear and most expressive terms: "When the Most High divided to the nations their inheritance when He separated the sons of Adam, He set the bounds of the people according to the *number* of the children of Israel. For the Lord's portion (is) His people; Jacob (is) the lot (cord or measuring line) of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead them, and (there was) no strange god with them. He made him ride on the high places of the earth, that he might eat the increase of the fields; and He made him to seek honey out of the rock, and oil out of the flinty rock. Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. Since the family of the second Adam (Messiah) was to be a choice selection from the members of the family of the first Adam; that family at the flood having been reduced to the family of Noah, which contained only three persons—prepared to emigrate, colonize and re-people the earth—from which the selection was to be made, it was necessary that the scheme should progress with great activity and order. Such elements the scheme, so far, had developed. The order of the colonization scheme has now been fully stated—the Hebrew family Jehovah places in a reserved land, in His own sanctuary, His own dwelling-place, known as the land of promise—the land of Canaan; a land reserved, like reserved seats in an entertainment—a central position; the hub and rim of the great national wheel—other families being the spokes. As if Jehovah (immediately following the flood) had said, The earth must again be densely populated that my Son, the Messiah, may have a chosen people for His reign. To accomplish that, my immutable purpose, I shall introduce a new colonization scheme to be in due time under the direct and visible management of one chosen family, the house of Israel of the family of the Hebrews. For the purpose of educating and adapting them to their great mission work of colonizing the earth, I give them and reserve for them a land for future occupancy while under my special instruction, that of my Son Messiah, which shall be the seat of empire of Messiah, son of David, while occupying the throne of His father David and ruling over the house of Jacob forever." (Lu. 1, 32).

Henceforth (from the days of Jacob) the divine narrative follows in the prophetic enunciations, the colonization scheme, preparatory to the Messianic reign, as carried on by the house of Jacob; and that principally by his two sons, JOSEPH and JUDAH—the former to fill the earth, especially the great West, with nationalities of the great Hebrew race; the latter to give birth to a Savior, Law-giver, and Governor. Such will appear to be the plans and order of Jehovah's workings to shape human actions in such

a manner as to bring about His ultimate purpose, viz.: to fill the whole earth with His glory by establishing His Son Jesus of Nazareth, the Messiah, on the throne of David on Mount Zion over the house of Jacob forever by the following sketch of the sacred record.

#### PROPHETIC SKETCH—JOSEPH'S MISSION, ALSO THAT OF JUDAH.

That the reader may have the principal facts of the divine testimony in a convenient form for examination, we subjoin the following brief summary: Joseph died in Egypt. Whatever, therefore, is predicted of him belongs to his two sons, Ephraim and Manasseh, or to their families, and is tribal. Jehovah inspired Jacob to utter, on his death-bed, the following: “Joseph (is) a fruitful bough, (even) a fruitful bough by a well; (whose) branches run over the wall. The archers have sorely grieved him, and shot, (at him) and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty (God) of Jacob: (from thence (is) the Shepherd, the Stone of Israel:) (Even) by the God of thy father, who shall help thee: and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb; the blessings of thy Father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills they shall be on the head of Joseph, and on the crown of the head of him who was separated from his brethren.” Gen. xl ix. 23-27. “And of Joseph he (Moses) said, Blessed of the Lord (be) his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath; and for the precious fruits (brought forth) by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and (for) the good will of Him that dwelt in the bush: Let (the blessing) come upon the head of Joseph, and from the top of the head of him that was separated from his brethren. His glory (is like) the firstling of his bullock, and his horns (are like) the horns of unicorns; with them he shall push the people together to the ends of the earth: and they (are) the ten thousand of Ephraim, and they (are) the thousands of Manasseh.” Deut. xxxiii. 13-18.

#### SONS OF JOSEPH—EPHRAIM AND MANASSEH.

Ephraim and Manasseh, by adoption, became the sons of Jacob and received the birthright which Reuben had lost by defilement of his father's bed. (1 Chron. v. 1-2). Jacob blesses the two sons of Joseph as follows: “And he blessed Joseph (Ephraim and Manasseh) and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel who redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of

the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim it displeased him: and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this (is) the first-born: put thy right hand upon his head. And his father refused, and said, I know (it), my son, I know (it): and he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh." Gen. xlvi. 15-20.

## MESSIANIC ENUNCIATIONS—JUDAH AND THE GENEALOGY.

The birthright belongs to the tribes of Ephraim and Manasseh, but the genealogy was the inheritance of the family of Judah, which Jehovah appointed to be the Messianic tribe. The following may be read as Messianic prophecies: "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 18, xxii. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh comes; and unto him (shall) the gathering of the people be." Gen. xlix. 10. (There shall be princes and governors in Judah until Messiah shall come).

"And he (Balaam the son of Beor,) took up this parable, and said, and the man whose eyes are open hath said: he hath said which heard the words of God, and knew the knowledge of the Most High, (which) saw the vision of the Almighty, falling (into a trance) but having his eyes open: I shall see Him (Messiah) but not now: I shall behold Him but not nigh: there shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth." Nu. xxiv. 15-18.

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, (that) whosoever will not hearken unto my words which he shall speak in my name, I will require (it) of him." Deut. xviii. 15. 18. 19. (See John i. 45; vi. 14; Acts iii. 22. 23.) "And when thy (David's) days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed (Messiah) after thee, which shall proceed out of thy bowels, (see genealogy, Matt. i. 1 to the close—2 Sam. vii. 12,) and I will establish his kingdom. And thy house and thy kingdom shall be established forever before thee; thy throne shall be established forever. Then went King David in, and sat before the Lord, and he said, Who (am) I, O Lord, God? and what (is) my house, that Thou hast brought me hitherto? and this was yet a small thing in thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. And (is) this the manner of man, O Lord God?" Vss. 16, 18 and 19.

"The Lord hath sworn (in) truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne. For the Lord hath chosen Zion; He hath desired (it) for His habitation. This (is) my rest for ever: here will I dwell; for I have desired it." Ps. cxxxii. 11. 13. 14. "In that day shall the branch (Messiah, supposed to be,) of the Lord be beautiful and glorious, and the fruit of the earth (shall be) excellent and comely for them that are escaped of Israel." Is. iv. 2. "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Is. vii. 14. "For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace (there shall be) no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." Is. ix. 6. 7. (See also Luke ii. 11; Matt. xxviii. 18; 1 Cor. xv. 25.) "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King (Messiah) shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this (is) His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. xxiii. 5. 6. (See also Is. xi. 5; xl. 9. 11; Zech. iii. 8; vi. 11; Ps. lxxii. 2; Deut. xxxiii. 27. 28; Zech. xiv. 9. 11; John i. 45.)

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch (Messiah) of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this (is the name) wherewith He shall be called, The Lord our righteousness." Jer. xxxiii. 14. 15. 16.

"And thou, profane wicked prince of Israel, whose day is come, when iniquity (shall have) an end; thus saith the Lord God, Remove the diadem, and take off the crown; this (shall not be) the same: exalt (him that is) low, and abase him (that is) high; I will overturn, overturn, overturn it; and it shall be no more, until He (Messiah) come, whose right it is; and I will give it Him." Eze. xxi. 25. 26. 27. "And I will set up one shepherd over them, and He shall feed them, (even) my servant David; He shall feed them, and shall be their shepherd. And I will make with them a covenant of peace, and will cause the wild beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Eze. xxxiv. 23. 24. 25. 26. God says (Eze. xxxvii. 16-28), "I will save them (Israel and Judah) out of all their dwelling-places, wherein they have sinned, and I will cleanse them: so shall they be my people, and I will be their God. And David (Messiah, son of David) my servant (shall be) king over them; and they shall have one shepherd: they shall also

walk in my judgments, and observe my statutes, and (do) them. And they shall dwell in the land that I gave unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, (even) they and their children, and their children's children, for ever; and my servant David (see Is. lx. 21) (shall be) their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." "Thou sawest till that a stone (Messiah) was cut out without hands, which smote the image (see Dan. ii. 31-46) upon his feet (that were) of iron and clay \* \* \* \* And in the days of these kings (four kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, (but) it shall break in pieces and consume all these (4) kingdoms, and it shall stand for ever." (See Ps. ii. 9.) "I saw in the night visions, (read Dan. vii.) and, behold, one like the son of man (Messiah) came with the clouds of heaven, and came to the ancient of days, and they brought Him near before Him. And there was given Him (see Ps. ii. 6-8; Matt. xxviii. 18; Luke xix. 12. 13; John iii. 35; 1 Cor. xv. 27; Eph. i. 20. 22,) dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom, (that) which shall not be destroyed."

"Know (therefore) and understand, (that) from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince (shall be) seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof (shall be) with a flood, and to the end of the war desolations are determined. And He shall confirm (a) covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make (it) desolate, even until the consummation, and that determined shall be poured upon the desolate (desolator)." Dan. ix. 25. 26. 27.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord (Messiah) whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold He shall come saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He (is) like a refiner's fire, and like fullers' sope." Mal. iii. 1. 2.

"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten Thee." Acts xiii. 32. 33.

"And when the fulness of the time was come, God sent forth His Son,

made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4. 5.

"For He (Messiah) must reign, till He hath put all enemies under His feet; when He shall have put down all rule, and all authority, and power." 1 Cor. xv. 24. 25.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried; and his sepulchre is with us unto this day. Therefore being a prophet, (2 Sam. xxiii. 2,) and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ (2 Sam. vii. 12. 13,) to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption. This Jesus God hath raised up, whereof we are all witnesses." Acts ii. 29-32.

Paul says, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26. (See Is. lix. 20.)—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

"I Jesus have sent mine angel to testify unto you these things. I am the root and the offspring of David, and the bright and morning star." "And one of the elders saith unto me, Weep not: behold, the Lion (Messiah—Gen. xl ix. 9. 10; Nu. xxlv. 9; Heb. vii. 14;) of the tribe of Judah, the root of David, (Is. xi. 1. 10,) hath prevailed to open the book, and to loose the seven seals thereof." Rev. xxii. 16. v. 5. These are but a tithe of the Messianic enunciations; for the testimony of Jesus is the spirit of prophecy; but these are sufficient to delineate the purpose of Jehovah relative to the earth, and its future Messianic Prince and Governor.

#### THE GRAND COLONIZATION SCHEME OF THE GREAT WEST.—THE GATHERING OF THE LAST FRUITS TO GOD AND THE LAMB (MESSIAH).

The mission of Judah, as in the line of the Messianic genealogy, and as the President of the Hebrew College of instruction, confined his family with that of Levi, and a part of Benjamin, to the land of Israel, Jehovah's sanctuary, until the birth of Messiah and the accomplishment of His prophetic mission; afterward to travel into all the world as missionaries of the Gospel of the Messiah; while Joseph, by his two families, (adopted into the family of Israel,) Ephraim and Manasseh, had a mission beyond the land of promise. The vine extended over the wall, and beyond that enclosure became exceedingly fruitful in colonies and nationalities. Its prophetic history is clear in this particular. Jacob's prophecy concerned the house of Joseph in its more distant history, "and Jacob called unto his sons and said, Gather yourselves together, that I may tell you (that) which shall befall you in the last days." Joseph in person, was the visible shepherd of Israel, going before, and calling Jacob into Egypt; and there laying the foundation (stone) of their future national greatness; a temporal saviour, shepherd, and stone of Israel, through his appointed agency, delegated to him from Jehovah. It is said, "Joseph (is) a fruitful bough by a

well: (whose branches) run over the wall." The Hebrew nation was God's choice *vine*, brought out of Egypt and planted in His own vineyard (Palestine), where He built a wall about it (by circumcision and other peculiar institutions) to keep it from being trampled down by heathen nations. Joseph's branches (the tribes of Ephraim and Manasseh) ran over this wall, which act was necessary, since their missions were evidently beyond the limits of Palestine; the blessings of heaven, the deep and a multitudinous offspring, a "great people," and a "multitude of nations," point to a territory vastly more extended. The same appears in the song of Moses, "Ten thousands of Ephraim, and thousands of Manasseh." The mission of Judah, in carrying on the typical service in the temple and in having missionaries to proclaim the Gospel of its Messiah through the world, (which is the glad tidings of His coming and endless reign,) required the aid of Levi in the typical priesthood, and Benjamin for missionaries; for (1) the tribe of Judah had no priestly power; only royalty; neither had it any evangelists, since it had rejected Christ and put Him to death (He came unto His own, and His own (Judah) received Him not). Benjamin had his portion next to Judah, in the centre of the kingdom, and in the vicinity of the temple. That tribe was located where it could become intimate with the Messiah, and might be a witness to all His wonderful sayings and doings, when as the great prophet, like unto Moses, should appear in the land. The location of Benjamin and Levi, show very distinctly God's workings and arrangement, in carrying out His immutable purpose, giving the services of these two families to Judah, who had the line of the Messianic genealogy, while Joseph (Ephraim and Manasseh) had Reuben's birthright, viz. all the great temporal blessings. The missions of Ephraim and Manasseh in colonizing and nationalizing the GREAT WEST, (including the islands of the sea and the western hemisphere,) and in pushing the nations into one brotherhood, as Great Britain (Ephraim) did with China, and the American Republic (Manasseh) did with Japan, require these tribes to emigrate far beyond the limited border of Palestine. How could they have accomplished their prophetic history (Gen. xlvi. and Deut. xxx.) and remain shut within the boundaries of the land of Canaan? That land was too limited for the accommodation of a "multitude of nations," and for a "great people." The prophetic history of Ephraim is as follows: "His younger brother (Ephraim) shall be greater than he (Manasseh)." "God make thee as Ephraim and Manasseh;" gets the birthright blessings. By them (Ephraim and Manasseh) "he (Joseph) shall push the people together to the ends of the earth; and they (are) the ten thousands of Ephraim." Joseph, the unicorn, and his two tribes (Ephraim and Manasseh)—the two horns which possess a singular and irresistible strength in driving its enemies before it. This explains Deut. xxxii. 9. Jacob, by Ephraim and Manasseh, is the cord or measuring line of His (God's) inheritance. They (Ephraim and Manasseh) shall belt the globe. These events were never accomplished: but they belong to the "last days." (Gen. xlix. 1; xxiii. 20.) Add what is said to Joseph, and you have Ephraim's tribal prophetic history. This tribe had some very noted personages, among whom we can

reckon Joshua. Under the kingdom of Israel there was little else than the regal tribe of Ephraim. Through their progressive encampments in the wilderness, the tribes of Ephraim, Manasseh and Benjamin, were on the west; typical of their future western mission, Ephraim and Manasseh were the western colonizationists and nation-builders; Benjamin the western missionary, who could not leave Judah till after the crucifixion, burial and resurrection of the Messiah; since, as missionaries, they were required to carry with them the entire gospel testimony. These points illustrate the manner in which Jehovah acted, to carry out His immutable purpose relative to the reign of His Son, the Messiah. For the full and more complete history of Ephraim's tribal life in the west, we refer the reader to the British Phase of the Eastern Question.

#### MANASSEH.

*Its history.—Can that tribe be identified with the great American Republic?  
Last human effort preparatory to the Messianic Reign.*

In our American Phase of the Eastern Question a few points have been touched, such as the seal of the United States, and the origin of the governing race in our Republic, which tend towards the American solution of this Manasseh problem. We subjoin a few additional thoughts relative to Manasseh and the tribal history, leaving the reader free to draw his own conclusions.

Manasseh (the father of the tribe of that name) was the oldest son of Joseph by his wife Asenath, daughter of Poti-pherah, High-priest of On (Heliopolis, city of the sun), who was, therefore, high-priest of the sun-worship. Joseph, at that time, resided at Memphis, a populous, royal city, in view of the Great Pyramids. Having an Egyptian mother, and she the daughter of a high-priest of the most popular worship of the land, his father being the acting governor of Egypt, his thoughts being fully occupied with the duties of his office, could bestow no time upon the religious training of his son. Manasseh's early ideas, both of church and state, must therefore, have been thoroughly Egyptian, of the aristocratic school of On. His maternal grandfather was a prince and a high-priest of the most popular Egyptian idolatry, his father the vice-roy of the most noted country of the ancient world. We can readily form a correct estimate of the character of the young Egyptian Manasseh, prior to the sojourn of his paternal grandfather Jacob, in the land of Goshen, and his adoption into Israel's family. At the time of Jacob's blessing, when, by divine Providence, his birth-right passed over to his younger brother Ephraim, he was a youth of about 22 years of age. Manasseh was free-born, therefore, in his parentage, since by a decree of Pharoah (Gen. xlvi. 22.) the land of the priests were not to be sold; they ate the bread of freedom. Having spent 22 years in a palace of Egyptian priestly royalty, it could not be a matter of wonder, if this early aristocratic culture had left its imprint on Manasseh's mind, countenance, and on his outward deportment. Being thoroughly Egyptian drilled

during the first twenty-two years of his life, his ideas and habits would partake of his mother's, rather than those of his father Joseph, especially after learning the early history of his father, and the simple manners and poverty of his grandfather Jacob, and of his paternal uncles. Manasseh was an aristocratic born Egyptian, full of the idolatrous pride of his mother's nation. Taking into consideration his idolatrous birth and education, it is a miracle of filial obedience, guided by the Great Unseen, that he, at such an age, should allow himself to be adopted into the family of Israel. The adoption, however, had no power to remove his birth-right disabilities, recognized by Jehovah, in guiding his grandfather's hand in the blessing.

His early education had disqualified him for the exercise of that birth-right of God's chosen family, since it was truly the birth-right, forfeited by Reuben, Jacob's first-born, since he was too deeply tainted with Egyptian notions and practices.

#### HIS LIFE IN THE LAND OF GOSHEN.

With the adoption begins a new life with the two sons of Joseph, especially with Manasseh, as he being the older, was the more closely wedded to the practices of the polished Egyptians. He now, by his adoption, becomes a member of Jacob's family, and, as a son, joint heir in the promise made to Abraham, Isaac, and his adopted father Jacob. We are not prepared to state the exact number of years that Manasseh and his family resided in Goshen. It continued, however, from the death of Jacob, through the period of bondage to their deliverance under Moses—about two hundred and fifteen years, during which time the Hebrews grew into a populous nation. Their Exodus was 215 years after Jacob entered Egypt (he was then 130 years old, and died at 147 years of age), residing in Goshen (Ramses) 17 years. Hence Manasseh resided in the same land with his adopted father Jacob 17 years under domestic regulations, civil and religious, quite dissimilar to those taught him by his mother in the palace of Memphis. Manasseh must have been a poor shepherd; for how could he slay sheep and oxen, held so sacred by his beloved mother? Shepherds were an abomination to the Egyptians. Manasseh being a half-blooded Egyptian, and for the first 22 years of his life, thoroughly taught in its national practices, is obliged to ignore his early notions and habits, and conform to religious practices, once regarded as an abomination.

Nothing less than divine power could have worked out such a revolution in human thought and action. Add to this the probable fact that Manasseh's wife was also an Egyptian. Manasseh's family were, therefore, three-fourths blooded Egyptians. The same was probably true of the family of Ephraim. Add still to these difficulties in the way of a ready and cheerful coalescing with the opinions and practices of the natural sons of Jacob; the fact, also, that his father Joseph had been sold by them into bondage, and we have existing in this family, while residing in Goshen, and onward through coming ages, a problem, complex and very difficult of

solution. How could the tribes of Ephraim and Manasseh dwell in peace and harmony with the other tribes of Israel?

Their habits and modes of thoughts were dissimilar; in a word, they were natural born and adopted children; the one class was three-fourths Egyptian, in origin, manners, and habits of life, the other class was purely Hebrew. That they did not dwell together in social harmony is evident from their succeeding tribal history. Ephraim had Manasseh's birth-right, with Judah was royalty. Parental jealousies were handed over to their families, and lived in those. With Judah, also, was the chain of genealogy by which the Messiah was to be demonstrated to be the Son of God, that son of David who was to occupy His throne through endless ages. "And the genealogy is not reckoned after the birth-right; for Judah prevailed above his brethren, and of him (came) the chief ruler, but the birth-right (was) Joseph's." There was a continued family feud existing between Judah and Ephraim. Ephraim envied Judah and Judah vexed Ephraim (*Is. xi. 13.*). Manasseh had cause of complaint and constant jealousy against his brother Ephraim, who had his birth-right when it should have been divided, since it was given to the two brothers (*1 Chr. v. 1. 2.*) and against the Hebrew-born sons, for their treatment of his father Joseph, whom they sold into Egyptian servitude; and especially against Judah for his temporal prosperity, and for his claim to the chief rulership.

Manasseh (personally, and in his family), while residing in the land of the proud Pharoah, and of his father's exaltation, must have been laboring under insulted pride, and have been envious of the elevation of those families so inferior by birth and education. The family of Manasseh, while dwelling upon its native soil, had natural rights, superior to the Egyptians in general, or to the Hebrews; (1) they were, as to parentage, free-born, it being of the priesthood, it partook of the privileges of that order; (2) they were, by birth-right, of the royalty, since Joseph, the temporal Savior and Founder in Egypt of the Hebrew nationality (as the stone of Israel). The family, therefore, could not fail to recognize their natural superiority, and its members would possess towards the natural-born slaves, a feeling similar to that of the slave masters of the South towards their slaves. Such a spirit must have existed in the family of Manasseh, and would naturally produce envy and hatred in the breasts of such as felt their inferiority. This feeling of native superiority and independence must have continued inherent and have followed that tribe through all succeeding ages, and finally have constituted a distinct national feature, a peerless independence, a freedom of thought and action.

The history of that tribe is too meagre and fragmentary to allow us any very distinct or minute information relative to these Manasseh traits of character in a continuous chain to the present; still, a sufficiency appears here and there to enable us to decide upon the fact of their real existence.

#### MANASSEH (TRIBE OF) IN THE WILDERNESS.

But little is said of the family of Manasseh during its sojourn in the wilderness. Their instruction, however, was of such a character, as to un-

sold to them the attributes, especially the almighty and protecting power of their invisible guide, and of the special mission of Moses as his visible law-giver and governor. The ten plagues, God's executive judgments on Egypt, its maternal nation; the overthrow of Pharoah and his hosts at the Red Sea, taught that family a new lesson in divine things, and gave them an ocular demonstration of the vast superiority of the Hebrew Deity. During their forty years of wanderings and hardships in the vast howling wilderness, the law was their schoolmaster; the tabernacle their visible temple in which was Jehovah's visible glory, and which was a perpetual symbol of the universe, the dwelling-place of the Almighty—the Creator of all things. Thus was the tribe of Manasseh taught the elements of that new religious system, which, in the last days was to form the bulwark of their national greatness. They were instructed in the elements of new laws new religion, new manners and customs, and were made familiar with the attributes of the Hebrew God, having daily demonstrations of the superiority of the Hebrew worship over that of Egypt. This elementary drilling was necessary to prepare them for the work of their great Western Mission. As another symbol of their future abode in the Occident, the tribe of Manasseh, with those of Ephraim and Benjamin, occupied the west side of the Tabernacle square, in their encampments, and on their marches.

MANASSEH UNDER THE THEOCRACY—JUDGES—450 YEARS—ACTS XIII. 20.

The tribe of Manasseh, while occupying the two portions of their temporary dwelling-place in the land of Canaan, suffered a varied experience, as a preparatory drill for their western life. It should ever be kept before the reader, that Jehovah Himself is their Invisible, yet Chief Instructor and Guide in all their temporary sojournings and in their nomadic life. He is gradually fashioning their religious thought, their national ideas, and their constitution and habits of life, for the vast scheme of colonizing the Great West, in which that family was to occupy such an important and so responsible a position.

The family was, for some wise object in Jehovah's purpose, divided into two parts, who had their separate lots, the one east of Jordan, with Reuben and Gad; the other west of that river, and north of Ephraim, whose lot, north of Benjamin, was evidently selected for its convenience to the temple service. The location of Manasseh in Palestine and its division were significant, and evidently preparatory to certain features in the work of the Western Mission. Under the Theocracy (God's rule) which continued through the visible administration of Judges, covered a period of about four and one-half centuries (Acts xiii. 21.) in which Jehovah Himself acted as in the wilderness. Each division took an active part in the affairs of the Hebrew commonwealth. Gideon and Jephthah were distinguished judges in Israel; but the division of that tribe had a far-reaching influence over their tribal destiny. That part which was located on the west of Jordan, was on the north of Ephraim. It was interested and very active

in the political and religious affairs of Israel. They were zealous students and able defenders of that divine code delivered unto Moses, for the government and training of that nation preparatory to Messiah's incarnation. This western half-tribe produced the educators of Manasseh in the Hebrew religion and in their civil jurisprudence, and were also the official workers of that tribe in the family of their adoption (Israel), while the temple service was conducted by the tribe of Levi, and the divine Hebrew royalty, remained by promise, in the tribe of Judah. The Western Manasseh took its full share of the expenses set apart to sustain this nation of priests, and to keep up the temple services. While the west half-tribe was thus occupied, the transjordanic half-tribe was being drilled for a work of quite another character.

It is not stated why Machir, Manasseh's oldest son, took up his abode on the east of Jordon and so distant from the centre of the Hebrew commonwealth; their future history, however, gives us some grounds for a reasonable conjecture. The dejection at the foot of Sinai, amid the thunderings of Jehovah and the trumpet soundings, developed the idol thoughts of and longings after Egypt. Every slight deprivation of food brightened up the smoldering embers of their affections for their native soil, though in abject slavery. Such was their tardiness in becoming assimilated to their new modes of life. This longing after the flesh-pots of Egypt, they carried with them through the wilderness; and that attachment to the land of their nativity and their jealousies of Jehovah, their new God, toward the tribes of Judah, Levi, Benjamin, kept them at a distance from the tabernacle.

During the four and a half centuries of the Theocracy the East-Jordanic division of Manasseh was developing the elements of a new life, quite unlike that of the Hebrew-born sons. They became Bedouins of the great wilderness northeast of Jordan, preferring the freedom of those mountain wilds to the more refined and pious society in the immediate vicinity of the tabernacle. (1 Chron. v. 19, 22). They gradually mixed with the inhabitants of the country, adopting their manners and habits of thought and action. They became warriors.

#### MANASSEH UNDER THE TWELVE-TRIBED MONARCHY.

Manasseh, under the administration of kings Saul, David and Solomon continued to develop its two-fold character. While the Western half-tribe remained attached to Judah and the temple service, preferring the more quiet lives of shepherds and agriculturists and the religion and royalty about the temple; the Eastern half-tribe, under the lead of its nomadic warriors, was cultivating the spirit of freedom. The families of Machir, Jair and Nubah (Egyptians by birth) were celebrated warriors with Egyptian habits and modes of thought. Their tribal characteristics were exhibited in the lives and acts of Gideon and Jeptha; and later in Elijah, the Tishbite, and in others. The prophetic enunciation of Jacob still lingered in the memory of Manasseh depriving them of their parental birthright. The

jealousies of the times of Joshua (who was of Ephraim). Gideon and Jephtha still continued to be remembered with the Eastern half-tribe as representative men. The general scope of our work, the brevity of our time and space, will not permit us to trace Manasseh through a minute history of its sojourn in the land of promise under the Theocracy, including Joshua's conquest of the seven nations of Canaan, the period of the Judges, covering four and one-half centuries, or through the reign of Saul, David and Solomon; nor during the separate kingdoms of Judah and Israel; or through their long captivity commencing under Shalmaneser, king of Assyria. Sufficient has been written to guide the reader in estimating the distinctive characteristics of the family of Manasseh through these protracted periods, even down to his entering upon the work of colonizing the distant West, for which his Eastern education and drill had been well designed to fit him. This, however, permit us to say, that from the closest investigation the reader will find that the Eastern half-tribe, that went first into captivity, never lost the imprint of those traits of character possessed by their great progenitor, the Manasseh of Egypt. Though constituting in his western field of labor one of the ten tribes confederated under Ephraim as chief, (whose history will be found under British Phase of the Eastern Question) still there is a want of any perfect union of ideas and modes of action, or any trusted or safe coalescing of elements. The same independent spirit as was possessed by Manasseh himself formed at Memphis (Egypt) during the first twenty-two years of his life, and carried with him to the land of Goshen, where as an adopted son of Israel he finished his earthly pilgrimage; and which spirit continued with his family through all succeeding generations. To these original traits of character others were joined, till, as is very reasonable to suppose, they were duly educated a people to enter upon the work of their western mission of expanding into a great people in the New World. Under the teachings of history, ancient and modern, would it be thought impertinent to suggest: Is not the "*live Yankee*" the AMERICAN MANASSEH? Is it not the Puritan element that is traceable to England, back through the revolutionary times of Cromwell, into Europe and thence eastward? Ephraim and Manasseh at first associated were to be separated. They were to be ultimately distinct and nationally apart. The one was to be a "*multitude of nations*," the other a "*GREAT people*." Look at the British colonies, the cordon of the Globe, see the wording of our American Constitution: "WE, THE PEOPLE OF THE UNITED STATES"—the people our only acknowledged SOVEREIGN. Where on the face of the vast Globe do we find any other sovereign of that name? The world has had its shahs, its sultans, its kings, its emperors, but where has it another sovereign denominated, "WE, THE PEOPLE?" The name of this sovereign is as ancient as the days of Jacob (Gen. xlivi. 19), and it was given by inspiration to Manasseh through his family.

This question of identity of the tribe of Manasseh with our American Republic we do not pretend to answer. The problem is very difficult of solution; let wiser heads and persons more competent complete the process. A few additional thoughts we shall be permitted to suggest: (1) If the

British empire is Ephraim is it not certain that the U. S A. is Manasseh ? Do they not fully answer that relationship ? (2) Does not the seal of our Republic (in its frustum of a pyramid) show an Egyptian thought, originally, and handed down by tradition in the family of one whose early years passed in distinct view of a pyramid of which ours is an exact pattern ? Other points might be noticed, but these must answer for present illustration.

Allow us to say, relative to this identity problem, that England in her past history has developed the fact that she carried in her bosom two families widely dissimilar in their ideas both of *Church* and *State*—the one inclined to ideas of nobility, royalty and to a national church establishment; the other to liberty and equality, both in Church and State. Since two classes so opposite in their views could not dwell in peace and harmony on the same territory, God in His wise providence was opening up another country where the tree of liberty, civil and religious, might be planted, which, springing up, might in due time bear fruit abundantly, yielding a plentiful harvest every month.

The new continent gave the Puritan element ample room to expand rapidly into a “*Great People*,” it being an asylum for that peculiar family, who, born in the great Theological Seminary of the eastern world, having there imbibed the first rudiments of national culture ; and in the “wilder- ness” its first religious training under the visible symbols of Jehovah, the true God and Moses, His prophet and law-giver; and in Palestine, the land of future promise of coming glory, its early training in its nationality ; first under Saul, David and Solomon, sovereigns under the united kingdom, then under its divided form, and, traveling westward during long centuries of nomadic life, sojourning in the islands of the western seas for generations, with their noble brethren, under the domination of the lordly tribe of Ephraim ; and having been instructed in the gospel of life by the missionaries of Benjamin, the pupils of Jesus, the Messiah, and being thus furnished with the gospel of peace and salvation, as Puritan pilgrims were prepared to plant in the vast wilderness of the Occident the seeds soon to germinate and grow up into a mighty “*people*.” From that people will be gathered the western harvest to God and to the Lamb.

#### CONCLUSION.

The great event of the world’s history which is approximately near and hastens greatly is enunciated in the second Psalm : **YET HAVE I SET MY KING UPON MY HOLY HILL OF ZION.** It is there represented as an event already accomplished to denote its Author and the certainty of its accomplishment. With God all things transpire in one eternal Now. The CORONATION, the CORONATOR, the CORONATED, the PLACE, the TIME, the PREPARATIONS for that event and the RESULTS are propositions involved in our investigations of the Eastern question and which carry with them an abiding interest.

## 1. THE CORONATION.

The world has been the bloody theatre of human conflicts and the horrors of death-struggles have been the most distinct features of every age since the death of Abel. Some have had no special bearing on human destiny: others have been noted for an influence deep and wide-spread, changing the face of things like a river cutting a new channel.

Professor Creasy has enumerated fifteen such decisive battles of the world, commencing with the battle of Marathon and ending with that of Waterloo, from B. C. 490 to A. D. 1815—2305 years. By the battle of *Marathon* the world was prepared, in part, to change masters from the “Silver” monarchy of the Persian to that of the “brazen-crested” Greek; (2) by the defeat of the Athenians at Syracuse (B. C. 413) the pure Grecian family took one of its first retrograde movements for the introduction of the rising family of Rome; (3) The battle of (*Arbela* B. C. 331) completed the death-throes of Persian supremacy; (4) The battle of Metaurus (B. C. 207); (5) The defeat of the Romans under Varus (A. D. 9); (6) The battle of Chalons (A. D. 431) was a decisive struggle between the Caucasian and Mongolian races; (7) The battle of Tours (A. D. 732) decided whether Europe henceforth should be Christian or Mohammedan; (8) The battle of Hastings (A. D. 1066) between the Normans and Saxons resulted in the formation of a new character for the Briton by the permanent union of the Norman and Saxon families; (9) The exploits of Joan of Arc (1429) [Fr. Jeanne D'Arc] at Orleans, hence called the “MAID OF ORLEANS,” resulted in the coronation of Charles VII., the dauphin, as king of France and the expulsion of the English; (10) The defeat of the Spanish Armada (1588) was a triumph of Protestant England over Catholic Europe and in its results far-reaching; (11) The battle of Blenheim (1704) was bloody and very decisive in its results against the French and Bavarians; (12) The battle of Pultowa (1709) between Charles XII. and Peter the Great was decisive in its results to establish the imperial despotism of Russia; (13) The defeat of Burgoyne at Saratoga (1777) was the decisive event of the Revolution; the day-dawn of American liberty and a corner-stone in the temple of freedom; (14) The battle of Valmy (1792) though simply a skirmish between the French and the Prussians, called “the cannonade of Valmy,” was, in its moral results far-reaching, it being the first triumph of Republican arms over the crowned heads of Europe; the battle of Waterloo (1815) between Napoleon and the Continental armies put an end to the hopes of the ambitious Corsican as well as to the visions of a fifth Gentile universal monarchy. These battles were great events in the world's history. Each was productive of very decisive changes; yet in the broadest sense of human effort they were but pebbles dropped upon the surface of a restless ocean: sparks that explode the lesser magazines of human domination while the vast sea of life rolls its resistless waves unheeded toward the shores of the Age of ages, and the vast store-house of the acts of all races of every period of earth's eventful history remains securely barred against all efforts of human curiosity; but

the coronation of Messiah, God's holy King, on Mount Zion, by Jehovah Himself, surrounded by heaven's hierarchy, on the throne of His father, in a universal and endless reign (over the house of Jacob) of subjugation and of peace, is an event so infinitely superior to others that have occupied human thought that they fade before it as the pale beams of the Moon before the rising glories of the Sun; not only in its results, but in the vastness and splendor of the assembly, in the act itself, the placing of earth's diadem upon the head of Him whose it is by right and in the dignity of the person officiating; but of Him that is crowned the Messiah, the Son of God.

## 2. THE CORONATOR.—“YET HAVE I SET MY KING.”

Who is this noted personage that thus speaks? Jehovah himself. The Mighty God, the Everlasting Father, whose peculiar character He has distinctly revealed to His ancient seers, Isaiah and Daniel, who graphically delineate it in the following passages. Jehovah and His court are thus described by Isaiah: “In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims; each one had six wings; with twain He covered His face, with twain He covered His feet, and with twain He did fly. And one cried to another and said, Holy, holy, holy (is) the Lord of hosts; the whole earth (is) full of His glory.” Is. vi. 1, 2, 3.

The visions of Ezekiel, regarding the temple of the future, its service, priesthood, administration, and surroundings, present Jehovah in the reign of subjugation, still Ezekiel saw nothing but a “cloud infolding itself, and brightness about it, and out of the midst thereof, as the color of amber, out of the midst of the fire.” Eze. i. 4.

Daniel thus describes his personage: “I beheld till the thrones (of judgment) were cast down, (placed for a court session) and the Ancient of days did sit, whose garments (was) white as snow, and the hair of His head like the pure wool; His throne (was like) the fiery flame, (and) His wheels (as) burning fire. A fiery stream issued and came forth from before Him; thousand and thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set and the books (of testimony against the criminal, the little horn), were opened.” Dan. vii. 9-10. This session of judgment is national, it being at the trial of the power symbolized by the little horn. The books contain the recorded testimony of his words and deeds. He is condemned and the sentence is executed; after which another personage appears before the throne: “I saw in the night visions, and behold, (one) like the Son of man (see Lu. xix. 12) came with the clouds of heaven, and came to the Ancient of days; and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom that all people, nations, and languages should serve Him; His dominion is an everlasting dominion which shall not pass away and His kingdom that which shall not be destroyed.” Vss. 13, 14.

These sessions of national judgment continue till the coronation of God's King upon His holy hill of Zion; therefore, Daniel sees the Divine Majesty as He will appear on the day of the coronation of His Son; when, as the son of David, He receives the crown and the throne to "rule over the house of Jacob forever." Lu. i. 32-33. His person, His retinue, and the entire audience make this the grandest events ever to transpire. The views of the Deity in the rock, on the Mount (Sinai), and in His wilderness tent were obscured as to His personage. Here it will be distinct and glorious.

### 3. THE CORONATED.

Jehovah calls Him "MY KING." In vss. 7 and 8 Messiah himself is introduced, saying, "I will declare the decree, (or for a decree) the Lord said unto me, (Messiah) Thou (art) my Son; this day have I begotten Thee. Ask of me (the Father) and I shall give Thee the heathen (for) Thy inheritance, and the uttermost parts of the earth (for) Thy possession." His Sonship is declared in Matt. iii. 17 at His baptism: "And lo, a voice from heaven, Thou art my beloved Son, in whom I am well pleased;" and in Matt. xvii. 5, at His transfiguration: "And behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him." Such is the dignity; such is the official majesty of Him whom Jehovah anoints King upon Zion, the hill of "*My holiness*." How exalted will be Jesus of Nazareth, the Babe of Bethlehem, as to His nature: "Wherefore God also hath highly exalted Him and given Him a name (Jesus—Savior) which is above every name. That at the name of JESUS every knee shall bow, of things in heaven, and things in earth, and (things) under the earth, and (that) every tongue should confess that Jesus Christ (Messiah) (is) Lord to the glory of God the Father." Ph. ii. 9, 10, 11. Messiah is "King of Kings, Lord of Lords." "The Father of the everlasting Age." "Hear, all ye angels, progeny of light; thrones, dominations, princedoms, virtues, powers, hear my decree, which, unrevoked, shall stand. This day have I begot whom I declared my only Son, and on this holy hill Him have anointed whom ye now behold at my right hand; your head I Him appoint; and by myself have sworn to Him shall bow all knees in heaven, and confess Him Lord."—*Milton*. In this regal donative the whole earth is included, for the earth being the Lord's, and the fulness thereof; the world and they that dwell therein (Ps. ii. and xxiv. and Dan. vi. 9, 10, 13, 14) the regal patrimony of His Son is universal. "And there was given unto Him (the Son of man, of David, of God, the Messiah), dominion and glory, and a kingdom that all people, nations, and languages should serve Him; His dominion (is) an everlasting dominion, which shall not pass away, and His kingdom (that) which shall not be destroyed." Vss. 13, 14. He is also the Redeemer. "The Redeemer shall come to Zion, and unto them that turn away from ungodliness in Jacob." Is. lix. 20. (See also Ro. xi. 26). The titles given to the Messiah in the Bible; His nature and official greatness, entitle Him to all the honors given Him by man, by angels, and by the Father Almighty.

## 4. PLACE OF CORONATION.

Jehovah says, "ON MY HOLY HILL OF ZION." Where is the hill (mount) of Zion? Its location being a matter of Divine Revelation, its position is fixed by God's own word. To the Scriptures, therefore, we appeal for definite testimony as to its topography. Jehovah calls it a hill. "My holy hill of Zion." He also calls it a Mount. Is it a literal mountain? Has it a geographical position? Is it as truly a literal mountain as that of Olives? Is its topography as literal and fixed as other mountains and sites about Jerusalem? Its location from an investigation of the following passages: (1) "David took from the Jebusites, the stronghold of Zion; the same is the city of David, so David dwelt in the fort and called it the city of David." 2 Sa. v. 7-9. Did King David have his seat of royalty on any other hill in Jerusalem than that of Zion? Had the temple any other location? The topography, therefore, of his seat of empire, both regal and sacerdotal, was the hill (or mount) of Zion. Upon it stood his palace and the temple. The same view is advanced by the author of the Maccabees: "Upon this all the host assembled themselves together and went up into Mount Zion. At that time also they builded up the Mount Zion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before." 1 Macc. iv. 37-60. "And after this went Nicanor up to the Mount Zion, and there came out of the sanctuary certain of the priests, and certain of the elders of the people, to salute him peaceably, and to show him the burnt-sacrifice that was offered for the king." 1 Macc. vii. 33. These historic passages clearly define the hill of Zion to be a definite and literal hill in the city of Jerusalem, called holy, it being the visible seat of Jehovah's visible glory in the holy of holies of God's holy temple. On that mount the holy Father crowns His only begotten Son, the Son of David, the Son of man, to commence His reign on the throne of David, over the house of Jacob, in a universal and endless empire of peace, love, and righteousness.

## 5. TIME OF THE CORONATION.

Is it in the *past*, or is that great event yet to transpire? If that King be the Messiah of whom David was the type and royal father, which is very generally conceded, still, its future, by many worthy expositors, is seriously controverted. Was Jesus, the Messiah, crowned at His ascension? Stephen said, "Behold, I see heaven opened, and Jesus standing on the right hand of God." Acts. vii. 55. Sixty-two years after His ascension, Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and set down with my Father in His throne." Rev. iii. 21. Jesus is that Nobleman that went into a far country to receive for Himself a kingdom, and to return. Up to this time (A. D. 96) Messiah was at the right hand of the Father occupying His Father's throne, He officiating as the anti-typical High Priest in that far country, heaven itself. Why,

then, did He not, at once, receive for Himself a kingdom? Because the duties of another office, that of His priesthood, were required to be executed before His kingdom could be received. The Messiah undertook the work necessary to secure redemption. That work required the execution of the duties of three consecutive offices: (a) those of a prophet; (b) those of a High Priest; and (c) those of a king. During the period of the first advent He filled the office of a great Teacher, like unto Moses; and when, on the cross, he said, "It is finished," it was simply the winding up of those duties connected with His prophetic office, and with His introduction to the priestly office; at His ascension He entered upon the discharge of His official work of His priestly office which he could not execute on earth, since it required His personal presence in the holy of holies—heaven itself. He is, during the official work of His priesthood, a High Priest upon His Father's throne; where He still sits, and will continue until then that office is fully executed. He is then introduced to the Ancient of days (Dan. vii. 13-14) as one ready through obedience to enter upon the discharge of the duties of His third office, viz. those of a king. It is then that His coronation takes place; and His inauguration, or investment with all the rights and insignia of His regal office, the chief heir to the throne of His father David, with authority to re-establish that kingdom that had been without a diadem and in ruins since the days of Zedekiah; He whose right it is, is crowned, and as King of kings, and Lord of lords, enters upon the official work of subjugation (1 Co. xv. 26), Messiah's priestly office must first be finished.

To approximate the time of the coronation let us examine the data given in Dan. vii. 9-12. The power symbolized by the little horn, is arraigned before the Court of the Ancient of days, that august personage being President. Charges are brought forward, and by legal testimony, amply sustained. Judgment is rendered in favor of the saints; the criminal is ordered to execution. That national judgment has been in process of execution during the present century. That national judgment must anti-date its execution, and, therefore, near the close of the last century; but the Son of man is not introduced to the Ancient of days, till after the sentence is being executed, and, consequently, does not receive His kingdom till a later date; the judgment, therefore, is future, but near.

#### 6. THE PREPARATIONS.

The extent of time occupied by the preparations, and their vastness and variety have been quite fully investigated in the various Phases of the Eastern Question. To those we direct the reader, some closing thoughts may, however, be in place.

The welcome given by Jesus to His subjects and joint heirs as He takes His seat upon the throne of His glory at the close of the coronation and inauguration ceremonies, expresses in a single sentence the nature and results of the vast scheme of preparation: "*Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,*" pre-

pared for the first Adam and his family ; and from a *seed* preserved from the ruins of that dynasty, increased, educated, and assimilated for the reign in righteousness of Messiah upon the throne of His father David.

We have monuments of human effort that are objects of admiration and wonder. What a vast amount of thought and physical effort assumes shape in the Great Pyramid (the pillar of witness) of Egypt, and in the temple of Solomon ; yet these labors of mind and body are as the dust of the balance when compared to the work of Jehovah to seat His Son upon His "holy" Hill of Zion, the throne of universal empire. Of that work profane history has recorded but a very meagre and imperfect outline. Sacred history, by its revelations in plain and symbolic language and records, has supplied the deficiency. The vast colonization scheme by which the earth has been filled with people, gathered into families, tribes, and nationalities ; the selection of a single land as the seat of empire ; the choice and training of one family to occupy that land where they were to be multiplied and educated as the colonizers and missionaries of all races and languages ; the carrying forward of that scheme by said family and preparing the elements for the kingdom of Messiah, His Son as a Redeemer and Ruler, have been to Jehovah a work far greater, and vastly more complex and difficult than that of the original creation.

These preparations, however, now hasten to a conclusion, and the movements of the nations indicate the setting in and the progressive developments of the last act of the national drama, viz. the Restitution of His ancient chosen family, and the organization of Messiah's kingdom, and the beginning of His reign (Dan. ii. 44, vii. 13-29, 1 Cor. xv. 25-26). For this crowning event we are commanded to pray, " Thy kingdom come, thy will be done on earth as in heaven."

#### (7) RESULT OF THE CORONATION—WORK OF RESTITUTION.

The results of the coronation are vast, universal and endless, Messiah, begins, as the Stone (Dan. ii. 44.) the work of universal empire over the earth, when full of his enemies, in the form of powerful states, kingdoms, and empires, resolved to contend in deadly strife, for every foot of territory. Messiah's right to the earth's diadem will be hotly contested. Hence it is said, "The Lord shall send the rod of thy strength out of Zion;" "Rule thou in the midst of thine enemies \* \* \* The Lord (Messiah) at thy right hand, shall strike through kings in the day of his wrath; He shall judge among the heathen; He shall fill (the places) with dead bodies; He shall wound the head over many countries." Ps. cx. 2, 5, 6. The second Psalm conveys the same ideas. The "Stone" (Messiah) makes dust of the image before, as a "mountain" it fills the whole earth, "He must reign till He hath put all his enemies under His feet," 1 Cor. xv. 26. "And the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets; and to the saints, and them that fear Thy name small and great: and Thou shouldst destroy them that destroy the earth." Rev. xi. 10.

With the coronation and inauguration, commences the work of Messiah's regal office, the reign of subjugation: for, "He must reign, till He hath put all enemies under His feet." The official reign of Messiah does not terminate till the nations of the earth shall be subjected to His sceptre, and the "whole earth shall be full of the glory of the Lord." "Thy Kingdom Come." Hasten that event and that day.

"Bring forth the royal diadem,  
And crown him Lord of All."

**CONCLUSION—ASPECT OF THE NATIONS, RELATIVE TO THE RESTITUTION AND CORONATION.**

The present aspects of the governing nations towards the Orient, authorizes the following statements: (1) The movement of the nations eastward are under the direct control and supervision of Jehovah, and are preparatory to the Restitution and Union of Judah and Israel in the land promised to the seed (Messiah) of Abraham; then to Abraham, Isaac, Jacob and others as joint heirs; and the establishment of Jesus of Nazareth, the "Son of David," and the "Son of God," upon the throne of his father David, on the hill of Zion, in Jerusalem, to rule over the house of Jacob forever (Lu. i. 32, 4.) on the overthrow and removal (Dan. ii. 44.) of all human authority, power, and civil domination. The TRUE EASTERN QUESTION in Jehovah's view is simply this: HOW CAN THE RESTITUTION AND THE ESTABLISHMENT OF THE MESSIANIC KINGDOM TAKE PLACE WITHOUT A GENERAL WAR, RESULTING IN THE OVERTHROW OF ALL HUMAN DOMINATION AND POWER?

The great powers of the world, especially of Europe, seem at present to be under an instinctive foreboding of some terrible CRISIS, which they are neither able to avoid nor resist. Jehovah is allowing their self-deception; and, by arming themselves apparently, in self-defence against each others' ambitions, and selfish encroachments, is pushing them blind-folded into the fatal snare; for as a snare shall this terrible conflict come upon all the inhabitants of the earth.

**THE WORLD'S ARMIES AND NAVIES.**

All Europe is arming, for that, (to them) unknown and unexpected Crisis. Their war preparations are on the most gigantic scale for human blood-shed-beating their plough-shares into swords and their pruning-hooks into spears. Some unseen hand is waking up the mighty men, both statesmen and warriors. Let us glance at a brief summary of their immense war-resources, now drilled and preparing for the deadly onset. Of the 19 powers of Europe, there are four classes. In the first class are England, Russia, Germany, France, Austria-Hungary, and in the other classes we may name such powers as Spain, Turkey, Belgium, Sweden, Denmark, etc. In case of any great emergency, Germany can put into the field a force of six millions of soldiers of various grades; Russia, ten millions; Austria, two and one-half millions; Italy, two millions; France can place in the

field, in thirty days an army of two millions of men, thoroughly equipped, ready to fight and knowing how: "And she is regarded as having, at this time, the best artillery armament of any power in Europe"—*Sweeny*. Other European powers might command forces, quite equal to that of the mean ratio.

The military power and resources of the British empire by land and sea, is not readily estimated; still, we can approximate the truth. In case the integrity of the empire should be threatened by any great continental power, such as Russia, her military resources could place in the field, (on land and sea) a irresistible power. In her late war in Egypt, she commanded an Indian army. Her population in the Orient amounts to two hundred millions, with sufficient Anglo-Saxon blood, and military knowledge, in that quarter to drill armies of any required number. She has also the wealth of the Indies at her disposal.

Of her sixty colonies, there is scarcely one, that would not readily furnish, and equip its quota of soldiers. Her immense naval armaments. She owing more than one-half of the world's tonnage, aided by those of her sixty colonies, would readily sweep the ocean of hostile navies. Add to these war resources, those of her own sea-begirt Islands (for, any great emergency arising, her Irish difficulties would soon be amicably adjusted), and the British empire, at the head of the Anglo-Saxon world, would enter the field of battle, with a force sufficiently ample to fill honorably, and successfully, the sphere very clearly designated by the God of armies. The British empire, aided by the great American Republic, (which is of the Saxon family), has its destiny to fill. He that selected a family (Saxon-Deut. xxxii. 8-15.), to be the centre and belt of the universal empire of his Son, the Messiah; who took that family into Egypt to expand them into a great nation; who led them into the wilderness, where, for forty years, He taught them, and gave them instructions, practically in the primary elements of Messiah's kingdom; and especially in the laws and ceremonies to be observed in the land of promise; who made that land His school-house, wherein to instruct them in the moral code of the laws peculiar to the future reign of the Messiah, by a typical service: Who scattered them over the world, for the purpose of colonization and evangelization; to teach in all languages, the unity of God, and to mingle their blood with that of all races, since that was His chosen family, and dear to Him as the apple of His eye, that He will not accomplish with them, His predicted (Eze. xxxvii.) and immutable purpose, to restore them, and to make of Israel and Judah one nation on the mountains of Israel ruled over by David through His Son, the Messiah, in an endless administration of Righteousness and Peace.

In carrying forward and accomplishing this stupendous work Jehovah exercises the same controlling power over the movements and destinies of nations now existing, as in the days of Assyrian, the Persian, the Grecian, and the Roman empires. The Restitution of that ancient family to their native land is now commenced; and it will be accomplished as evidently predicted by the prophets, under and by the visible agency of the Saxon race, though opposed by the Slavonian family, the Gog of Ezekiel, and of

the Apocalypse. Those who ignore this essential element of the Eastern Question, must necessarily be inaccurate interpreters of the present national movements.

Western Europe, that originated the balance of power system, have, as nations of the Gothic race, now under the lead of Saxon blood, one and the same interest—to keep back the Russian advance. The fall of Constantinople into the hands of Russia would shake every throne of Western and Southern Europe, since it would overthrow that system which has secured for nearly a century from being made parts, like Poland, of the great northern Slavonian despotism. We refer to the Western combination to form and secure a due balance of power among all the European nationalities.

We hold that the Ottoman Empire in Europe, with Constantinople as its capital, must be maintained; (1) to secure the peace and safety of Europe; (2) to allow the colonization of the Jews in Palestine to progress. For, if Constantinople falls, European Turkey will be absorbed by Russia. All south eastern Europe will then become a part of the Russian Empire, and Constantinople, its southern Imperial capital. Anatolia will be very readily taken, and Palestine soon becomes a part of the Russian Empire. With these acquisitions, the remainder of Asia, will be for her a matter of easy conquest. With Asia and the eastern half of Europe in the bosom of the "*Northern Bear*" another sweep of her capacious paw draws in western Europe, and the world is hers by the right of conquest, thus making the Russian the fifth universal Gentile monarchy, which is contrary to the revealed Will of the God of heaven (see Dan. ii. 31-45.).

Much is said and written of the "*Sick Man?*" of his inherent weakness, and approaching dissolution. Such expositors should be reminded that the Ottoman power was put by Jehovah, the Depositor of nations, in possession of His own beloved sanctuary (the land of promise), by which it has been ruled for four centuries. During these centuries, idols and idol worship, which drove Israel and Judah in banishment, a worship most offensive and insulting to the Deity, have been excluded. No other power can hold Palestine without provoking a general war. The Protectorate of Great Britain is evidently ordered by Jehovah to forward the work of the *Great Restitution* and union of Israel and Judah under Messiah. "King of kings, and Lord of lords. May Jehovah, the God of nations, hasten their return and the coronation of His Son, on His holy hill of Zion, and the reign of subjugation be commenced and carried on with all its power and glory." "Thy kingdom come, thy will be done on earth as in heaven. "I come quickly." "Even so. Come, Lord Jesus."













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